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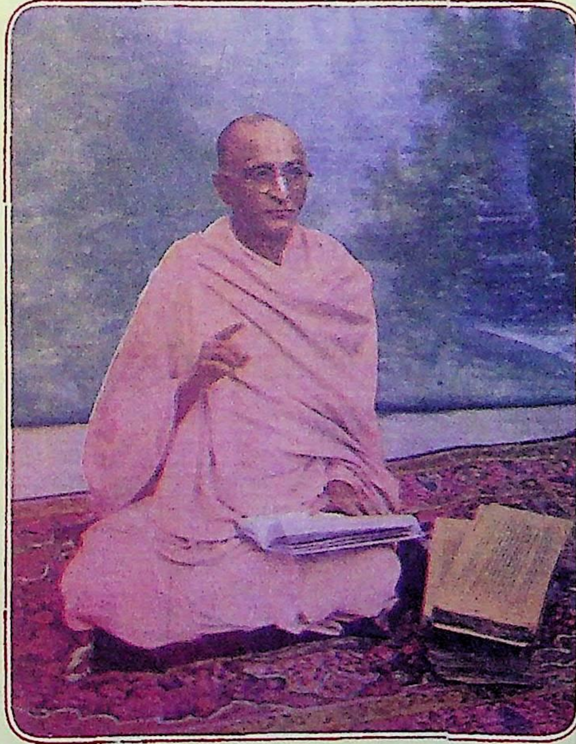
OR

SREE SAJJANATOSHANI

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी॥"

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Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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THE HARMONIST AS IT IS

VOL. 1

(VOL. XXV, June 1927 - May 1928)



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PREFACE

If we speak of God as the Supreme, Who is above absolutely everyone and everything known and unknown to us, we must agree that there can be only one God. Therefore God, or the Absolute Truth, is the common and main link of the whole creation. Nonetheless, and although God is One, we must also agree that being the Supreme, God can also manifest as many, or in the way, shape and form that may be most pleasant or unpleasant. In other words, any sincere student of a truly scientific path of knowledge about God, must learn that the Absolute Truth is everything and much above anything that such student may have ever known or imagined. Therefore, a true conclusion of advanced knowledge of God must be that not only is God one, but also that God manifests as many. Only under this knowledge and conclusion, a perspective student of the Absolute Truth could then understand the deep purport behind polytheism, since the existence of various 'gods' cannot be other than different manifestations from the exclusive source, which is the same and only Supreme God. Nonetheless, the most particular path of knowledge that explain in detail all such manifestations or incarnations, in a most convincing and authoritative description, can be found in the vast Vedas and Vaishnava literature.

The revealed scriptures of mankind have several purposes. All bona fide sacred texts declare that God will be always besides His devotees and somehow will chastise His enemies or miscreants. All scriptures offer different kinds of references on how to follow and achieve knowledge about God. According to the different traits of a region, populace or culture, God descends or either sends one or more of His various agents. Therefore, God reveals different types of scriptures as guidance to uplift a particular group of people.

The historical religious legacy widely recognized to understand, and finally love God, contain scriptures of various tenors, such as the Bhagavat-gita, the Bible, the teachings of Lord Buddha, and the Koran. Nevertheless, the most extensive information about the Supreme is to be found in the Vedas and Vaishnava literature with its philosophical foundation on the Bhagavat-gita.

Vaishnava literature demonstrates that amongst the different and infinite incarnations of God, the most munificent is Sri Chaitanya Mahaprabhu, the combined incarnation of Sri Radha and Sri Krishna. Besides satisfying His several reasons to incarnate, Sri Chaitanya revealed the greatest philosophical, psychological and theological conception for mankind to understand the innermost qualities of God. Through the teachings of the followers of Sri Chaitanya, Sri Krishna in Vrindavan is revealed as the Personal Identity of Love. The most impressive evidence of the magnitude of Sri Chaitanya's causeless mercy is that He appeared during this most degraded age, known as Kali-yuga, with the most magnanimous gift of knowledge that no other incarnation could offer, the service to the Divine Couple Sri Radha-Krishna in the most intimate way possible—*Manjari-bhava.*

The following verse composed by His intimate devotee Srila Rupa Goswami Prabhupada, in glorification of the Golden Avatar Sri Chaitanya Mahaprabhu, reflects such position:

namo maha vadaniaya
krishna prema pradayate
krishnaya krishnachaitanya
namine gaura tvise namah

"I offer my most humble obeisances to Sri Gaura, known as Sri Krishna Chaitanya, who is Krishna Himself and is the most magnanimous incarnation of God, who has come to deliver everybody in this dark age of Kali by freely distributing love for Krishna."

Someone may question, why Sri Gaura or Gauranga is the most magnanimous incarnation of God since all incarnations of God also come to protect and deliver His devotees? The answer is that Sri Gauranga is ultimately the most magnanimous because He has descended in the lowest age of mankind, not only to deliver God's devotees, but also to reveal the most elevated and intimate knowledge of God's personality; thus unveiling the highest form of Divine Love. By revealing in detail the service to the male and female aspects of the Absolute Truth—Sri Radha and Sri Krishna—in the most esoteric and intimate devotional mood, Sri Chaitanya has surpassed any revelation or knowledge about God offered to mankind by any previous *avatar*.

Lord Gauranga's incarnation as a *bhakta* established the exemplar activities of a devotee of God. However, one of the characteristics of God's agents is that they accept all kind of hardships according to time, place and circumstance to deliver the fallen. The devotees of God are many, and they all serve the same purpose of rescuing the conditioned souls from the material existence. Therefore, the intimate associates of the Supreme Identity of Godhead—the Divine Trilogy, Sri Sri Radha-Krishna and Sri Gauranga—are extremely rare since they are equally or even more merciful than the Lord Himself.

History has recorded that after having rescued the true teachings of Sri Chaitanya from unscrupulous practices, the great Vaishnava devotee Srila Bhaktivinoda Thakura desired to spread such divine knowledge to the complete world. Under the visionary spirit of his pure devotion, Bhaktivinoda Thakura was eager to extend Sri Chaitanya's gift to the rest of mankind, most particularly in the English language. The Vedas inform that in the present dark age of Kali, the populace becomes extremely insensitive, thus prompting humanity to materialistic pursuits. Srila Bhaktivinoda Thakura could foresee that the whole world would be enchanted and engulfed by the constant contemplation of money and sense gratification. Somehow he also understood that the English language would become prominent around the world.

English has become the most popular language in politics and business transactions. However, it is a language of limited capability and grammatical depth, particularly when attempting to describe the most refined sentiments. If compared with the academically accepted mother of all languages, Sanskrit, then the grammar of English falls short of describing the most refined sentiments and relationships regarding Godhead. Sanskrit is more complete and complex as a language than Greek, for instance. It has more cases is more complete in semantic terms also. Studying the ending of different cases and conjugations, tenses, persons, etc., anyone can see that they are more clear and distinctive in Sanskrit.

Because archaic English is no longer practiced, English does not offer a stronger perception for refined verbal exchanges amongst family members and relationships in general. This can be substantiated by the fact that English grammar does not discriminate in how to refer to a social senior, junior or equal, since all are addressed as 'you', as is also done when one addresses a pet animal. Indeed, another observation regarding a strong egotistic characteristic found in English is that it is the only language that uses the first person 'I' in capital letters. Any writer that composes religious or devotional poetry in English is therefore entitled to use capital letters while using the second person, 'You', while exclusively addressing God; therefore, at least grammatically, placing himself in the same level as God.

In Volume No. 4, Vol. XXVIII, June 1930, page 1, of this collection, Srila Bhaktisiddhanta Goswami published an article by Sri Bishwesswar Das, entitled *The Study of the English Language*. A short paragraph of such article mentions "The study of English or any worldly language is sure to lead to catastrophe unless directed to the higher purpose.

But a not wholly unfounded charge is also brought against the study of English. A Nationalist would say that the study of the English language disabuses men's minds of all ancient ideas and beliefs. In matters of religion, in matters relating to our highest interests the cultivation of the English language is hence calculated to a certain extent to make us losers rather than gainers. There is no gainsaying the fact that a thorough mastery of the English language need be no bar to the requirements of spiritual life the nature of which can hardly be suspected by one who is ignorant of the higher purpose. Nevertheless the charge is true that the materialistic tendency of the English language makes it more or less skeptical of religion."

English was the language that Srila Bhaktivinoda Thakura identified as the most popular and fluent amongst learned people of his time. He began spreading the message of Sri Chaitanya in English in 1896 by sending his treatise *Chaitanya Mahaprabhu–His Life and Precepts* to the McGill University of Canada and also to England. His son, Srila Bhaktisiddhanta Saraswati, had closely seen his father's eagerness to give knowledge of Sri Gaura to the Western world. He then received the divine inspiration to pursue his father's task and begun the English publication of *The Harmonist* magazine, which was previously published by his father in Bengali and known as *Sajjana-tosani.* A foreword by Srila Bhaktisiddhanta Saraswati Goswami Prabhupada explaining the full meaning of *The Harmonist*'s original Sanskrit title can be read on Volume No. 1, Vol. XXV- June 1927, page 2.

After Srila Bhaktisiddhanta Prabhupada's departure from this world, another great devotee undertook the divine task of spreading the message of Gauranga in English; this was Srila A.C. Bhaktivedanta Swami Prabhupada. All learned Vaishnavas have concluded that Srila A.C. Bhaktivedanta Swami Prabhupada has bestowed his blessings upon all the world's preachers of the teachings of Sri Chaitanya by opening the path for all to spread the message in English. Also through the agency of his beloved disciples after his physical departure from this world in 1977, Srila Prabhupada has induced the preaching of many of his senior and junior godbrothers, as well as their disciples. Many of them were dedicated devotees, who knew him personally, nonetheless never before they had even imagined an attempt to speak the English language, neither to travel around the globe as they now have. In actually, their broad English publishing experience begun with Srila A.C. Bhaktivedanta Swami Prabhupada's expansions in the form of his beloved disciples.

Although Srila A.C. Bhaktivedanta Swami has published so many Vaishnava literatures in English, it would be a great distraction to forget the wishes of both Srila Bhaktisiddhanta Prabhupada and Srila A.C. Bhaktivedanta Prabhupada that the aspirant devotees of the world would one day learn Sanskrit and Bengali, and be able to read the Lord's pastimes as written by the Six Goswamis of Vrindavana and their descendants. At least, the sincere followers of Sri Gauranga should constantly remember that the wishes of Srila Bhaktivinoda Thakur, Srila Bhaktisiddhanta Swami and Srila A.C. Bhaktivedanta Swami to spread the message of Sri Gauranga in the English language was indicative of their concern for the most needy of this materialistic age.

The vast literature written by the Vaishnava sages describing the most intimate and deep relationships with God was composed in Sanskrit and Bengali, thus grammatically exposing the different levels and trans-psychological moods of loving relationships. On the other hand, the grammatical nature of the English language promotes a casual connotation in all relationships, particularly towards seniors and consequently towards God. Although the archaic English utilized in proper terms of addressing persons according to their particular individuality and hierarchy is not practiced any longer. In this present age of degradation, politics and business rule the world, and the main language for such activities is English. However, due to its broad influence in all levels of understanding it is meant to lead the awareness of the *Gauriya* (from Gaura) culture all over the planet. On the contrary, if persons with the knowledge of more refined languages like Sanskrit and its derivatives, believe that

they deserve more consideration since they can relate with God better grammatically, they surely will fall prey to false pride and lack of spiritual realization.

Several devotees have expressed their desire to understand more the spirit of Srila Bhaktisiddhanta Prabhupada's preaching ways and activities. Through this collection of magazines, which was the main venue for his propaganda in English, they will be exposed to his preaching mood and historical activities. A deep sense of compassion for the conditioned souls was the spirit that pervaded Srila Bhaktivinoda Thakura's life. The same spirit is also found in Srila Bhaktisiddhanta Saraswati Prabhupada and Srila A.C. Bhaktivedanta Swami Prabhupada's canvassing missions.

Therefore, history records the exalted position of the *Nityananda-shakti-avesha-avatara,* the empowered incarnation from Nityananda Prabhu, the eternal companion of Sri Chaitanya, known as Srila A.C. Bhaktivedanta Swami Srila Prabhupada. Srila Prabhupada could see the true nature of the soul as an eternal servant of God whatever the present state of material conditioning. As the very Supreme Person Sri Gauranga showered His magnanimity by opening free access for the lowest of mankind to the most confidential form of love for God, Srila Prabhupada's magnanimity spread the non-sectarian Universal Religion of Love of Lord Chaitanya. Actually, the magnanimity of Srila Prabhupada is unparalleled by reason of his deliverance of the lowest of mankind, but also the *mayavadis* (impersonalists), *sunyavadis* (voidists), as well as the declared *patanavadis* (anti-personalists).

Srila Bhaktisiddhanta Saraswati Goswami Prabhupada spread his Holy mission all over India and countries of Europe through the agency of his institution, the Sri Gaudiya Math. He received criticisms from most of the caste *goswami* class of his time, because of his offering *brahminical* initiation to persons not begotten of Brahmin families. In the same spirit of his spiritual master, Srila A.C. Bhaktivedanta Swami Prabhupada also broke open the treasure of free devotional service to the rest of the world through his International Society for Krishna Consciousness, ISKCON. Thus, Srila Prabhupada introduced the aspirant devotees to the process of Vaishnavism and how to worship the Lord on the altar. By offering his followers due training to begin the understanding of the deepness of Vaishnava philosophy, and then free access to worship on the altar, cooking for the Lord, and distribute Vaishnava literature, whether in India or elsewhere in this world, Srila A.C. Bhaktivedanta Swami Prabhupada also knew how to harmonize the teachings of Sri Chaitanya Mahaprabhu according to time, place and circumstance. Ultimately, Srila Prabhupada can also be recognized as the most prolific harmonizer, the true harmonist of Sri Gaura's teachings around the planet.

Radharamana Sadhu
August 2005 – Laguna de los Labradores
Galeana – Nuevo Leon – Mexico

INTRODUCTION

It seems miraculous that the rare and dilapidated copies of *The Harmonist* magazine are now brought to life again with the publication of this collection. This complete collection is printed at the Radha Press in New Delhi. Radha Press has already a historic relevance for innumerable Gaudiya Vaishnavas, the followers of the incarnation of God known as Sri Chaitanya Mahaprabhu, Who appeared in Gauda Desh, West Bengal, India in 1486 AD. On this same printing press, my spiritual master, the world-*acharya,* Srila A.C. Bhaktivedanta Swami Prabhupada, printed his first English versions of *Srimad Bhagavatam* (The Sweet Pastimes of Lord Sri Krishna), and his *Back to Godhead* Magazine, before departing to the USA in 1965. The Gaudiya Vaishnava philosophy has now spread throughout the entire world, most particularly because of the impetus given by Srila A.C. Bhaktivedanta Swami Prabhupada, the founder-*acharya* of the International Society for Krishna Consciousness.

Previous to this edition, a number of new magazines using the name *The Harmonist* have appeared in the Eastern and the Western world. Therefore, in the mood of Srila A.C. Bhaktivedanta Swami, who named his translation of the *Bhagavad-gita* as the *'Bhagavat-gita As It Is'*, we have decided to name this reprint as *The Harmonist As It Is* to indicate that this publication is of the original magazines. Actually, this effort is the first exact replica of the original publications.

The original versions in Bengali were known as *Sajjana Toshani* and were first published in 1879 by Srila Bhaktivinoda Thakur, the spiritual preceptor of Srila Bhaktisiddhanta. After the departure of Srila Bhaktivinoda Thakur in 1914, Srila Bhaktisiddhanta Saraswati, the spiritual master of Srila Bhaktivedanta Swami, established a printing press and began his preaching mission, known as the Sri Gaudiya Math.

The monthly publication of *The Harmonist* magazine began in June of 1927 in Kolkata, Bengal, India, under the direction of Srila Bhaktisiddhanta Saraswati Goswami Prabhupada. The foreword of the first English edition reads as follows "The *Sajjana-toshani* made her first appearance in the year 1879 in the modest form of a Bengali spiritual monthly edited by Thakur Bhaktivinoda. The paper remained under his editorship for seventeen years. She was later made over to the present editor who conducted the paper 'till she attained her twenty-fourth year of publication."

Srila Bhaktisiddhanta Saraswati started the English version of the same publication in June of 1927 continuing until June 1936, before his departure from this world on January 1, 1937. He continued in Roman numerals the sequential order of the original Bengali editions; thus, the English version began as Volume XXV and ended as Volume XXXII. The full collection of *The Harmonist* comprises eight volumes, and each volume contains twelve monthly magazines. To better facilitate the readers' reference, we have decided to designate each volume of *The Harmonist As It Is* from No.1 to No.8. In brackets the readers will also find the Roman numerals of the original Bengali edition. To facilitate a comprehensive and easy reference to the main subjects contained in the magazines, we have compiled a simple index to each volume. The same general index was then compiled for the complete collection, which was printed as a separate booklet.

The general index addresses essential philosophical topics, such as *jiva-tattva, guru-tattva, Krishna-tattva, rasa-tattva,* the history of the Vedic and Gaudiya Vaishnava tradition, Vaishnava Literature, comparative religion, Vaishnava behavior and etiquette, historical events, articles on social,

economical and political issues, and divine poetry.

General Index – 21 pages.
No. 1 (Vol XXV, June 1927 - May 1928) – 430 pages.
No. 2 (Vol XXVI, June 1928 - May 1929) – 382 pages.
No. 3 (Vol XXVII, June 1929 - May 1930) – 432 pages.
No. 4 (Vol XXVIII, June 1930 – May-June 1931) – 434 pages.
No. 5 (Vol XXIX, July 1931 - June 1932) – 470 pages.
No. 6 (Vol XXX, July 1932 - June 1933) – 436 pages.
No. 7 (Vol XXXI, Sept 1934 - July 1935) – 582 pages.
No. 8 (Vol XXXII, Sept 1935 - June 1936) – 558 pages.

The only original and most complete collection of *The Harmonist* magazine has been under my care since December of 1991. The search and collection of the sometimes very dilapidated magazines was the painstaking and tireless task of my godbrother Sripad Bhaktiprajnana Bharati Maharaja, who began collecting the editions around 1975. During 1987, while we met in Sri Vrindavana Dhama, he requested me to take care of such an important treasure of the Gaudiya Vaishnava community.

Because of various circumstances I took possession of the complete collection only on 1991, recovering it from the house of a Vrajavasi and placing it in my residence at Vaishnava Khanda of Radharamana Mandira. Since then, many god brothers came to know about it, but in spite of several suggestions and requests, somehow none could actually come forward to promote or facilitate the printing. While holding a web site for a couple of years since 2001, I advertised the upcoming publication of *The Harmonist* and requested contributions to such an end. However, although receiving feedback from several interested devotees, no practical or financial commitment manifested.

Finally, after so many years of expectation, Divine Providence allowed me to produce the necessary finances to reprint the entire collection as it actually is. The publishing of *The Harmonist As It Is* is therefore an exact photographic reproduction of each page of such important and historic legacy of the Gaudiya Vaishnavas and indeed students of religion around the world.

The Harmonist is the reservoir of all clear conclusions of the predecessor *acharyas,* regarding the most important philosophical subjects any aspirant devotee should know. Furthermore, this collection establishes the veracity of the English translations of important Vaishnava literature, such as *Jaiva-Dharma* and *Chaitanya Bhagavata,* since it contains partial translations supervised and sanctioned by Srila Bhaktisiddhanta Saraswati Goswami Prabhupada himself.

This collection contains articles that establish perfect guidelines to practice life as a *brahmachari* (celibate student), *grihastha* (married responsibilities), *vanaprastha* (practical preparation for the goal of life) and *sannyasi* (full-time contemplation of the Divine Reality). The readers will also find spiritual guidelines on how to behave in society in general through various articles on social, economical, educational and political subjects. Although these articles were written 70 years ago, they still maintain an amazing actuality.

The publishing of this historic literature serves as a unique transcendental reference for all Gauriya Vaishnavas and all willing to learn about *bhakti,* pure devotion to the Supreme Lord. This

publication is meant to re-ignite *Gauriya* culture around the globe and is dedicated to all sincere devotees of Sri Chaitanya Mahaprabhu.

I offer my heartfelt thanks to Sripad Raddhanti Dasa (Juan Pigna), who selflessly came forward with assistance and financial support to help in printing this important collection.

Radharamana Sadhu
(Ricardo Antonio Palleres)
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November 5, 2005: The twenty-eighth anniversary of the disappearance of *Jagat-guru* Srila A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness

SRILA SACHIDANANDA BHAKTIVINODA THAKURA

Srila Bhaktivinoda Thakur was the third son of Ananda-chandra and Jagat-mohini Devi He was born in September 2, 1838 and received the name Kedaranath, which is a name of Lord Shiva. His parents lived in the Nadia District, West Bengal, in the ancient city of Birnagar (Ulagram). His father was a generous landlord of great wealth, and was considered second after the king of Nadia.

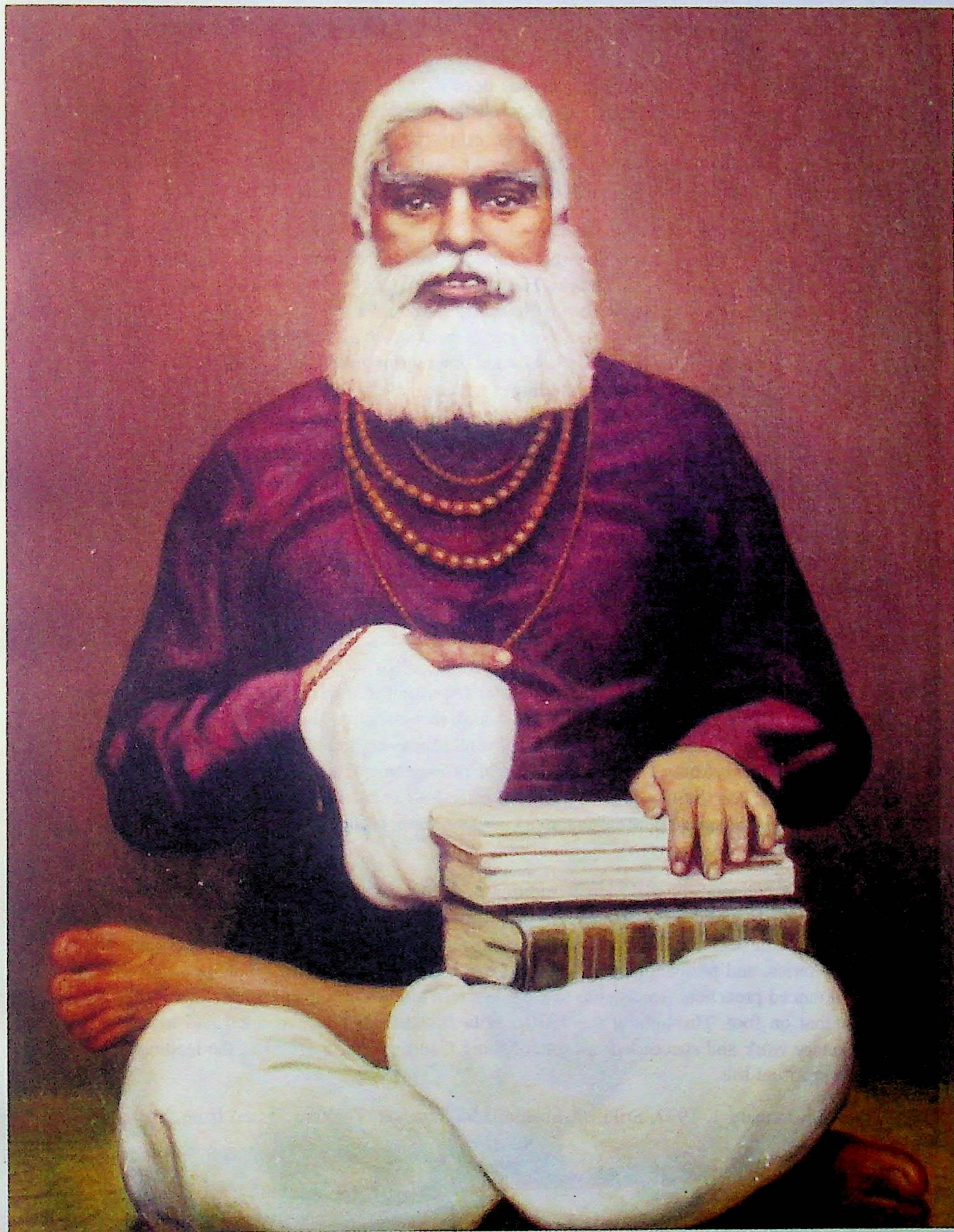
Kedaranath studied in the elemental school that was founded by his grandmother. At six years old he could read the Ramayana and Mahabharata with great zeal, although his short age, Kedarnath could understand the meaning of these ancient Sanskrit epics. Later on he moved to an English school in Krishnanagar opened by the king of Nadia. Due to the sudden death of his two older brothers due to cholera, Kedaranath had to finish his studies and return to Birnagar.

In 1850 Kedaranath was 12 years old and his mother arranged his marriage with a girl of 7 years older than him. Although they only lived under the same roof until they were adults, this Vedic tradition sometimes wonders the Western outlook of married life. Nonetheless, it has a deep psychological and social meaning, since the family descendants always feel guided and protected by their parents.

Since 1881 Kedaranath Sachidananda Das started his Vaishnava journal *Sajjana-tosani,* dedicated to spread the divine teachings of Sri Chaitanya through all corners of Bengal. The Journal of the Royal Asiatic Society of London published the following commentary about him: "Under the title *Sri Gauranga-lila-smarana-mangala-sttotram,* "The renokwn Vaishnava Sri Kedaranath Bhaktivinoda M.R.A.S. has published a Sanskrit poem about the life and teachings of Sri Chaitanya. It is accompanied by a commentary, also in Sanskrit, where he broadly elucidates the subject. Contains an introduction of sixty-three pages in English where precisely describes in detail the doctrines teach by Sri Chaitanya. His posture, specially opposed to that of the Shankara and Adwaita Vedantists, is broadly explained. The small volume will broader our knowledge about this great reformer. Therefore we express our thanks to Bhaktivinoda for offering us the English and Sanskrit versions instead of Bengali, since it would have been hidden to European students of India's religious life."

During the year 1896 on a pioneer spirit, Srila Bhaktivinoda Thakura sent the teachings of Sri Chaitanya towards Occident, beyond India's frontiers. This small book that he wrote in Sanskrit was entitled Sri *Gauranga-lila-smarana-strotam.* Its Preface in English was entitled: *Chaitanya Mahaprabhu, His Life and Precepts*. It also contained a commentary of Srila Sitikantha Vachaspati, a well-known Pandit of Nadia. Copies of the book were sent to the library of the McGill University in Canada, the library of the Asian Real Society of London and several other academic institutions. Although a small treatise, it was admired by writers and thinkers of occident. The learned European R.W. Frazer commented: "Have pass already five hundred years since Sri Chaitanya spread the faith in Krishna's delivering grace throughout Earth. Nonetheless, until the present day, the same spirit that inspired Sri Chaitanya continues living amongst his followers. On a interesting narrative about the life and precepts of Sri Chaitanya, published by His devote and old follower Sri Kedaranath Datta Bhaktivinoda, we have read how this spirit keeps intact its vitality in the midst of the changes sweeping the all world.

In 1914, during the disappearance day of Sri Gadadhara Pandit, Thakura Bhaktivinoda enter the eternal pastimes of Gaura-Gadadhara and Radha-Madhava.



Sri Srimad Sachidananda Thakur Bhaktivinode

SRILA BHAKTISIDDHANTA SARASVATI GOSWAMI PRABHUPADA

Srila Bhaktisiddhanta Sarasvati was born in the holy pilgrimage place of Jagannatha Puri to Srila Bhaktivinoda Thakura, the great Vaishnava acharya in the line of succession coming from Sri Chaitanya Mahaprabhu. Although employed as a government magistrate, Srila Bhaktivinoda worked tirelessly to establish the teachings of Lord Chaitanya in India. He envisioned a worldwide spiritual movement and prayed for a son to help him achieve his dream.

On February 6, 1874, in the sacred pilgrimage town of Jagannath Puri, where Srila Bhaktivinoda Thakura served as superintendent of the famous Jagannatha temple, Srila Bhaktisiddhanta appeared in this world. He was given the name Bimala Prasada. At the age of seven, Bimala Prasada had memorized the more than seven hundred Sanskrit verses of the Bhagavad-gita and could speak illuminating commentaries upon them. Srila Bhaktivinoda Thakura, the author of many important books and other writings on Gaudiya Vaisnava philosophy, trained his son in printing and proofreading.

By the time he was twenty-five years old, Bimala Prasada had acquired an impressive reputation as a scholar of Sanskrit, mathematics, and astronomy. His astronomical treatise, Surya-siddhanta, won him the title Siddhanta Sarasvati in recognition of his immense learning. In 1905, following the advice of his father, Siddhanta Sarasvati accepted spiritual initiation from Srila Gaurakishora Dasa Babaji. Although Srila Gaurakishora Dasa Babaji was illiterate, he was renowned throughout the continent as a great saint and Vaishnava acharya. Siddhanta Sarasvati, although a great scholar, exhibited humility and dedication in the presence of Srila Gaurakishora. Satisfied with such humility and dedication of his highly educated disciple, Srila Gaurakishora gave Siddhanta Sarasvati his full blessings and requested him to "preach the Absolute Truth and keep aside all other work." Upon the disappearance of Srila Bhaktivinoda Thakura in 1914, Siddhanta Sarasvati became editor of his father's spiritual journal, Sajjana-tosani, and founded the Bhagawat Press for the publication of Gaudiya Vaishnava literature. In 1918 Siddhanta Sarasvati accepted the renounced order of spiritual life, assuming the title Srila Bhaktisiddhanta Sarasvati Goswami Maharaja. For purposes of propagating Gaudiya Vaishnavism throughout India, he organized the Gaudiya Math, with sixty-four branches throughout the country. The headquarters of his mission, the Chaitanya Gaudiya Math, is located in Sridhama Mayapura, the birthplace of Sri Chaitanya Mahaprabhu.

Srila Bhaktisiddhanta adjusted ancient traditions to conform to technological and social conditions of the twentieth century. He considered the printing press a most effective means of spreading this message throughout the world and was himself the author of many important translations, commentaries, and philosophical essays. He was the first spiritual teacher in this line to allow his renounced preachers (sannyasis) to wear Western clothes and travel in modern conveyances rather that on foot. Throughout the 1930s, Srila Bhaktisiddhanta expanded and increased his missionary work and succeeded in reestablishing Gaudiya Vaishnavism as the leading force in Indian spiritual life.

On January 1, 1937, Srila Bhaktisiddhanta Sarasvati Thakura passed from this world.



Sri Srimad Bhakti Siddhanta Saraswati

A.C. BHAKTIVEDANTA SWAMI SRILA PRABHUPADA

Srila A.C. Bhaktivedanta Swami was born Abhay Charan De on *nandotsava*, a day after the appearance of Sri Krishna in 1896. Significantly, it was the same year in which Srila Thakur Bhaktivinoda, the pioneer of the Hare Krishna Movement, begun the mission to spread the message of Lord Chaitanya in the West through his essay *Chaitanya Mahaprabhu—His Life and Precepts*. Abhay Charan's father, Gaura Mohan De, was a pure devotee of Radha-Krishna and offered his child small deities to play with. As an adult, Abhay Charan worshipped the same deities. Gaura Mohan taught his son through his own example on how to worship the deities, and also encouraged him to observe the festival of Jagannath and to play *mridanga*.

Some particulars about his father's constant desire that his son would become a devotee of Srimate Radharani is that A.C. Bhaktivedanta Swami revealed a special connection with Her intimate assistant Sri Rupa Manjari (Srila Rupa Goswami Prabhupada). Srila Prabhupada was initiated in 1933 at the Sree Rupa Gaudiya Math, Allahabad, and he planned his worldwide mission and prepared the first translations and commentaries of his *Srimad Bhagavatam* in English at his residence at Sri Radha-Damodara Temple. From his kitchen's window he used to meditate and receive inspiration from the leader of the *sampradaya* Sri Rupa Goswami Prabhupada, who most obviously was his most intimate guide.

During a walk at Sri Radha Kunda, Srila Bhaktisiddhanta Saraswati Prabhupada confided him this instruction "If you ever get any money, print books", and Bhaktivedanta Swami Prabhupada accomplished his guru's order marvelously. Although he built a beutifull center of active devotional service in Vrindavan known as the Krishna-Balarama Mandir, and started a city in Mayapur, Bengal, he never deviated from the order of his spiritual master to print and distrubute Vaishnava literature.

A.C. Bhaktivedanta Swami lived an exemplar life throughout his permanence on this world. As a historical figure, who pioneered world preaching tours circumambulating the planet fourteen times, he remains the perfect guide for all *ashrams* of life since he practiced all four in total perfection. He also invited his dear and intimate god brothers on different *ashrams* to join his mission and published their articles in his *Back to Godhead* Magazine. He is the first Gaudiya Vaishnava that has published and distributed millions of books around the planet on the principles and philosophy of Krishna consciousness. This task was accomplished with the assistance of thousand of dedicated disciples and grand disciples around the world through the agency of his International Society for Krishna Consciousness, ISKCON. Therefore, Srila Prabhupada became recognized as a *shakti-avesha avatara,* or an empowered incarnation of the Lord, through the sanction of scriptural definition and the assertion of learned and highly respected devotees of the *sampradaya*.

Srila Prabhupada engaged everybody in book distribution, exposing them to the effects of transcendental revelations, which are in the same level as performing the congregational chanting of the Holy Names. He became un-manifested from the mundane view after leaving his body in the *Samadhi-mandir* at his Krishna-Balarama Mandir in Vrindavan on Nov. 14th, 1977. To the spiritually awakened, Srila Prabhupada continues to live in the spiritual realm in his eternal *kama-rupa sidha-deha*.



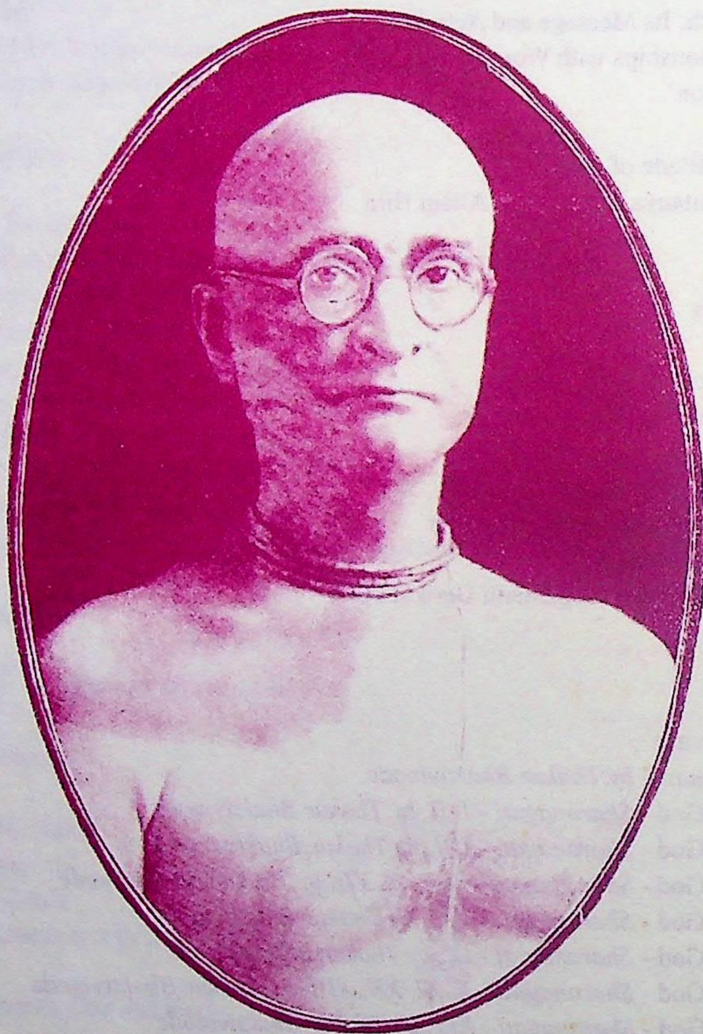
Sri Srimad A.C. Bhaktivedanta Swami

HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA
RAMA RAMA HARE HARE

THE HARMONIST AS IT IS

INDEX TO VOL. No. 1 (VOL. XXV, June 1927 – May 1928)

Index



HIS DIVINE HOLINESS
PARAMAHANSA PARIBRAJAKACHARYA
SRI SRIMAD **Bhakti Siddhanta Saraswati**
GOSWAMI MAHARAJA
(श्रीश्रीमद्भक्तिसिद्धान्त सरस्वती गोस्वामि-महाराज)

Published by K. B. Vidyabhusan
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INDEX
TO
HARMONIST

VOL. XXV.

श्रीसज्जनतोषणी-सूची

हिन्दी-सूची

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE SAJJANA-TOSHANI, THE HARMONIST

VOL. XXV. **JUNE 1927, 441 Chaitanya-Era.** **NO. 1.**

Obeisance

I do obeisance to the Divinely beautiful lotus Feet of Sree Gurudeva, to all the revered Gurus and the devotees of Vishnu ;

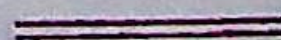
Obeisance to Sree Rupa himself with his elder brother (Sanatan) attended by Raghunath in the company of his associates and followers, and with Jiva (Goswamin).

Obeisance to Krishna-Chaitanyadeva with His own, with Advaita and with the Abadhuta (super-ascetic) Nityananda.

Obeisance to the Feet of Sree Radha and Krishna attended by Lalita and Sree Bishakha with their mates.

Manifold obeisance to Thee who is by Name Krishna-Chaitanya, Whose Beauty is of the yellow colour,
Who by Quality is exceedingly merciful, Whose Function is bestowing the Love of Krishna and Who is Krishna Himself.

Obeisance to Thee, Thakur Bhaktivinode, by name Sachchidananda,
The greatest of the followers of Sree Rupa, an Embodiment of Gaur's Love.



Foreword

THE name of the Journal, the **'Harmonist'**, stands in need of a little explanation. **'Sajjana-toshani'** the only Sanskrit name headed the paper when she used to appear in Bengali, and the same spirit and aims of the 'Sajjana-toshani' are to be continued though she has now put on the English garb. "Harmonist" is the free English equivalent of the word 'Sajjana-toshani.' This point will bear a little elucidation. The title 'Sajjana-toshani' was adopted to signify a definite purpose.

The word 'Sajjana' is made up of two parts *viz.* 'Sat' and 'Jana'. 'Sat' is 'Godhead' or the 'Absolute Truth'. This is in accordance with the sruti 'ॐ तत्सत्' 'Sat' means the Ever-Existent, the Unchangeable, the One Spirit and Harmony Himself. The 'Sajjana' is one who belongs to and serves the 'Sat', 'Toshani' is in the feminine form and means one who is desirous of pleasing. The journal aims exclusively at pleasing 'Sajjanas'. The feminine form of the word is indicative of her attitude of humility in regard to 'Sajjanas'. The word 'Sajjana' is not really narrow in its denotation. To him who possesses the clearest spiritual vision all living beings without exception are 'Sajjanas'. This is specifically borne out by the passage :—

"हे साधवः सकलमेव विहाय दूरात्
चैतन्यचन्द्रचरणे कुरुतानुरागम् ॥"

'Ye Sadhus, bidding farewell to everything from a distance, offer your hearts' devotion at the Feet of 'Chaitanyachandra'.

The 'Harmonist' as preacher of God's Word has to be endowed with the requisite qualities. Her high mission is to please all living beings by conveying to them the Divine Message in the fitting manner. Her object is emphatically not to create rupture but to bring about harmony. This constitutes the vital difference between her and the elevationist or the salvationist. Both of the latter fail to satisfy the hankering of the soul, because they only offer or withhold the things of this world. The elevationist (कर्म्मिन्) attempts to do temporary good to himself or to a few at the expense of others. The object of all good work is at best merely temporary relief and even that is uncertain. All such efforts have, moreover, the invariable dark side. This is true of the so-called philanthropic endeavours no less than of our 'jajnas' that involve the direct sacrifice of animal life (पशुयज्ञ). The Salvationist is a deluded, disguised seeker of his purely individual interest.

Both the systems involve ultimate disappointment and confusion for all concerned. The Salvationist perched on the solitary height of his sterile, egotistic isolation is on reaching his goal

condemned to a neutralized existence which is death in life. This prospect is not different from that of the Karmis who are equally deluded, and cannot do lasting good to any one. The remedy that both of these propose for the ills of life is manifestly inadequate and even harmful. Their particularistic methods multiply hostilities and increase confusion. The object of the 'Sajjana-toshani' is the radical cure of evil. Her method is entirely different from those of the elevationist or the salvationist. She is absolutely unselfish and impartial. Her method is that of अमन्दोदया दया' 'non-evil-producing kindness' of Sree Chaitanyadeva so beautifully described by Damodar Swarup, the Second facsimile of the Supreme Lord, in the Sloka—

'हेलोद्धूलितखेदया विशदया प्रोन्मीलदामोदया
शाम्यच्छास्त्रविवादया रसदया चित्तार्पितोन्मादया ।
शश्वद्भक्तिविनोदया समदया माधुर्य्यमर्य्यादया
श्रीचैतन्य दयानिधे तव दया भूयादमन्दोदया ॥'

'Thou ocean of Kindness, Sree Chaitanya, may that vast non-evil-producing Kindness of thine be aroused towards me that tends to dissipate all sorrows with ease, to fully reveal everythig by reason of its purity, to unfold without reserve the transcendent bliss, to conclude all the wranglings of the *Shastras*, to shower *rasa* (the quality of harmony), to confer Divinely rapturous intoxication of the pure mind, to cause incessantly the natural flow of devotion, to bestow tranquility of the soul,—and which exhibits the limit of transcendental sweetness.'

With the above object in view the '*Sajjana-toshani*' made her first appearance in the year 1879 in the modest form of a Bengali spiritual Monthly edited by Thakur Bhaktivinode. The paper remained under his editorship for seventeen years. She was later made over to the present editor who conducted the paper till she attained her twenty-fourth year of publication. Though the further publication of the 'Sajjana-toshani' was not possible for various reasons the object of the paper was subsequently taken up with vigour by the well-known Gaudiya, the Bengali religious Weekly, which was started five years ago.

The '*Sajjana-toshani*' as edited by Thakur Bhaktivinode was mainly in Bengali with occasional separate English numbers. The start was with articles on current topics congenial to the harmonic school of religionists to which were later added original texts of the four *Vaishnava Sampradayas* with the object of gradually familiarising the public with the vocabulary and technicalities of the four schools. Thakur Bhaktivinode as the Pioneer-Preacher of '*Suddha bhakti*' 'pure devotion' in Bengal in the present age had to serve a public which was at the time unprepared to receive his true message in its entirety. Although at that period even

his supporters failed to grasp the full meaning of his message, his writings made the general public acquainted with the principles of the Vaishnava-religion in the measure of the capacity of each individual.

The profesors of *Vaishnavism* or Harmonic School are by tradition divided into three classes according to the quality of their devotion. Those whose devotion is unalloyed are '*Suddha bhaktas*'. The '*Misra bhaktas*', the next class, consist of those whose devotion is alloyed. The third class, that of '*Biddha bhaktas*', practise a form of devotion which is almost wholly perverted. In the days of *Thakur Bhaktivinode* the number of devotees professing '*Suddha bhakti*' in Bengal were very few. His appeals had to be made to the class of '*Misra bhaktas*' and '*Biddha bhaktas*' among whom he found supporters and sympathisers. The 'Sajjana-toshani' of that period did not altogether escape the influence of the views of these supporters. *Thakur Bhaktivinode*, himself the Pioneer '*Suddha bhakta*,' found it absolutely necessary to tolerate more or less this influence of '*Misra bhaktas*' and '*Biddha bhaktas*' within the movement. By the will of our Supreme Lord the *Sajjana-toshani* became subsequently strictly the organ of the *Suddha-bhakti* movement and it is a proof of the fact that Thakur Bhakti-vinode's object is being carried out that a large number of highly educated and sincere souls have been accepting the principle of "Suddha-bhakti".

Thakur Bhaktivinode issued occasional English numbers of the 'Sajjana-toshani'. His object was to spread the message of '*Suddha bhakti*' in and outside Bengal. His object in regard to Bengali-knowing community has been taken up by the Gaudiya-Editorial board. The 'Sajjana-toshani' thus finds herself in a position to cease herBengali garb now on the appearance of the Gaudiya and array herself in English to make her appeals to the world at large.

This is in accordance with the desire of *Mahaprabhu*, as He gave vent to proselytism. He did not limit His message to any narrow sect. On the contrary, His message is for the whole living world including be it remembered the world of animals and plants. For the purpose of spreading His message of the Divine Love He employs an infinite army of followers.

A passage in the *Chaitanya Bhagabata* (Life of *Sree Chaitanyadeva* by *Thakur Brindabandas*)* clearly records the desire of Mahaprabhu—

'पृथिवीते आछे यत नगरादि ग्राम ।
सर्व्वत्र प्रचार हइवे मोर नाम ॥'—चैः भाः

'My Name will be preached everywhere, in all the villages and towns of the whole world'.

---

*The English version of which will appear serially in the 'Harmonist'. The second edition of the original work with exhaustive notes in Bengali is being published by the Gaudiya Printing Works.

The 'Harmonist' seeks to carry out this desire of the Lord. For the present she is appearing in English, Sanskrit and Hindi. But she does not by any means desire to confine herself to these languages only. The Lord desires His Word to be preached to all living beings. The 'Harmonist' stands for this desire. She cherishes the faith that a day will come when His Word will be preached everywhere all over the world through the medium of all the languages including the language of animals and plants when this will be practicable. She believes that *Gaursundar* will in the fulness of time raise up fit preachers in every part of the world and in numbers amply sufficient for His Purpose. This is the message of the 'Harmonist'.

In conclusion it may be pointed out that association (सङ्ग) with '*Suddha bhaktas*' is absolutely necessary to enter into the spirit of *Mahaprabhu's* teachings. The 'Harmonist' will serve to bring about the association of the public with the '*Suddhabhaktas*.' The '*Suddha bhaktas*' expect that they can count upon a patient hearing from 'Sajjanas'. Such association will be for mutual benefit. It is necessary at the outset to caution the reader against the theory of 'Vox populi vox Dei'. The 'Harmonist' has nothing to do with 'vox populi'. Her only concern is with 'vox Dei'. It is the voice of God alone that will find utterance in these pages. The kind indulgence of the reader is solicited to overlook shortcomings in expression inseparable from the employment of a foreign language and consider only the spirit irrespective of the defective garb in which she might be clothed.

The Gaudiya Math : Its Message and Activities

BY the grace of the Lord of the *Gaudiyas* the message of the **Gaudiya Math** is to-day not unknown to any one in the whole of *Gauda Desh*—and not in *Gauda Desh* only, but over *Naimisharanya, Ayodhya, Prayag, Kasi, Sree Brindaban, Mathura* on one side and also over *Dakshinatya* and everywhere throughout the tracts of Orissa on the other, has been well proclaimed the message of the **Gaudiya Math**, the principal branch of the **Sree Chaitanya Math** which is the root implanted in the soil of the Advent of Sreeman **Mahaprabhu**, —**Sree Mayapur Nabadvipa Dhama**. Over *Gaudamandala, Kshetramandala* and *Brajamandala* the message of the **Gaudiya Math** has gone forth.

The truth (*satya*) is propagated in a two-fold way viz.—positively or by the

method of direct support and negatively or by the method of opposition. The truth cannot be made sufficiently known by the positive method alone. Propaganda by the method of opposition more than the presentation of the positive aspect brings about more brilliantly in this world the appearance and glorification of the truth. In the *Satya Yuga*, *Hiranyakasipu* more than *Prahlad* by the adoption of the method of negative propaganda proclaimed greatly the glory of *Nrisinghadeva*. In the *Treta Yuga*, *Ravana* more than *Hanumana* proclaimed the greatness of *Sree Ramachandra* to the world. In *Dwapara* more than the *Pandava*, *Yadava* and other devotees, *Kansa*, *Jarasandha*, *Shishupala* and the rest as antagonists proclaimed the greatness of *Sree Krishna*. In the *Kali Yuga*,—*Jagai*, *Madhai*, *Chand Kazi*, *Prakasananda*, *Saraswati*—the professor of *Mayavada*, *Ramchandra Khan*—the hater of *Vishnu* and *Vaishnavas*, *Ramchandra Puri* and in after times, the various hypocrite sects, more than the *Bhaktas* of *Gaur*, have proclaimed the greatness of *Gaur* and *Nityananda* to the world by adopting the hostile method. The truth is in all ages propagated in this way by the positive and negative methods. The true message of the **Sree Gaudiya Math** has spread and is spreading in the world in this manner.

It may be asked—'What does the *Gaudiya Math* do? Is the *Gaudiya Math* merely one other association like the thousands of sects that are to be found in this world ? Or, is the *Gaudiya Math* one among the other welfare-societies of the world ? Or, is the *Gaudiya Math* one of the many mischievous organisations that carry on their activities in this world ? What work does the *Gaudiya Math* do for the benefit of the world ? Is the *Gaudiya Math* affectionate like a mother, a protector like a father or a helper like a brother ? What good does the *Gaudiya Math* do to the world, what well-being of society does it desire, what very inconsiderable service does it render to mankind that the world, the civilized world, or the whole of mankind, should listen to its message ?'—Many such questions may arise in our minds.

The *Gaudiya Math* is not an association like the thousands of sects. The *Gaudiya Math* is not desirous of the welfare or non-welfare of the world like other benefit-or-mischief-making societies. The *Gaudiya Math* does not do work that is beneficial or harmful in terms of worldly enjoyments. The *Gaudiya Math* is neither affectionate nor cruel like a worldly mother, neither protector nor destroyer like a worldly father, neither helper nor enemy like a worldly brother. What then *is* this *Gaudiya Math* that the world should listen to its words ?

There need be no want of harmony between the *Gaudiya Math* and the whole

world, as the only disharmony is caused by *one* little word. The *Gaudiya Math* says that harmony between itself and the whole world can be established by means of one word, viz. that the duty of all *jivas* consists in the exclusive service of the *Adhokshaja* (अधोक्षज) the transcendent. The majority of the people of this world says that the service of the *Akshaja* (अक्षज), i. e. the phenomenal, is the duty of everyone of the *jivas*. Even when this is not actually said by word of mouth, in practice it is this that is always done. The *Gaudiya Math* says that that which is the object of our activities *(sadhya)* should itself be the only means *(sadhan)* for the attainment of the object. In the opinion of the majority of men of the world *sadhya* and *sadhan* are different, one from the other. The *Gaudiya Math* says that words like 'unity', 'universal love' etc. so long as one continues to be under the influence of the physical and mental *dharma*, are mere sounds like such words as *akash-kusum* (ærial flower) etc. Harmony is possible only when one has obtained a firm footing in the *dharma* (function) of the soul.

This distinction requires to be made perfectly clear. The service of the *Adhokshaja* means the service of the transcendental Godhead. That which helps or hinders the gratification of the body or the mind is not the service of the *Adhokshaja*, it is the service of the *Akshaja*. The body is pleased by the enjoyment of free air, by gazing at the open sky. The troublesome mind is gratified if it is allowed to roam at will like an unbridled horse, to revel in the beauties of Nature to gather as it lists honey from the many-tinted flowerage of the groves of poesy. The contrary of this the neutralizationist's point of view is based upon repugnance of all gratification. Neither of these is service of the *Adhokshaja*—both are service of the *Akshaja*.

The majority of the people of the world, although they profess to be positivists, fail to see, although it must be quite patent, the greatest of all the phenomena. They at any rate forget it in practice even when they appear to know. The greatest of the positivists like Charvaka, although he could not but have observed this greatest of all the phenomena, failed to take notice of it ;—that great phenomenon is generally known by the name of—death.

If the memory of this great event is retained in our minds we would assuredly be solicitous for the '*amrita*' (deathlessness). The *sruti* says we are all children of the '*amrita*'—heirs of the '*amrita*'—

शृण्वन्तु विश्वे अमृतस्य पुत्राः—(श्वेताश्वः २।५)

'Listen ye, all children of the the amrita.'

In this world there are found two kinds of endeavour for obtaining this '*amrita*'. Like unto the sons of kings of the epochs recorded in history some try to ascend the throne of their father

by treason against the father; on the other hand, loyal sons in seeking to be heirs of a kindhearted and affectionate father look upon constant service as being both the means and the end.

The Gaudiya Math under-stands the last-named as being the appropriate and eternal method. Why is it appropriate ? Because--

"शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः ।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत् सताम् ॥"

'Sree Krishna, the tidings of Whom whosoever listens to or sings is sanctified, the Benefactor of all holy persons, appearing in the hearts of all who listen to the accounts of Himself destroys the evil propensities of their hearts to the very root'. This seed of sin or sinful desire or ignorance (अविद्या) is the cause of the wordly sojourn of the *jiva*.

Why is the method eternal ? Because—

"भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।"

'In the beginning the '*Munis*' 'sages' worshipped the *Adhokshaja Bhagabana* (the transcendental God in His plenitude) in this way'.

That type of kindness which does not give rise to 'मन्द' 'evil' is termed 'अमन्दोदया दया'. As for example if a sick man is allowed to eat tamarind or a drunkard is helped to proceed to a liquor shop kindness is indeed shown, but in the sequel it turns out to be productive of harm to the person who is the recipient of kindness. If the sick man is placed under medical treatment against his will and inclination, if the drunkard is protected from his evil course, 'अमन्दोदया दया' 'non-harm-producing kindness' is shown. Preventing floods and famines, nursing the sick, pleasing or displeasing anybody, or stultifying the faculty of consciousness of any one—every one of these is an instance of 'मन्दोदया दया' 'harm-producing kindness'. Man can not understand it till he realises his true position. By such acts the *jiva* is not really benefited. Cutting the root of misery is doing real good to others; the treatment that allows the gangrene of sensual desires to remain does no real good to the patient,—neither is it a proof of great wisdom out of spite to the gangrene of sensual desires to hang the sick-man holding out the prospect of 'मुक्ति' annihilation as complete and permanent cure.

"स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म्म हि ।
न राति रोगिणेऽपथ्यं वाञ्छतो हि भिषक्तमः ॥"

"Just as the best physician, even if the patient evinces a desire for unwholesome food, does not allow it; in like manner he who is himself aware of 'निश्रेयः' 'the highest good' never advises an ignorant person to do 'कर्म्म'.'work' for his own interest." The *Sruti* says—

अविद्यायां बहुधा वर्त्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्म्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

—(मुण्डक १।२।६)

—'Ignorant persons being themselves in the midst of manifold 'अविद्या' 'errors' think thus, 'we have gained what we want'. Because they work for their own interest they have no experience of the real truth by reason of their attachment to such work. With extreme solicitude they gain little as the result of their activities. After a time they fall from that position.' The *Sruti* further says—

अविद्यायामन्तरे वर्त्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
जंघन्यमानाः परियन्ति मूढ़ा
अन्धेनैव नीयमाना यथान्धाः ॥
—(मुण्डक १।३।८)

'Those who remaining in the midst of ignorance consider themselves to be conscientious and enlightened such perverted and ignorant men come to grief like the blind man led by the blind.'

Most people of the world forgetful of their own Home under the spell of the enchantress are running headlong in the opposite direction—in this performance again their intoxication, eagerness, concentration and firm determination are so intense that they have indeed very little opportunity to think about Home. But the voice of the **Gaudiya Math**, the flying, red-tinted banner of the **Gaudiya Math** arresting the ear and the eye of all persons is ever proclaiming—

"कृष्ण बल सङ्गे चल
एइ मात्र भिक्षा चाइ ।"

'Say 'Krishna', come along ; this is the only alms we beg.'

'Back to God and back to Home is the message of Gaudiya Math.'

"To arrest the pervertedly current tide and to redirect it towards the Eternal Source is the seemingly unpleasant duty of the **Gaudiya Math**."

The **Gaudiya Math** says, 'All men of the world without exception are our kin—all birds and beasts, grass and shrubs are our kindred ; whatsoever conscious being wheresoever existing belongs to our Supreme Lord ; we shall conduct our kindred from out of the spells of the enchantress towards Home. We shall not be showing for-the-time-being sweet symapathy for them by enabling those who have fallen into the snares of the enchantress to get more deeply entangled. Even if under the spell of the enchantress they fill heaven and earth with their loud protestations against our endeavours we will still proclaim the message of the '*amrita*' to them.

Even if it be contrary to the current of thoughts of the religious or religiously minded people as that term is understood by the world, or appear strange or wonderful to them, we will still for ever practise and proclaim those religious works, the '*sanatan dharma*', made by God, the tidings of which are unknown to any of the *Rishis*, gods, *siddhas* and men,—the *dharma* which although it happens to

be hidden, pure, difficult to understand alone enables us to attain the '*amrita*',—the *dharma* that is the supreme *dharma* of the *jiva*, the *dharma* to which all *jivas* without exception have a claim, the *dharma* to which everyone in the universe may become the heir. That *dharma* is the object as well as the method of our endeavours.

The current that is sweeping the world, the flood on which it is adrift—the famine by which it is distressed—the want, fear, sorrow, delusion by which it is mastered, oppressed and tortured—can be prevented, can be pulled up by the root, by the method of moving Homeward—of self-surrender at the holy feet of the sorrowless and fearless '*amrita*.' So long as we shall stay in the foreign land—the greater the distance and the speed with which we shall continue to run towards foreign lands and away from the direction of Home—so long and to the same extent sorrow, fear and delusion will not leave us ; they will on the contrary mock us like the delusive deer by their further and steady increase. The *Sruti* says—

"द्वितीयाद् वै भयं भवति ।"

—(वृहदारण्यकोपनिषत्)

'Fear must result from the perception of a second entity different from Godhead.' Death cannot be abolished from this mundane world. By no amount of efforts of the united *jivas* of the whole universe the three-fold misery can be banished to the Andamans. No one can extinguish the fire of **Ravana**'s funeral pyre—it is the water well cooled by contact with the Feet of **Sree Ramchandra** that alone has the power to quench it. Once the world is fairly embarked on the high tide of the Holy Name the insignificant worldly flood retires forthwith ; if the alms in the shape of the glorification of the songs of **Hari** become easily procurable, the little famines will leave us for good as a mere attendant result. With the appearance of sorrow-delusion-fear-killing '*bhakti*' (devotional faith), *avidya* (nescience) the root of every form of misery of the *jiva* is destroyed and the soul is well satisfied.

'*Bhakti*' is like fire. Nothing else can purify gold in the manner that fire can. Without '*Bhaktiyoga*' (association of *Bhakti*) other forms of effort are meaningless like the attempt to refine gold by the application of tamarind, earth or ashes.

To imagine '*arthabada*' in regard to the Holy name, or, in other words, to imagine that the glorification of the Name is mere exaggeration of praise is that Godless intellectual attitude which gives rise to our belief in other tangible forms of effort. We think that the work of glorification, preaching etc. of the Name of **Hari** is not conducive to the general good. Or again we may think sometimes that the

glorification and preaching of the Name is on a level with other kinds of effort. The first is '*arthabad*' in regard to the Name, the second is the '*aparadha*' 'offence' of believing the Name as being equal to other good works. To have faith in the Holy Name is so very rare that we may leave it out of consideration ; if we had faith even in '*Namabhasa*' (the most dimly perceived Name) we would have never said that succouring the victims of floods is better than *kirtan* and *prachar* (singing and preaching God),—freeing the country from famines, opening of hospitals are better than preaching devotion to God. Hundreds of famines can be got rid of, not by '*Namabhasa*' but, even by '*Namaparadha*' (offensive taking of the Name). The '*mukti*' that is not obtained in crores of births by '*Brahma-jnan*' 'knowledge of Brahman' can be had by one single '*Namabhasa*'. This is no exaggeration, this alone is the only true message. **Sree Gaursundar**, the Saviour-of-Kalijuga '*Avatari*' (the source of incarnations) by means of the '*Namacharya*' (.the teacher of the Name by his own personal example) **Sree Thakur Haridas** has borne testimony to it. Adopting the Jaina view aggravated by the bad logic of purveyors of vulgar news neither **Chaitanyadeva** nor any of His devotees was ever in a hurry to prevent flood or famine or to found hospitals, nor did they give any other advice to any one except telling all men at all times and places—

"कलिकाले नाम बिना नाहि आर धर्म्म"

* * *

"खाइते शुइते यथा तथा नाम लय ।
देश काल पात्र नाहि सर्व्व सिद्धि हय ॥

* * *

या'रे देख ता'रे कह 'कृष्ण' उपदेश ।
आमार आज्ञाय गुरु हञा तार एइ देश ॥"

* * *

"उच्च संकीर्त्तन ता'ते करिले प्रचार ।
स्थिर चर जीवेर खण्डाइले संसार ॥"

* * *

"भारत भूमिते हैल मनुष्य जन्म या'र ।
जन्म सार्थक करि' कर पर-उपकार ॥"

"In the *Kaliyuga* there is no other *dharma* except uttering the Name of *Krishna*.

* * *

Taking the Name in whatever place whether eating or sleeping, irrespective of time, place, person—all is fulfilled."

* * *

"Whomsoever thou meet'st, instruct him about **Krishna**, by My Command being Guru save this land."

* * *

"Thou did'st proclaim the high *Sankirtana* and cancel the worldly course of *jivas* moving or motionless."

* * *

"Ye that are born as men in the land of *Bharata*, attaining the significance of human life do good unto others."

There is no other *dharma* of the *jiva* except *kirtan* (singing God). To the extent that one disbelieves '*bhakti*' 'devotion' as denoted by *kirtan* or the Holy Name—in other words those who think that all wants cannot be fulfilled by *kirtan*—to that extent are such people '*nastik*' 'atheistical.' The degree of help one gives in the propagation of '*bhakti*' as denoted by *kirtan* is the sole measure of one's belief in God. On the other hand, a man is a '*nastik*' 'disbeliever' to the extent that he obstructs *kirtan*. As the Name has to be taken every moment even while eating or sleeping, as *bhakti* denoted by *kirtan* is the only *dharma* of the *jiva*, as there is no other *dharma* except this, where is then time for getting rid of flood or famine or founding hospitals? Those who claiming to be positivists are forgetful of the greatest of all facts viz. death,—those who being fallen, like the blind man led by the blind, under the spell of the enchantress, loiter about like travellers without an objective, —it is such people that have time for work other than *Hari-kirtan* (singing Hari). All other efforts with the exception of *Hari-kirtan* are the cause of '*sansar*' 'the worldly sojourn'—the road leading not to the East but in the opposite direction; on the other hand all-time *Hari-kirtan* is turning away from every other direction to face the East, or journey Home-ward.

The **Gaudiya Math** is the missionary of this all-time *kirtan*. The **Gaudiya Math** does not ask to destroy all efforts of the world but to deflect their course. The **Gaudiya Math** begs every one of us to offer his all to Krishna. The '*dhum dham*' or pomp and display of the **Gaudiya Math** is for the sole purpose of making all efforts of the world '*Krishnapara*'' 'having Krishna as their Goal'. The offering to Krishna comes first and after the offering has been made *bhakti* begins. The **Gaudiya Math** says 'make the offering to Krishna first and after that has been done profess to be a '*bhakta*' 'devotee'.' The *Gaudiya Math* says—do not imitate the the '*kirtankari*' (one who does kirtan). '*Dhang*' 'burlesque' is the other name of '*anukaran*' 'imitation.' By arraying oneself in the trappings of '*Dhang*' or '*shang*' 'harlequin', people can be deceived but no good is done either to oneself or to others. It is those who follow the '*kirtankari*' that are really their own benefactors or properly alive to self interest, and also benefactors of others or mindful of others' interests. They are not blinded by considerations of undue personal advantages nor do they cheat others ; and are, therefore, truly disinterested. It is by *kirtan* alone that the claims of self-interest, interests of others and disinterestedness are simultaneously satisfied.

'*Bhog*' 'enjoyment' or '*Mukti*' 'freedom from misery' in the shape of prevention of famines etc. is gained by

'*Namaparadha*' 'offensively taking the Name' or by '*Namabhasa*' 'taking the dimly perceived Name.' That by which crores of times greater eternal good is produced—whereby the lotus of the eternal well-being of the *jiva* blossoms forth—that '*Sree Nama*' 'Holy Name' the **Gaudiya Math** endeavours to give away freely. They are earnestly trying to give away freely **Krishna** Himself.

In this world there are many persons who spread unwholesome doctrines after advertising their intention to give good advice ; but most men are deceived by the idea that the actually pleasurable experience of the moment is the 'good.' In *Sanatan-Siksha* (instruction to Sanatan)—

"के आमि, केन मोरे जारे तापत्रय ।
इहा नाहि जानि केमने हित हय ॥"

"Who am I, why doth the three-fold misery afflict me ? I do not know how good can be."

In answer to the question 'how can there be good' the message of the 'good' that **Gaursundar**, the Expounder of the 'Sanatan-dharma' 'traditional religion' delivered to us regarding the only means of obtaining that 'good' if it once reached our ears we would not have considered '*bhakti*' denoted by '*Kirtan*' as weak and other methods as strong. Turning our face away from the direction in which the treasure would be easily found we would not have hurried towards the South for the bite of wasps, towards the West for the terrors of the *Yaksha* (the demon that guards worldly riches), towards the North for offering our lives to the fangs of the black snake. Our Home is Eastward, we are running with all speed away from the East towards other points of the compass ; and when the people of the East call out to us to turn back, deluded by the mirage we say 'We will not listen to you, see what beautiful lakes full of the cleanest water lie yonder before our very eyes.' Talking thus and being by degrees enamoured of that which only appears to our senses we are ever moving away from Home towards foreign lands. In those circumstances the doings of the **Gaudiya Math** sometimes seem to us and to those who are like-minded with ourselves as being contrary to our ideas. This is likely and need not cause any surprise; but all this notwithstanding the **Gaudiya Math** bearing its message, with its bright flag flying, emblazoning on it the words that attract our ears and eyes, is ever saying :—

"नेह यत्कर्म्म धर्म्माय न विरागाय कल्पते ।
न तीर्थपाद-सेवायै जीवन्नपि मृतो हि सः ॥"
"एवं नृणां क्रियायोगाः सर्व्वे संसृति-हेतवः ।
त एवात्म-विनाशाय कल्पन्ते कल्पिताः परे ॥
यदत्र क्रियते कर्म्म भगवत्परितोषणम् ।
ज्ञानं यत्तदधीनं हि भक्तियोग-समन्वितम् ॥"

'The work that is not done for the sake of '*dharma*,' the '*dharma*' that is not performed for the purpose of '*virag*'

'renunciation,' the *'vairagya'* 'renunciation' that is not practised for the service of *Vishnu*, such work, *'dharma'* or *'Vairagya'* whosoever practises is dead in life, 'The *'naimittic'* 'conditional' *'Kamya-Karmas'* 'fruitive works' are the cause of *'Sansar-bandhan'* 'the bondage of the world' or *'Yoni-bhramana'* 'birth-journeys' ; but those very works if they are done for God-head have the power to destroy un-Godliness. The *'bhagavaj-jnanam'* 'Divine knowledge' associated with *'bhakti'* 'devotion' denoted by *sraban, kirtan etc.* (listening to, singing etc.) is assuredly the unswerving fruit of work that are performed in this world for pleasing God.'

—It is this that is the subject of the propaganda of the **Sree Gaudiya Math**. The Sree Gaudiya Math by its practice proclaims that without the gratification of the senses of God-head by the gratification of the senses of the *jiva* no real good can accrue either to oneself or to others. By invocation of *'mukti'* 'annihilation' in deprecation of the pleasures of the senses of the *jiva*, God is not served. There are many hypocrite-sects who counterfeit *'bhakti'* 'devotion' by assuming the paraphernalia of the false devotee but are not aware that *'bhakti'* is an impulse of the soul. Of these some for the purpose of filling their bellies, some for fame, or some again by imitating some other purpose serve to delude the people.

The *Gaudiya Math* says—in the name of *dharma* it is not proper to practise trade. Not using Hari to serve our own pleasures, our duty is only to serve 'Sree Hari.' The **Gaudiya Math** says that imitating the devotee of Hari or putting on the dress of *Narad* as in a *theatrical* performance is far from walking after the devotee of **Hari** or following *Narad*. The delightful tune, time, cadence alone do not constitute the *Hari-kirtan* of the **Gaudiya Math** ; those are found even in the performances of the gramophone or of harlots. *'Chetanata'* 'consciousness' is necessary, the fiery life is necessary, simultaneous practice and preaching is necessary. The **Gaudiya Math** says that he who does not possess a pure character is not fit even to be styled man not to speak of being regarded as religious (**धार्म्मिक**). The **Gaudiya Math** keeps at a distance from the five *'Kalisthanas'* 'abodes of quarrel'. The *'Kalisthanas'* according to a text of the *Bhagabata* are the following—(1) dissipating games such as cards, dice etc. ; trade or the profession of a trader in the name of *dharma* ; (2) indulgence in luxuries such as betel, tobacco, wines etc. ; (3) improper association with woman or unusual addiction to one's own wife ; (4) animal slaughter ; not to proclaim the truth to people but to deceive them by un-truth ; not to preach *Harikatha* 'the word of God' to *jiva* ; in lieu of *Harikatha* to give other kinds of advice ; (5) by cheating people or by accepting money that is earned by

their labour from people in general to apply such wealth to the maintenance of wife and children or increasing the scope of one's own enjoyments; not to employ everything the body, mind and speech of the *jiva*-life, wealth and intellect—in the service of *Sree Vishnu* who is the Proprietor of all things and the Supreme Lord of all wealth.

The *shastra* says, of all things the human body is the dearest to God; the human body is the giver of the '*paramartha*' 'highest good' and is very difficult to obtain; and, therefore, while this body lasts, without being immersed in any other thing, not deceiving ourselves by thinking that any other method except sorrow-stupor-fear-killing '*bhakti*' is productive of good, it is our duty unceasingly to practise devotion. Other forms of devotion to God are weak, the devotion denoted by *kirtan* is strong. Once the protection of the strong '*bhakti*' is secured it gives to *jivas* the highest good with little effort on their part. Therefore, by preaching *kirtan* at all times to induce, by right of the highest kinship, the whole of the *jiva* to turn Homeward is true universal love, true help of others, true kindness and the true duty of life. The **Gaudiya Math** embracing all without exception the inhabitants of the universe, in sadness calling upon all to turn their face towards God to be preachers of this *bhakti* denoted by *kirtan*, says,—

"हे साधवः सकलमेव विहाय दूरात्
चैतन्यचन्द्रचरणे कुरुतानुरागम् ।"

"Ye, the righteous, bidding good-bye to everything from a distance, offer the devotion of your hearts to the Feet of **Chaitanyachandra**."

Associated-Counterpart

THE Sanskrit word '*Guru*' (गुरु) ordinarily means 'heavy' as opposed to '*Laghu*' (लघु) meaning 'light'. In its technical and etymological sense, the meaning of the term is 'One Who by His Super-human (अतिमर्त्त्य) Personality and the light of great examples of the trancendent force of His devout character dispels the darkness or ignorance of the human-heart and transfuses Himself into the lives of those who unconditionally and sincerely surrender themselves to His Divine Feet.' Such is the great Personality, the Highest Ideal, that bears the appellation of *Guru* in the *Shastras*. Hence the *Sruti* says :—

"तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥"

"To know the Godhead fully, one should completely and most humbly surrender himself to the Holy Feet of a Guru, Who is versed in the *Srauta Shastras* (श्रौतशास्त्र) and is ever-devoted to *Brahman*."

Some may question this saying,— 'what can be more intolerable than to submit to another's control over our conduct—nay, over the whole course of our spiritual life ?' Verily resignation, submission or a complete obedience come into direct collision with the ordinary activities, based on empiricism, of our misdirected free-will which always leads us to the pursuit of the senses. It is easier to bear fasts and austerities or to part with any necessaries of life than to submit one's will to that of another who is a close and devout follower of the Transcendent Truth (अधोक्षज सत्य). But to surrender oneself sincerely to the Highest Ideal is the greatest of all sacrifices and it is the only royal road to the Goal of Unbounded Eternal Bliss.

As students of the empirical school, we are also expected to urge—we may obey God but why need we obey a *Guru* ?' In anticipation of such words coming from our lips as the out-come of unconscious apathy towards Godhead, God Himself tells us in language that cannot be misunderstood—

"आचार्य्यं मां विजानीयात् नावमन्येत कर्हिचित् ।
न मर्त्त्यबुद्ध्यासूयेत सर्व्वदेवमयो गुरुः ॥"

'You should know that the Acharyya is the associated counter-part of Myself. He should never be disregarded in any way. With the very limited power of mundane knowledge the transcendent conduct of the *Acharyya* should not be measured and found fault with. The *Acharyya* is the embodiment of all Godliness.'

Guru or the Spiritual Guide is a God-sent Super-human Personality to save us from the bondage of empiricism. We are not to look upon Him or trust in Him or His transcendent wisdom as if He were a mortal being ; thereby we would be totally led astray from the path of devotion (भक्ति). The Spiritual Pastor to Whom we submit is the Ambassador of *Vishnu* to lead us into the eternal kingdom of *Vaikuntha* (वैकुण्ठ) i. e. the kingdom which is free from all form of want. The Godhead helps us, speaks to us through His associated counterpart, we mean, our eternal Spiritual Master, the *Gurudeva* (गुरुदेव). We can never so surely discover God's Will, God's Voice, as through the channel of humble obedience and sincere surrender to our Spiritual Master, so emphatically taught and devoutly practised by all the true devotees of olden times. The Spiritual Guide or Acharyya is our Model—the Highest Ideal, before us. We need not shrink through pride, vanity or self-sufficiency from treading in His foot-steps. So we should take the vow of sincere obedience to the Divine Words of our Spiritual Guide, remembering Him to be the most be-

loved, the associated counter-part, of the Godhead, — Who condescends to come down from *Baikuntha* to lead us thither, our original abode Without such a Spiritual Guide or *Guru* a person is like a boat without a helmsman or a ship without rudder or compass, left to drift hither and thither with every wind that blows. Hence the *Acharyya* says :—

"यो गुरोश्चरणं समबहाय भगवदन्तर्मुखी कर्त्तुं प्रयतन्ते, ते तेषु तेषु उपायेषु खिद्यन्ते अतो व्यसन-शतान्बिता भवन्ति अतएव इह संसारे तिष्ठन्त्येब। अकृतकर्णधारा जलधौ यथा तद्वत्।"

'Those who attempt to approach the Godhead ignoring the Holy Feet of the *Gurudeva* are put into great difficulties by the very means they adopt. They are overtaken by hundreds of dissipations. Hence they are surely forced to remain in the succession of births and rebirths. As a lay man in a boat without the assistance of helmsman intending to cross the ocean is sure to lose his life, so a man intending to approach Godhead without the help of the *Guru* is sure to be lost'

The true devotees of the Absolute Truth — *Krishna*, are the salt of the earth ; they are the medicines of human lives that are suffering from spiritual sickness. Without their presence and occasional advent in this world, the world would not be worth living in. And our *Guru* or Spiritual Guide should be one who is the best of all such true devotees.

Because the spiritual Guide is above all human frailties, ignorance and weakness, because He is *Krishna's* own Person — *Krishna's* most beloved—*Krishna's* associated counter-part,—so He is the fittest Person to guard us against the deceits of illusion or *Maya*. God's own person can alone shield us from the clutches of illusion and confirm by His light of examples the importance of unalloyed devotion. There is healthy contagiousness in His undeviating adherence to the Absolute Truth, in every example of His devout action. His ever-living Words are like sharp-edged weapons cutting the tangled knots of our mental attachment to empericism. His words are inspiration to the weak in heart and healing balm to those who are constantly suffering from spiritual sickness. A Spiritual Guide is the living beacon on the path of devotion.

But where can be found such Highest Ideal ? The truly sincere and humble soul that earnestly desires to advance in spiritual life will get such an Ideal. But if we consciously or unconsciously want to be cheated we shall accordingly get a cheat. For there run the words of the Godhead himself—

"ये यथा मां प्रपद्यन्ते तांस्तथैब भजाम्यहम्।"

'I deal out justice according to the manner I am approached, i. e. if one approaches me with a sincere heart I also deal with him sincerely that is show him the true path by sending my Own Person to him, on the other hand,

he who tries to cheat me is deluded by my *Maya*.

If good Guides are rare, much more are good subjects for guidance. The *Sruti* says :—

आश्चयोऽस्य वक्ता कुशलस्य लब्धा
आश्चयो ज्ञाता कुशलानुशिष्टः ॥

Too many of us want to be directed after our own fashion and would fain combine the double service against which the *Acharyyas* have warned us those of God and of the world :—

"लोकरक्षा गोराभजा एकत्रे निष्फल"

'To try to retain all worldly advantages and to serve *God* at one and the same time is incompatible.'

So if we earnestly and sincerely desire to devote our life for the eternal service of the Absolute Truth,—Krishna, we should pray most sincerely to Him to supply us with a Guide after His Own Heart (and not after our ever-deceiving heart or emotional fancy); and never doubt but that He will kindly send to us His own most trusted and most beloved Agent—His associated counter-part. Verily except *Krishna's* own Representative no one is fit to occupy the most responsible office of a Spiritual Guide.

So we should be most careful in choosing a *Guru*. Rather it is impossible for a man who is ever likely to be duped by the senses or phenomena to choose a *Guru* Who is not a thing of this World, Who is the Transcendent thing, that has condescended to come down to the earth according to God's Will.

No professional priest or "sale-tongued" preacher can hold the position of a *Guru*. Mercenary people are actuated by personal motives, self-interest and vanity and are not intent solely on God's Glory and the good of the fallen souls like a True Spiritual Guide. As a man in fetters and hand-cuff cannot unchain another man who is in a like predicament, so a man claiming to be *Guru* but himself fallen in the clutches of *Maya*, can not free another from the same danger.

No question of heredity can arise in choosing a Spiritual Guide. As it has been previously said that our Spiritual Guide should be a God-sent Person—the direct Representative of *Krishna* so mundane reference has no value in His case. Even worldly common sense tells us that the son of a doctor cannot always necessarily be a doctor. *Krishna's* Representative appears in this world irrespective of heredity. *Sree Mahaprabhu* says :—

किवा विप्र, किवा न्यासी, शूद्र केने नय ।
येइ कृष्णतत्त्ववेत्ता, सेइ गुरु हय ॥

Whether He appears in a Brahmin family, whether He is found in the garb of a *Sannyasin* or even if He makes His appearance in this world in a *Shudra* family, whosoever is versed in *Krishna-tatva* (the transcendent knowledge of

Krishna) He and He alone is fit to be a Spiritual Guide.

It follows, therefore, that neither an elevationist nor a salvationist is fit to be a *Guru* because they themselves are in the state of want (अभाव) and not in their natural and true position (स्वभाव). The man who has lost his natural position *i. e.* the eternal service of *Krishna* which is the only eternal function of the Soul (जीवात्मा), is in a state of want and, led astray by the energy of *Maya*, tries to fulfil his wants by the things that are mundane. In this way sometimes he thinks to make up his shortcomings by turning himself an elevationist so as to have the taste of *soma*-liquor, to have women, gold and fame in this and after-worlds, or sometimes critically ignoring such hedonistic attitude he takes the pessimistic view of the world and becomes a salvationist.

Both of them are needy persons, and it is a matter of common sense that a needy person cannot remove the needs of another. The *Shastras* enjoin strict avoidance of any spiritual dependence on these classes. It is incumbent on us, therefore, to take refuge at the Holy feet of a Devotee, Who serves *Krishna*, by all means and at all times.

In conclusion, let us prostrate ourselves at the Holy Feet of *Gurudeva*, Who is no other than the associated counter-part of *Krishna* and Who being Kindness Incarnate, is ever busy in kindly operating on the cataractous eye of ignorance of *Jivas* with the spikelet of transcendental knowledge, thus opening their eternal spiritual eyes and anointing them with the collyrium of unalloyed and disinterested love for *Krishna*.

Thakur Haridas

WE shall reverently review the career of Sree Thakur Haridas who was so entirely devoted to the service of Sree Hari in the spirit of Thakur Haridas whose pride was in the servitude of the Supreme Lord and shall feel satisfied by thus honouring ourselves and hope that the reader will share our satisfaction. The great devotee made his appearance in this world at the village of Budhan, in the district of Jessore, towards the end of the 14th century. It is necessary to have some idea of the state of society in Bengal at that period in order to be able to understand the significance of the Thakur's appearance. The caste-system had lost all its propriety and its so-called purity was only another name for oppressive practices due to the grossest abuse of its principles The views regarding religion that were then upheld by the public opinion of the so-called religious communities were nothing but the infuriated expression of sectarian rancour. On the one hand, the rotten Hindu-society swollen with the pride of caste showed every contempt for those who formed the lower grades of its own strata and in the name of religion endeavoured merely to realise selfish ambitions. Their practice of religion took the forms of hostility to Vaishnabas and attacks on the Sanatan Dharma— the Eternal Religion of all Jibas. The meanness of the

selfish, contempt for the true faith, wanton cruelty showed all the virulence of a chronic disease that had penetrated to the very bones and marrow of the Hindu society. On the other hand, the narrow-minded Yavana sampradaya was enacting scenes of malice, hatred, aggression and oppression towards the Hindu-community. The Yavana-society failing to appreciate the true greatness of Hinduism never desisted from its persistent and many-sided activities against the religion of the Hindus. The Aryas and Yavanas of Bengal were acting towards each other on the conviction that the dharma of man was based on the principle of mutual animosity leading to unjustifiable attacks on the mode of worship of each by the other. The contending passions of the two parties brought untold suffering on society in Bengal. The generality of the people devoid of all religious association and demoralised by every form of luxury held in high estimation the pleasures of the world and material power. Exter al display had become so prominent in all the religious practices of the Hindus that it would be no exaggeration to say that there was not a single person who had any sympathy for the method of artless devotion. Under the inpression that the attainment of the kingdom of the next world was a feat as difficult as the crossing of the highest mountain peaks, the difficult methods of the Yoga, arduous bratas 'vowed observances' such as Chandrayana etc., severe Brahmacharyya and Sannyasa 'asceticism' etc. were pointed out as the paths leading to Bhukti 'enjoyment' or mukti 'annihilation'. As they had doubts regarding the possibility of attainment of the trivial fruits of dharma, artha and kama by offensive taking of the Name and of mukti the goal of the so-called vedantist practices by taking the dimly perceived Name, the Hindus had absolutely no respect for the straight path of devotion,

In these dark days of Bengal, thirty or thirtyfive years in advance of the appearance of Bhagaban Shree Chaitanya-deva, in order to help the transcendent activities of Him Who is Love Himself, the four-faced Birinchi appeared in non-Hindu Yavana family in the village of Budhan. The actual site of Budhan village is not known at the present day. But several maujas belonging to Budhan pargana are remembered by the inhabitants of the locality. We do not learn anything about the boyhood of Thakur Haridas from authoritative works. No reliance can be placed on recent books on the subject that offer fictitious accounts bearing the names of ancient authors. In the opinion of some the appearance of Brahma in non-Hindu Yavana family was in expiation of the offence of stealing the calves. There are some again who hold that Shree Pralhad Maharaj became visible under the name of Haridas.

When he grew up in years Thakur Haridas, giving up the social customs and principles of the Yavana family was found constantly taking the Name of Shree Hari. The writers who have recorded the lila of those days are silent as regards the agent by whose instigation Thakur Haridas was initiated in the rite of the Name of the Godhead transgressing the rules of Yavana society and also as regards the person whose mercy he obtained. We, therefore, feel a certain degree of apprehension in adducing proofs in support of those facts after the lapse of such a long period. Haridas ascertained that to pray to God without any selfish object giving up all mundane expectations and impulses is the only duty of life. After having arrived at this decision though still very young. Thakur Haridas left Budhan and taking up his residence in a solitary cell close to Benapole began loudly taking the Name of Krishna.

[*To be contin ued.*

Nilachal Mahotsab

The annual Mahotsab of the Purusottam Math will commence on the 32nd Jaistha, 15th June, Gaur Era 441, Wednesday, the day of the Snanayatra of Sree Sree Jagannath Deva and will last till the 16th Asadh, 1st July, Friday. The thirteenth Anniversary Mahotsab of the Disappearance of Om Vishnupad Sree Sreemad Bhaktivinode Thakur entered into Eternal Lila will be celebrated on the 14th Asadh, 29th June, Wednesday. In connection with these mahotsabs there will be daily Patha of Sreemad Bhagabat, Sree-Chaitanya Charitamrita etc., Sree Harikirtan and religious discourses among the devotees. The Mahotsab of Sree Brahma Gaudiya Math, Brahmagiri, Alalnath, will take place during the period of 'anabasar' (days following Snanayatra and before Navayauvana) and will be accompanied by devotional functions in pursuance of the Practice of Sree Gaur Sundar.

We shall feel obliged if you would kindly join these devotional performances with your friends.

Sree Purusottam Math
Svargadvar (Puri)
The 10th June, 1927.

The most unworthy
Servants of the Vaishnavas,
Tridandibhikshu BHAKTI VIVEK BHARATI,
ATULCHANDRA DEVASARMA BANDOPADHYAYA,
(Bhakti-Saranga.)

Sree Kshetra and Alalnath

SREE Kshetra is one of the holiest Vaisnab Tirthas, has ever been the seat of the worship of Vishnu and is accordingly styled 'Dashavatara Kshetra' in the Shastras. Sree Jagannath Deva is the Sovereign of the Purusottam kshetra. The Sankhyayana Brahmana says :—

"आदौ यद्दारु प्लवते सिन्धोः पारे अपुरूषम् ।
तदा लभस्व दुर्दूनो तेन याहि परं स्थलम् ॥"

As explained by the Sankhyayana Bhasya, the sloka means "from eternity in the remote land the Brahma-in-the-Form-of-Wood Who is not made

by anybody, manifests Himself on the shores of the sea. All worshipping Him attain the region of the best Vaisnabas" The account of the Daru-Brahma as being wellknown in the Sruti is repeatedly mentioned in the Smritis. The Sreemurtis of Jagannath Deva, Balaram and Suvadra are eternal. The worship of Sree Jagannath Deva appears to have been restored in very early times-by Adi Visnusvami from the clutches of pseudo Vaishnabas passing in the name of Buddhists. The Car Festival dates from his time. According to old tradition Utkal was conquered in very earily times by king Pandya. Vijaya of the Pandya country who on the occasion removed the Sree Bigrahas from Nilachal to a place afterwards named Sundarachal from where they were again brought back to Nilachal on the departure of the conqueror. This event, it is said, was the origin of the Car Festival and it appears to be indicated by the term Pahandi (i.e. Pandya Vijaya) applied to the ceremony when the Sree murtis are brought out of the Temple and placed on the cars.

Adi Vishnu Svami was the son of 'Deveswar' or 'Deva Svami' the *Purohit* and *mantrin* of king Pandya Vijaya. The pseudo-Vaishnabas were powerful in Sree Kshetra and regained possession of the Temple and continued their mode of celebration newly adopting the practice of the Car Festival and other ceremonies instituted by Adi Vishnu Svami although they changed the names of the Sree Bigrahas and converted the Temple into a Buddhist-Shrine. Sree Kshetra according to tradition was in later ages visited by Sree Sankaracharyya, Sree Ramanujacharyya, Sree Madhvacharyya and Sree Nimbarkacharyya whose sampradayas established their respective maths at the place.

The World-Teacher Sree Gouranga Deva attended by Prabhu Nityananda arrived at Nilachal in the beginning of the sixteenth century as the Acharyya of the Madhva Gaudiya Sampradaya. He was later on joined there by Sree Advaita Prabhu, Sree Thakur Haridas, Sree Svarup Damodar, Sreepad Gosvamis who were His agents and the general body of His followers. The transcendental activities of Sreeman Mahaprabhu at Nilachal where He resided for the last eighteen years of the period during which He was manifest in the world are described by Sreemad Kaviraj Gosvami in the Sree Chaitanya Charitamrita. To this day all the spots at Sree Kshetra sanctified by His deeds are visited by all devout p lgrims.

Om Vishnupad Sreemad Thakur Bhaktivinode the Pioneer Preacher of suddha Bhakti of the present age performed Hari-bhajan in Sree-Kshetra during many years. The Sree Purusottam Math and the seva of Sree Gour Sundar have been established in the Thakur's Bhajan kuti these six years.

Alalnath is well-known to the readers of Sree Chaitanya Charitamrita. It is situated on the sea-shore fourteen miles to the south of Puri where stands the beautiful stone-temple of Sree Alalnath, a four-armed Bigraha of Vasudeva. The Sree Bigraha of Alalnath (Alwar-nath) is alleged to have been set up by one of the twelve alwars (alwar is the Tamil equivalent of the associate of the God-head) and serves as the connecting link between the Tamil lands of the south and the Odhra—Utkal Desha. During the period of anabasara (i. e. commencing from after the day of snanyatra to before *Navayaubana*) Sreeman Mahaprabhu retired to Alalnath from Puri and resided there with some of His devotees. The Sree Brahma Gaudiya math has been established as a branch of the Sree Chaitanya Math close to the Sree Mandir where Sree Chaitanya Deva used to reside during his stay at Alalnath.

Let us hope that the Purusottam Kshetra will again become the centre for the propagation of the doctrine of suddha bhakti taught here through so many years by the supreme Lord Himself and from here spread to the extreme limits of the south by way of Alalnath.

ALL GLORY TO SREE GAUR AND NITYANANDA

THAKUR BRINDABAN'S

SRI CHAITANYA BHAGABAT

(Done into English)

FIRST PART

CHAPTER I.

Summary :—The chapter constitutes the brief introduction to the subject. In the five opening verses which are in Sanskrit obeisance is made to *Sree Chaitanya, Nityananda* and the devotees of *Vishnu.* This is followed by the *Mangalacharana* (auspicious act in the beginning for success of the work) in which the obeisance to the devotees takes precedence of that to Chaitanyachandra Himself. Then comes the obeisance to Nityananda, the tutelary Divinity of the author. His grace is recognised as the source of the author's inspiration in the undertaking which is beyond the capacity of mortals. In this connection *Nityananda Tattva* (the Truth about *Nityananda*) is established and elaborated. The chapter concludes with a succint enumeration of the transcendent activities of Gaursundar and ends, as in the case of every subsequent chapter, with a declaration of the author's dependence on the grace of *Nityananda.* The attitude is that of resigned humility.

The *Lila* (transcendent activities) of *Sree Chaitanya* has been divided into three separate parts. The first part *Adikhanda* is devoted mainly to the display of His learning. In the middle part *Madhyakhanda* is described the display of 'kirtan' (preaching). The last part *Antyakhanda* chiefly deals with the preaching of the *Sreenam* (Holy Name) in the garb of ascetic during His residence at *Nilachal* (Puri).

1. With arms extending to the knee, of colour yellow like that of gold,
The only two progenitors of the Sankirtan (1), with wide eyes resembling the lotus,
The two Protectors of the world, the two Supremes of the twice-born, the two Divine fosterers of yuga-dharma, (2)
Make I obeisance to the Twin, the Benefactors of the world, the Embodiments of the Divine Pity.

2. Obeisance to the Existent in the three-fold time, Son of Jagannath,
Obeisance to Thee with Thy servants, sons and consorts.

3. Appearing in the world, with Mercy, of average human Form, Ever Existent Lords,
Sree Krishna Chaitanya and Nityananda, the two Brothers I do worship.

4. Glory to Him, of tempered prowess, bright as gold, with lotus-wide eyes,
With six arms reaching to the exquisite knee, diversely dancing to perfection, replete with mellow devotion.

5. All Glory to Divine Krishna Chaitanya Chandra,
All Glory to His Deeds that are eternal and holy,
All Glory to the servant of the Lord of the Universe,
All Glory to the Dance of all His beloved.

6. In the beginning at the feet of Sree Chaitanya's loved followers
My prostrated obeisances I make in end-less ways.

7. Then bow I to Sree Krishna Chaitanya, the Great Lord,
Who appearing in Nabadvipa bore the Name of Bisvambhar.

8. 'The worship paid to My devotees is higher than mine',
The selfsame Lord didst affirm in the Vedas and the Bhagabata.

9. 'I hold as higher in every way the worship that is paid to My devotees,

10. Wherefore have I in the beginning offered my homage to His devotees ;
Thus augurs it well for the success of the undertaking.

11. Obeisance to the cherished Divinity of my worship, Nityanandarai,
By Whose grace the glorious deeds of Chaitanya manifest themselves.

12. Obeisance to Lord Balaram with a thousand Faces,
Whose thousand Mouths are the abode of the glorious deeds of Krishna.

(*To be continued*)

(1). Congregational preaching by devotees.

(2). Divine dispensation for the Age.

The Para-Vidya-Pitha at Sree Mayapur

HISTORY bears testimony to the fact that Sree Nabadvipa at the time of Mahaprabhu was a vast University-town to which students from all countries flocked in very large numbers for advanced studies in all branches of Sanskrit or unalloyed learning. They sat for the purpose at the feet of numerous eminent Professors who had their 'tols' in the town and who freely admitted those who submitted to the rules of pupilage into their household where the students had the privilege of sharing the pure and simple life of their preceptors. If the purity of the fountain-head can be restored we may reasonably expect that we would again have in our midst eminent Professors, capable of guiding to transcendence deeply versed in all branches of learning devoting their lives to expounding the real meaning of the Shastras that has well-nigh been forgotten to inquisitive seekers of the Truth and enable Nabadvipa to regain its glorious position as the greatest seat of transcendental Sanskrit learning.

With the above object in view the Para-Vidya Pitha has been established at Sree-Dham Mayapur, the place of Advent of Sreeman Mahaprabhu. The Vyakarana (Harinamamrita Vyakarana of Sripad Jiba Goswami) and Kāvya classes have already been started. Classes in Navya and Madhwa Nyaya, in Vedanta with the commentaries of the different schools and in other subjects will be opened as soon as a sufficient number of pupils of the right type are available. The Para-Vidya Pitha will in the long run provide for the teaching of the Vedas, Vedanta, Nyaya, Sahitya, Smriti and other branches of Vedic and Sanskrit learning.

Para-Vidya means learning by which the Godhead can be realised and the term indicates the spirit in which all studies should be undertaken. The Para-Vidya Pitha hopes to provide by the Grace of Mahaprabhu the highest training in the different Shastras in a pure and unworldly atmosphere to all sincere students.

For detailed information please communicate with—Pandit Nandalal Kavyatirtha B. A. Sree Chaitanya Math, P. O. Bamanpukur, (Nadia)

Propaganda Topics

(Communicated)

Sreedham Mayapur :—The annual function of the Circum-ambulation of the nine islands of Sree Nabadvipa was duly performed by thousands of devotees, who had assembled from all parts of India. The huge procession of the devotees started from the Sree Chaitanya Math preceded by Sankirtan and led by His Divine Holiness Paramahansa Thakur going the round of each island in one day and completing the Circum-ambulation of Sree Nabadvipa in nine days. At each island Mahaprasad and accommodation were provided for everybody free of cost. The Advent of Sree Gour Sundar was celebrated on the following day by treating all assembled people to Mahaprosad and by Sankirtan and Harikatha by His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhaktisiddhanta Saraswati Thakur with their Holinesses the Tridandi-Swamijis of the Gaudiya Math. The next day Sree Sree Gandharbika Giridhari were solemnly installed by His Divine Holiness Paramahana Thakur in the specially designed and newly built Temple. It is a composite structure consisting of the main shrine which is in the middle from which project laterally four minor shrines. Sree Gandharbika Giridhari and Sree Mahaprabhu occupy the main shrine. Each of the minor shrines is occupied by one of the founder Acharyya of the four Vaishnab Sampradayas viz Sree Ramanuja, Sree Nimbarka, Sree Vishnuswami and Sree Madhwa. The lofty temple stands with its spacious Natmandir within the Sree Chaitanya Math. An immense concourse of people witnessed these grand ceremonies and joined enthusiastically with the Sankirtan party that circumambulated the temple. Mahaprosad was distributed to all present without stint.

The Suddha Sanatanist-Conference assembled next day in the Sree Chaitanya Math under the presidency of His Divine Holiness Paramhansa Thakur. It was attended by the devotees from all parts of India at the special invitation of the Viswa Vaishnab Raj-sabha. It was proposed to take immediate steps for the establishment of a Veda Vidyalaya attached to the Sree Chaitanya Math. Careful arrangement had been made for the accommodation of those devotees who came from a distance to take part in the conference.

Separate and special arrangements were made for the accommodation of ladies who came to witness these ceremonies. Mahaprasad and accommodation were provided in all cases.

श्रीश्रीगुरु-गौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, त्रिविक्रमः, ४४१ गौराब्दः, १८४६ शकाब्दः | प्रथमा संख्या

श्रीसज्जनतोषणी-प्रशस्तिः

हरिपदगुणजातैः शुद्धभावैः सुपुण्या
कलि-कलुष-निहन्त्री सेवकानां शरण्या।
बिलसतु भुवि नित्यं पत्रिका चित्रगर्भा
ह्यमर-सरिदिवान्या सज्जनान् तोषयन्ती॥

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उपोद्घातः

अयि सज्जनपदाभिधेयाः सकरुणाः पाठकमहोदयाः! इयं हि सज्जन-तोषणीनामधेया पत्रिका अष्टाशीत्यधिक-द्वादशशत-वङ्गाब्दे अधुनातन-विशुद्ध-भक्तिसाम्राज्य संस्थापक-मूलीभूत-महापुरुषबर्य्यैः ॐ विष्णुपाद श्रीमद्भक्तिबिनोद-ठक्कुर-महोदयैः प्रादुर्भावं सम्प्रापिता वङ्गभाषया तथा क्वचित् क्वचिद् विदेशप्रचारार्थमाङ्गलभाषया पृथङ् मुद्रिता समभवत्। वङ्गभाषोपनिवद्ध निवन्धापीयं प्रमाणभागे समुद्धृत-गीर्व्वाण-बाणी-सम्बन्ध-शास्त्रवचना सगौड़ीय-वैष्णव चतुःसम्प्रदायानां शास्त्रग्रन्थप्रकाशिका च वभूव। प्रतिष्ठापक-महापुरुषाणामेव सम्पादयितृत्वेन सप्तदशवर्षाण्यनया श्रीमन्महाप्रभोर्नाम-मात्र-विरलप्रचारे तदानीन्तने बङ्गीय-शिक्षितसमाजे लब्धपदया क्रमशः श्रीमन्महाप्रभोः कथा-विस्तृतिः, वैष्णवधर्म्मे हेयत्वमति-निराकृतिः वैष्णव-शास्त्राणां सुदार्शनिक-भित्तिसंस्थितिः, तेषां वैदान्तिक-सार-सिद्धान्तसङ्गतिश्च संज्ञापितासीत्। अष्टादश वर्षादाचतुर्व्विंशति-वर्षमिदानीन्तनसम्पादकस्य सेवने-नैवावर्त्तत। ततश्च मासिकपत्रीयविलम्बप्रचारमसहमान इव कृतसमुद्यमे समुदिते गौड़ीयाभिधाने साप्ताहिके पत्रराजे तस्मिन्नेव बिन्यस्तधूरियं जन-नयनागोचरमुपसृत्य कालयवनिकान्तरालमेतावन्तं कालं विश्रान्तिमनुवभुव। साम्प्रतन्तु श्रीमन्महाप्रभोस्तदनुगतानाञ्च कृपया वङ्गदेशादितरत्र प्रचारेण निखिलानेव जनान् पावयितुं पुनरपीयं गङ्गा-यमुना-सरस्वती-समा-

गमा प्रयागस्त्रोतस्विनीव संस्कृताङ्गलहिन्दीसरस्वती समागमा प्रकटीभवति ।

आशास्यते क्रमशश्च—

"पृथिव्यां नगरग्रामा यावन्त इह संस्थिताः ।
सर्व्वत्र ममनामैतत् प्रचारं संगमिष्यति ॥"

इति श्रीमन्महाप्रभोरवितथां भारतीं सभाजयितु-मनन्तवाणीप्रकटितासती अनन्तपदसम्भवेव जनाननन्तानन्तपादपद्मप्रसादान् सङ्गमयिष्यति । अत्र तावत् सात्वतशास्त्र-प्रतिपादितानां भागवतीयानामात्मधर्म्मप्रतिपादकानामेव सिद्धान्तानां प्रकाश्यत्वेन पदं सम्पादयिष्यते, न मनोधर्म्म-सङ्कल्पितानां नापि वा व्यक्तिनिष्ठानाम्, ततश्च सज्जनगणैः सकृपमकिञ्चनानां मादृशानां कल्पितसेवाङ्गीकृत्य सम्यगनुरागः कल्पनीय इति ॥

श्रीगौड़ीयमठस्य परिचयः

इह खलु निखिल भुवन-जनन-पालन-निधन-निधानस्य जीवनिवह-हृदय-यन्त्र-नियन्त्रिणः निरवधिक-कल्याण-गुणगणनिलयस्य परमकरुणाशीलस्य भगवतः श्रीमद् गौड़ीयेश्वरस्य विपुलानुकम्पया साम्प्रतं न केवलं गौड़-मण्डले परन्तु नैमिषारण्यादयोध्या-प्रयाग-वाराणसी-धामसु श्रीवृन्दावन-मथुरा-हरिद्वार-काश्मीर-वदरिका-क्षेत्रेषु तथा दाक्षिणात्ये उत्कलमण्डले च तत्र तत्र सर्व्वत्र श्रीमन्महाप्रभुप्रकटधाम श्रीमायापुरनवद्वीपे सुप्रतिष्ठितस्य श्रीचैतन्योपनामकमूलमठस्य शाखा-स्वरूपिणः श्रीगौड़ीयमठस्य वार्त्ता निरर्गलप्रचारा वरीवर्त्तत इति सुविदितं सज्जनानाम् । गौड़-क्षेत्र-व्रज-मण्डलेषु च सार्व्वभौममस्खलितं प्रसारं भजते वाणी श्रीमठस्येति ।

सत्यस्य हि जगति द्विधा प्रचारः परिलक्ष्यते अन्वयेन तथा व्यतिरेकेण च । न केवलमन्वयतः सत्य-प्रचारः सम्भवेत् परन्तु व्यतिरेकमुखः प्रचार एवान्वय-मुखप्रचाराद्प्यधिकतरमौज्ज्वल्यं विदधाति सत्य-प्रकाशस्य दृढ़तराञ्च प्रतिष्ठाम् । कृतयुगे हिरण्यकशिपु-र्व्यतिरेकतः प्रह्लादादप्याधिक्येन श्रीनृसिंहमाहात्म्यं जगति प्रकाशयामास । त्रेतायां हनुमतोऽप्याधिक्येन रावणः श्रीराममाहात्म्यं तथा द्वापरे पाण्डवेभ्यो यादवेभ्यश्च समधिकतरं कंसजरासन्धशिशुपालादयः श्रीकृष्णमाहात्म्यमिति । एवं कलावपि जगाइ माधाइ इति प्रथितनाम पाषण्डयुगलं चाँदकाजिः मायावादी प्रकाशानन्द-सरस्वती विष्णुवैष्णवविद्वेषी रामचन्द्र-खानः रामचन्द्रपुरी पश्चाच्च तदनुकारिणो वहवः सम्प्रदायापसदाः श्रीगौरनित्यानन्दमाहात्म्यं तद् भक्तेभ्योपि भूयस्तरं विस्तारयामासुः ।

सत्यमेवमेव चिरतरमन्वयव्यतिरेकाभ्यां प्रचार्य्यते । श्रीगौड़ीयमठस्य सत्यवाणी च तथैव जगति दिनाद् दिनान्तरं लब्धप्रतिष्ठा दृढ़मूला शुभायतिश्च भवति ।

साम्प्रतमिदमेव प्रष्टव्यं भवेद् यत् किं नामायं कृत्यं विदधाति श्रीगौड़ीयमठः? किमयं जगति लब्धाव-सरैरधुनातनैः सहस्रशः सम्प्रदायैः समानधर्म्मा मण्डलीभेदः उत विश्वहितैषिणामपरेषामेव संघा-नामन्यतमः आहोस्विदहिताचरणैरन्यैरेव मण्डलैस्तुल्य पदवी-भागिति । किमनेन काचिदुपकृतिर्विधीयते जगताम्? किमयं जननीवत् स्नेहशीलः, पितृवद्वा प्रतिपालको भ्रातृवदथवा साचिव्य-सन्धाता, किं नाम भद्रमनेन सम्पाद्यते जगतां, कियद्धितं वा काम्यते

समाजस्य, क्रियानुपकारो वा साध्यते मानवजातेर्यतः सभ्यसमाजैर्मानवकुलैः साग्रहं संगृह्य तद्वाणीति विविधाः पृच्छाः पान्थायन्ते निरन्तरमस्माकं स्वान्त-मार्गं इति।

अत्रेदं वाच्यं भवति, नायमपर-सहस्र-सम्प्रदाय-वन्मण्डलीभेदः श्रीगौड़ीयमठः न चान्यसम्प्रदाय इव-हितकामोऽहितकामो वा। जागतिक्या हि भोगरागा-नुषङ्गिन्या धिया यद्धितमहितम्वा निर्णीयते न तदा-चरति गौड़ीयमठः, वस्तुतस्तु विचार्य्यमाणो मातृस्नेहो नृशंसतयैव पर्य्यवस्यति, पितृरक्षणञ्च हन्तृत्वेन, भ्रातृ-साचिव्यञ्च महदनिष्टत्वेन, नायं श्रीमठस्तादृक् स्नेह-रक्षण-साचिव्यशीलः, तत्कथं नाम तद्भाषितमाकर्ण-नीयं जगज्जनैरिति विचारस्यैवावसरः प्राप्तो भवेदिति।

गौड़ीयमठेन निखिलजगतामेकस्मिन्नेव वस्तुनि मतभेदः परिदृश्यते, अधोक्षजसेवैव निखिलजैवधर्म्म इत्यत्र च गौड़ीयमठेन निखिलजगतामैकमत्यं वर्त्तते। इदमेव प्रायिकं मतमाधुनिकानां यदक्षजसेवैव जैव-धर्म्मः वाचानङ्गीकृतमपि कृत्यतस्तदेवाचरन्ति च निरन्तरं जीवाः इति। गौड़ीयमठस्य तु सम्मतिर्यत् साध्यं तदेव साधनमनन्यं भवितुमर्हतीति। जागति-कानाञ्च साध्य-साधनयोर्भेद एव प्रायशः सम्मतं भवति। गौड़ीयमठस्तु उच्चैर्वदति यत्सत्सु देहमनो-धर्म्मानुरागेषु "एकता-विश्वप्रेमिकता"दीनि पदानि श्रुतिमात्रमापाततः श्रुतिमानसरञ्जनान्यपि सुनिपुण-मर्थतो विचार्य्यमाणानि केवलं अनर्थत्वेन खपुष्पान्ये-वानुसरन्ति। वस्तुतस्तु आत्मधर्म्मप्रतिष्ठायांमेव केवलं सम्भवेदैक्यतानं नान्यथा कथञ्चनेति।

इदमेव विश्लिष्यते यद् अधोक्षजसेवाशब्देन भगवत एवातीन्द्रियस्य सेवा परिलक्ष्यते। देहमनसोस्तर्पणं तर्पणनिरोधो वा नाधोक्षजसेवा परन्तु तदक्षजसेवैव भवितुमर्हति। विमुक्त-मलय-समीरणपरिसेवया शारीरं तथा निरवधिकञ्च नभोमण्डलं निरीक्षमाणस्तत्र मुक्त-प्रग्रहमिव बाजिनं सञ्चारयन् प्रमाथि मानसं प्रकृति-जातायाञ्च सुषमायां स्वच्छन्दतो विहारयन् काव्य-नन्दन-कानन-भवानाञ्च विचित्र-पारिजात-कुसुमाना-माघ्रापयन् विमलं सौरभं पाययंश्च यथेच्छं मकरन्दं मानसं विदधाति तर्पणं जीवः पुनश्च तद्विपरीत्यं विमुखता निर्व्विशेषत्वञ्च तर्पणद्वेषः। नैते देहमनसो स्तर्पणातर्पणे अधोक्षजसेवापदभाक्त्वमर्हतः परमेताभ्या-मक्षजसेवैव साध्यते।

यद्यपि जागतिकाः प्रायश एव प्रत्यक्षपरास्तथापि सर्व्वतः सुष्ठुतया प्रत्यक्षीभूतमेव वस्तु न पश्यन्ति। जानन्तोऽपि क्रियाकाले तद्धि विस्मरन्ति। प्रत्यक्ष-वादिगुरोश्चार्व्वाकस्यापि तस्मिन्नतिप्रत्यक्षभूते न यथार्थतः प्रत्यक्षं परिलक्ष्यते। स हि मृत्युरिति।

स चेन्निरन्तरं पान्थायते मनोमार्गे तदा नून-मेवास्माकममृतवासना जायेत। सर्व्वे हि वयममृत तनयास्तदधिकारिणश्च तत्र च श्रुतिः—"शृण्वन्तु विश्वेऽमृतस्य पुत्राः।"—(श्वेताश्वः २।५)।

द्विधा च जगति सन्धानममृतस्य केचिदमृत-पुत्रत्वाभिमानिन इतिहास-लब्ध-चरिता इव राजनन्दना पितरि नृशंसतावलम्बिनस्तत्पदवीलाभे यतमानाः परि-दृश्यन्ते। अन्ये च सत्सुताः स्नेहशीलस्य पितुः पदलाभे तदाराधनमेव केवलं साध्यसाधनत्वेन कारणं कल्पयन्ति।

अनयोरन्तिम एव पन्थाः सुष्ठुत्वेन सनातनत्वेन च विदितः श्रीगौड़ीयमठस्य। सुष्ठुत्वं हि—

"शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत् सताम्॥"
—(भाः १।२।१७)

इत्यादि वचनात् श्रीकृष्णस्तु स्वकीयामप्राकृतकथां शृण्वतो मानवस्य हृदयस्थः सन् स्वयमेव पापवासना-

सन्तानमशेषतो बिघातयति। यद्धि पापबीजमविद्या पाप वासना वा जीवस्य संसरणनिदानमिति।

सनातनत्वञ्च—(भाः १।२।२५) भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजमित्यादि प्रमाणात्। अत्राग्र-पदेन प्राग्वन्ध्ययुगादपि पुरातनः कालः परिलक्षितस्तदा च मुनिजना अधोक्षजं भगवन्तमेबाराधयामासुः।

यत्र हि मन्दममङ्गलपदवाच्यं नोदेति सैव दया अमन्दोदयपदाभिधेया भवति, यद्यपि रोगिन आपाततो रसनातर्पणकरमम्लिकाफलप्रदानं मद्यरुचेर्व्वा शौण्डिकालयगमनसाचिव्यबिधानं दयैव भवति तथापि परिणामे तत्रामङ्गलस्य मन्दभावस्य वा सम्भावनैव वर्त्तते। बस्तुतस्तु रोगिणस्तद्रुचि-प्रत्यनीकतया चिकित्सा मद्यरुचेर्व्वा दुर्नयाद् रक्षणमेव अमन्दोदया दया भवति। बारिप्लावननिवारणं दुर्भिक्षदमनं व्याधित-परिचर्य्या, जनमनस्तुष्टिर्जनानामुद्वेजनं वा चेतनावृत्तेः स्तम्भनं वा सर्व्वाण्येव मन्दोदयासु दयास्वन्तर्भवन्ति। परन्तु मानवैरेतत् स्वपदप्राप्तेः पूर्व्वतरं न ज्ञायते। नैतैः साधनैरात्यन्तिकमैकान्तिकं वा श्रेयः सिध्यति जीवानाम्। क्लेशस्य समूलहानमेव परोपकारः। इन्द्रिय-तर्पणबासनास्वरूपमन्तः क्षतं परिरक्षन् बहिश्चिकित्सको न रोगिणां प्राणाभिसरपदभागित्वमर्हति। रोग-विमुक्तये रोगिणमूर्द्धन्धनयन्त्रे समारोपयन् भिषगिव जीवानपीन्द्रियतर्पणरोधार्थं मुक्तिमार्गे परिचालयन्नाचार्य्यो न साधुवादमर्हति।

"स्वयं निःश्रेयसं बिद्वान् न बक्त्यज्ञाय कर्म्म हि।
न राति रोगिणेऽपथ्यं बाञ्छतो हि भिषक्तमः॥"

इत्यादि

सुनिपुणो हि भिषगपथ्याकांक्षिणेऽपि रोगिणे यथा तन्न ददाति तथा स्वयं निःश्रेयसपदवाच्यं शाश्वत मङ्गलं जानन् आचार्य्योऽपि नाज्ञजनाय कर्म्मोपदिशति। श्रुतिबाणी च—

अबिद्यायां बहुधा वर्त्तमाना
स्वयं कृतार्थां इत्यभिमन्यन्ति बालाः।
यत्कर्म्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते॥ इत्यादि

—(मुण्डक १।२।९)

अज्ञा हि बहुशाखायामबिद्यायां बर्त्तमाना एव "कृतार्थाबय"मित्यभिमन्यन्ते। यतस्ते हि कर्म्मिणो निरन्तरं कर्म्मण्येव रूढ़ानुरागात् परमतत्त्वे मूढ़ा भवन्ति। अतिक्रान्ताश्च सन्तः कर्म्मभिर्यत् किञ्चन फलमर्ज्जयन्ति कियत्कालानन्तरमेव ततो भ्रश्यन्ते च श्रुतिरपि—

अबिद्यायामन्तरे वर्त्तमानाः
स्वयंधीराः पण्डितम्मन्यमानाः।
जंघन्यमानाः परियन्ति मूढ़ा
अन्धेनैव नीयमाना यथान्धाः॥ इत्यादि

ये तावदबिद्यायां वर्त्तमाना आत्मानं विवेक-पाण्डित्यमण्डितमभिमन्यन्ते ते हि बिमार्गगामिनो मूढ़ान्तरपरिचालिताः बिपद्यन्ते अन्धा इव अन्धान्तरेण नीयमानाः।

प्रायशश्च जागतिका बिस्मरन्तः स्वीयं निवास-पदं मायाबिन्या माययागृहीता गृहाद्विमुखमेव मार्गमनु-धाविताः अतिरूढ़या च मत्ततया व्यस्ततया स्थिरसङ्कल्पतया च क्षणमपि न स्वगृहं स्मर्त्तुं लब्धावसरा भवन्ति। इतश्च गौड़ीयमठे समुड्डीयमाना रक्तपताका विश्वेषां श्रवण-नयने समाकर्षयन्ती निरन्तरं विघोषयतीदं—

"कृष्णं बदाथनय सङ्गमियं हि भिक्षा" इति॥

जगतीह सर्व्वे मानवा अस्माकं निजजना यावन्तः पशु-पक्षि-तृण-गुल्मादय आत्मीयाः, यावन्तश्च सचेत-नास्ते चास्मत् प्रभुसम्बन्धित्वात् स्वजनाः, बयं हि मायाबिन्या माययाजालादस्मदात्मीयान् स्वगृहं प्राप-यामः, न तेषां समधिकतरं कुहकिन्याः कुहकजाले

पतनविधौ साचिव्यं विदधाना आपातरम्यां सहानुभूतिं दर्शयामः। ते तु मायामोहिता अस्मत्प्रचारात् प्रतिकूलं चारयन्त उच्चैर्घोषणया नभोपातालं प्रपूरयन्तोऽपि भवन्तु वयं हि तेषां श्रवणपथे नित्यममृतवार्त्तामेव घोषयाम इति।

जागतिकधर्म्मस्य तथा धार्म्मिकानां चित्तप्रवाहस्य प्रतीपमपि विस्मयजनकमपि देवर्षि सिद्ध-गन्धर्व्वमनुजैरविदितं गुह्यं विशुद्धं दुर्ग्राह्यमपि केवलामृतप्रापकं परमं जैवधर्म्मं निखिलजीवाधिकारं विश्वेषामपि जातिधर्म्मसंप्राप्यं भगवत्प्रणीतं सनातनमेव धर्म्ममाचारसहकृतं प्रचारयामो वयं, स एव हि साध्यं साधनञ्च भवति।

येन हि स्रोतसा परिचालितमिदं जगत्, प्लावितञ्च यया वन्यया प्रपीड़ितं येन दुर्भिक्षेण, क्लिष्टमभिभूतं जर्ज्जरीकृतञ्च शोकेन मोहेन भयेन वा तद्वारयितुं समूलमुन्मूलयितुं "स्वगृहं प्रत्यभियानमेव" केवलं साधनं भवत्यशोकमभयममृतं पादपद्ममुद्दिश्य चात्मसमर्पणम्। यावद् विदेशे वर्त्तामहे, गृहमुखाद्वा तन्मुखं धावामस्तावद् भयं शोकमोहौ वा नापगच्छन्ति परं वर्द्धन्त एवोत्तरोत्तरं वञ्चयन्त्येव च मायाकुरङ्गवत्। श्रुतिश्च—"द्वितीयाद् वै भयं भवति" द्वितीयाभिनिवेशाद्देव भयं जायत इत्यर्थः।

मर्त्त्यलोकस्य मृत्युलोपो न वस्तुतः सम्भाव्यते, विश्वस्य समवेतानामपि जीवानां सहस्रेण प्रयत्नैस्त्रितापः शक्यते न निर्व्वासयितुम्। रावणस्य श्मशानवह्निं निर्व्वापयितुं न श्रीरामचन्द्रस्य सुशीतलं पादोदकं विना किञ्चन प्रभवति। शुद्धनामप्लावनेनोत्प्लावित एव जगति क्षुद्रतमा वन्या स्वतएव दूरतरं प्रयास्यति, हरिसङ्कीर्त्तनस्य सौभिक्ष एव क्षुद्रतरं दुर्भिक्षं चिरतरमपगमिष्यति। शोकमोहभयापहाया भक्तेरुदयादेव नश्यति जीवानामविद्या या हि सर्व्वक्लेशमूलीभूता भवति।

अनलप्रतिमश्च भक्तियोगः स्यात्। यथाग्निः शोधयति स्वर्णं न तथा किञ्चनान्यत्। भक्तियोगं विना विविधाः प्रयत्ना आत्मशुद्धौ स्वर्णशुद्धौ विनानलमम्लिकादियोग इव व्यर्थीभवन्ति।

नाम्न्यर्थवादकल्पनं नाममाहात्म्यवर्णनमतिस्तुतिरित्येवं रूपं एतादृश्या भगवत्वैमुख्यबुद्धे रेव प्रत्यक्षगतासु चेष्टास्वन्यास्वपि विश्वासः। वयं हि मन्यामहे हरिनामकीर्त्तनप्रचारादयश्चेष्टा न लोकहितकारिण्यो भवन्ति। कदाचिद्वा तर्कयामो नामप्रचारचेष्टापि तुल्यबला प्रयत्नान्तरैरिति। प्रथमं हि नाम्न्यर्थवादः। द्वितीयन्तु शुभक्रियाभिरन्याभिर्नाम्नः साम्यज्ञानरूपोऽपराधः। नामविश्वासस्तावत् सुदूरमास्तां यदि तदाभासेऽपि विश्वासः स्यात् तदा नेदमस्माभिर्वाच्यं भवेद् यत्कीर्त्तनप्रचाराद् वन्यापीड़ितसाहाय्यं भगवद्भक्तिप्रचाराद् दुर्भिक्षनिवारणं दातव्य-चिकित्सालय प्रतिष्ठापनञ्च श्रेय इति। शतं दुर्भिक्षाणि नामापराधेन दूरीभवन्ति किं पुनर्नामाभासेन कोटिजन्मसु ब्रह्मज्ञानैरप्यसाधनीया मुक्तिरेकेनैव नामाभासेन साधयितुं शक्यते नायमतिवादः परन्तु वास्तवमेव स्फुटतरम्। कलियुगपावनावतारः श्रीमद्गौरसुन्दरः श्रीमत् हरिदासठक्कुरेणैवेतद् दर्शयामास। ग्राम्यवार्त्ताबहानामसद्‌युक्तिवहमार्हतविचारपदमवलम्ब्य श्रीचैतन्यदेवेन तद्‌भक्तैर्व्वा वन्याया दुर्भिक्षस्य वा निवारणे न प्रयत्नः कृतः नो वा प्रतिष्ठितो दातव्यचिकित्सालयः। सर्व्वत्र च विघोषितम्—"नास्ति खलु कलौ धर्म्मः श्रीनामकीर्त्तनं विना", "भुञ्जन् स्वपन् यत्र तत्र नामसङ्कीर्त्तनं चरेत्। न देशकालपात्राणि सिद्धिः सर्व्वत्र जायते॥"

कीर्त्तनं विना नान्यो वर्त्तते जीवधर्म्मः। अस्यां हि कीर्त्तनाख्यायां भक्तौ नाम्नि वा यस्य यावान् अविश्वासो नास्माकं कीर्त्तनात् सर्व्वार्थ-सिद्धिर्भवितु-

मर्हतीत्याकारः स हि तावान् नास्तिकः। कीर्त्तनाख्य-भक्तिप्रचारे च ये यावद्गनुकूलास्ते च तावन्त आस्तिकाः, ये यावत् प्रातिकूल्यं विदधति प्रचारस्य ते च तावन्नास्तिकाः। भोजने शयने सर्व्वदैव चेन्नाम ग्रहणबिधिः कीर्त्तनाख्या च भक्तिर्जीवानामनन्योधर्म्म-स्तदा बन्यादुर्भिक्षबारणे चिकित्यालयप्रतिष्ठापने वा क्वावसरो भवेत्। ये च प्रत्यक्षमात्रपरायणा अपि सर्व्वतः स्फुटतया प्रत्यक्षगम्यं मृत्युमेव विस्मरन्तो वर्त्तन्ते अन्धनीयमाना अन्धा इव मायाबिन्याः कुहक-गृस्ता लक्ष्यहीना इव पथिका इतस्ततो भ्रमन्ति तेषामेव हरिकीर्त्तनादन्यत्रावसरः कर्म्मणि भवति। हरिकीर्त्तनं विना निखिल एव कर्म्मप्रयत्नः संसारस्य निदानं प्राग्दिशश्च प्रतीपः पन्थाः। हरिकीर्त्तनञ्च विविधदिङ्-मुखवैमुख्यं प्राङ्मुखता स्वगृहोन्मुखी यात्रा च भवति।

गौड़ीयमठ एवं साव्वकालिक कीर्त्तनप्रचारकः। जगतां निखिलचेष्टाप्रहाणे न गौड़ीयमठस्य सम्मतिः परन्तु वैमुख्यं गतिपरिवर्त्तनमेव तदभिलषितम्। सर्व्वेषां जगतां सर्व्वं बस्तु कृष्णे समर्पयितुं भिक्षा गौड़ीयमठस्य। निखिलामपि जागतीं चेष्टां विष्णु-परां विधातुं गौड़ीयमठस्य चेष्टितमेतावत्साड़म्वरम्। प्रथमतः कृष्णार्पणं ततश्च भक्तिप्रारम्भः आदौ कृष्णाय स्वात्मानं समर्प्य पश्चाच्च भक्तत्वेनात्मानं प्रचारय इत्येवं हि गौड़ीयमठस्य मतम्। कीर्त्तनकारिणामनु-करणमसम्मतं तस्य। यतश्चानुकरणं हि स्वजवृत्तिः। तेन लोकवञ्चनमेव स्यात् नात्मनीनं पारक्यं वा किञ्चित् श्रेयः। ये तावत् कीर्त्तनकारिणामनुसरणशीलास्त एव वस्तुतः स्वकीयोपकृतिविधायकत्वेन स्वार्थपराः परोपकारकत्वेन च परार्थपराः न ते स्वार्थपरतया अन्धा भवन्तो वञ्चयन्ति परान् अतस्ते वस्तुतो निःस्वार्थ-पराः। तद्धि स्वार्थपरत्वं परार्थपरत्वं निस्वार्थ-परत्वञ्च युगपत् कीर्त्तनादेव सिध्यन्तीति।

नामापराधेन तदाभासेन वा दुर्भिक्षबारणादि-रूपो यो भोगो मुक्तिर्वा लभ्यते ततश्च कोटिगुणं यतः सिध्यति कल्याणं शाश्वतं यतश्च प्रस्फुटति जीवानां चिरश्रेयःकैरवं तस्यैव श्रीनाम्नो बितरणे चेष्टा गौड़ीय-मठस्य। साक्षाद्धि कृष्णवितरणे व्यग्रमानसाः श्रीमठ-सेवकाः भवन्ति।

प्रायश एव जना हितवाणीप्रचारं ख्यापयन्तः तद् व्याजेनाहितमेव प्रचारयन्ति, तमेवापातरमणीयं भद्रं मन्यमाना वहवो बञ्चिताश्च भवन्ति। सनातनशिक्षायां हि—"कोऽहं कथं तापयति त्रितापं मां कथञ्च भवेद्धितं नैतन्मे विदितम्" अत्रैव कथञ्च भवेद्धितमित्यस्या उत्तरप्रसङ्गेन या हितवाणी विज्ञापिता सनातन-धर्म्म-बक्तृना श्रीमद्गौरसुन्दरेणास्माकं स चेदनन्योपायः कर्णपथगो भवेत्तदा न कीर्त्तनाख्या भक्तिरबमन्तव्या भवेदुपायश्च द्वितीयो वलवानभिमतः स्यात्। यत्र हि मुखपरिवर्त्तमात्रेनैवानायासेन धनं लब्धव्यं स्यात् तां दिशं बिहाय दक्षिणतो मक्षिकादंशने पश्चिमतो यक्षभये उत्तरतः कृष्णसर्पमुखे प्राणानर्पयितुं न वा धाविता भवेम। पूर्व्वतो हि स्वगृहं परन्तु वयं ततश्चलिता द्रुतमन्याभिमुखं, तद्दिग्बासिनो हि यदा आह्वयन्ति परावर्त्तयितुं तदा मरीचिकानुरञ्जितमानसैर्भाष्यते नूनमस्माभिः—"न श्रोतव्यं भवतां भाषितं, दर्शनीया तावदस्मत् पुरोभागभागिनी स्वच्छबारिबहुला वापिका-रमणीया"। एवञ्च क्रमशः प्रत्यक्षलोभात् केवल-मालयाद् बिदेशाभिमुखमेव सन्निहिता वयम्। एतस्यां हि भूमिकायां गौड़ीयमठस्य कार्य्यकलापकमस्माकं समानधर्म्मानाञ्च बुद्ध्या बिरुद्धं प्रतीयते कदाचित्, नात्र किञ्चित् विचित्रं कारणसद्भावादेव। परन्तु गौड़ीयमठस्तथापि पताकामुज्ज्वलतरामुन्नमयन् बाणीमिमामङ्कयन् श्रुतिंद्रष्टिं च समाकर्षयन् वदति—

"नेह यत्कर्म्म धर्म्माय न विरागाय कल्पते।
न तीर्थपादसेवायै जीवन्नपि मृतो हि सः॥"
"एवं नृणां क्रियायोगाः सर्व्वे संसृतिहेतवः।
त एवात्म-विनाशाय कल्पन्ते कल्पिताः परे॥
यदत्र क्रियते कर्म्म भगवत्-परितोषणम्।
ज्ञानं यत्तदधीनं हि भक्तियोग-समन्वितम्॥"
—(भाः १।५।३४-३५)

यद्धि कर्म्म धर्म्मार्थं यश्च धर्म्मो वैराग्यार्थं यच्च वैराग्यं विष्णुसेवार्थं न साधितं स्यात् तच्च कर्म्म धर्म्मं वैराग्यमनुतिष्ठन्तो जना जीवन्मृताः कथ्यन्ते। मानवानां नैमित्तिकं काम्यकर्म्मजातं संसारबन्धनं योनिसञ्चरणहेतुर्व्वा भवति। परन्तु तान्येव भगवदर्थं कृतानि भगवद् वैमुख्यनाशनसमर्थानि। तत्प्रीत्यर्थं यद्यदनुष्ठीयते श्रवणकीर्त्तनादि भक्तियुक्तं भागवत-ज्ञानं हि तस्मिन् भगवत्प्रीतिविधायिनः कर्म्मणः फलमव्यभिचरितमिति।

एष एव श्रीमठस्य प्रचार्य्यविषयः स हि स्वयमाचरन् प्रचरति, भगवदिन्द्रियतर्पणं बिना जीवानामिन्द्रियसन्तर्पणे आत्मोपकारः परोपकारो वा न सम्भवति। वहवो हि सम्प्रदाया अनुकरणशीला भक्तजनानुकृतिं बिदधतोऽपि भक्तिमात्मवृत्तित्वेन नावगच्छन्ति। तत्र च केचिदुदरम्भरितां केचित प्रतिष्ठां केचन वा किञ्चिदन्यदुदिश्यानुकरणशीलाः लोकवञ्चनां बिदधति।

श्रीमठवाणी च—धर्म्मव्याजेन व्यबसायः न युज्यते, श्रीहरिमात्मसेवायाम् अप्रयुञ्जानः तस्यैव सेवां कुर्व्वीत। हरिभक्तेरनुकरणान्नाटकीयनारदादि-भूमिकाग्रहणादिलक्षणाद्धरिभक्तानुसरणं श्रीनारदाद्यानुगत्यस्वीकरणरूपं सुदूरमूच्चैर्वर्त्तते। गौड़ीयमठस्य हरिकीर्त्तनं न केवलंताललयस्वर-समन्वितं तद्धि यान्त्रिककीर्त्तने बारवनितायामपि वा सुलभं वर्त्तते। चेतनत्वं गुरुवदाचारः प्रचारश्चापेक्षणीयम्। चरित्र-हीनो न मनुष्यपदभागित्वमप्यर्हति सुदूरपराहतन्तु तादृशस्य धार्म्मिकपदवाच्यत्वम्। स हि मठः कलिनिलयपञ्चकात्—(१) अक्षक्रीड़ादि द्यूततताधर्म्म-व्यपदेशेन वनिग्वृत्तिः (२) ताम्बूलमद्य-धूम्रवर्त्ति-कादि बिलास-वस्तु-स्वीकरणम् (३) अविधानतः स्वकीयायां भार्य्यायां पारक्यां वा समासक्तिः (४) पशुवधः, मृषाभाषितेन लोकवञ्चनं, हरिकथाविनिमयेन दुर्नयबुद्धिदानं (५) लोकवञ्चनेन तच्छ्रमार्ज्जितार्थ-स्वीकारेण स्त्रीपुत्रादीनामात्मनो वा भोगरागवर्द्धनं जीवानां कायमनोवाक्य प्राणार्थ-बुद्धीनाञ्च सर्व्वस्वामिनो विष्णोः सेवायामनियोगः एवं लक्षणात् जनान् बारयति।

शास्त्रञ्च—"मानुषमेव जन्मास्मिन् सर्व्वतो भगवत्प्रियम्"। तच्च परमार्थप्रदं दुर्लभञ्च। अतः वर्त्तमान एवान्याभिनिवेशप्रहाणेन शोकमोहभयापहां भक्तिमेवासाधारणीं सरणिं शाश्वतश्रेयस्करीं बिजानता भक्तियोगो बिधातव्यः। भगवद्भक्तिरबला कीर्त्तनाख्या च सबला। सबलाया आश्रयाद्धि भक्तिरलपायासेनैव जीवकुलं श्रेयो बितरति। अतः निरन्तरं कीर्त्तन-प्रचारेण परमात्मीयज्ञानेन निखिलजीवानां गृहाभिमुख्यसम्पादनमेव वास्तवीविश्वप्रेमिकता परोपकारः दया जीवकृत्यञ्च, गौड़ीयमठश्च विश्ववासिनो निखिलानालिंग्य भगवत्सेवोन्मुखतया निरन्तरमस्याः कीर्त्तनाख्याया भक्तेः प्रचारार्थं सकातरमाह्वयति—

"हे साधवः सकलमेव विहाय दूरात्
चैतन्यचन्द्र-चरणे कुरुतानुरागम्।"

आनन्द-सन्देशः

भो महोदयाः ! इदानीन्तनकाले श्रुतिस्मृतिपुराण-षड्ङ्गेतिहासादिशास्त्राणामध्ययनाभावाद् वेदानुगानां सनातनशास्त्रेषु सञ्चितान्यमूल्यरत्नानि न विज्ञाय।खिलमिदं जगत् प्रकृतज्ञानराज्यात् प्रभ्रष्टमकिञ्चनतां हेयताञ्च भूषणत्वेन यथा बृनवदित्यत्र भवन्त एव प्रमाणम्। तत्तच्छास्त्राणां गभीरज्ञानाप्तिरेव सर्व्वोन्नतेर्निदानमित्यपि सहृदयैर्भवद्भिरेव सर्व्वथानुभूयते। सार्द्ध-चतुःशतवर्षेभ्यः प्राक् श्रीनवद्वीपधाम्नि हरिभजनपरयोः परापरविद्ययोर्गौरवं निखिलविश्वे सर्व्वोच्चस्थानमलभत, सनातनजैवधर्म्मसुमीमांसया च तात्कालिकैर्विद्वद्भिर्जगत् स्तब्धीचक्रे। क्व तत् गौरवम्? क्व वा तज्ज्ञानैश्वर्य्यम्? नीतं तत्केनापि भावनावर्त्म? भवतामेव सहृदयसज्जनानां चिरसञ्चिताशापूर्त्तये पूकृतश्रेयोमार्गोन्मोचनाय लुप्तगौरवोद्धारणार्थञ्च तत्रैवाप्राकृतचिन्मय्यां श्रीमहाप्रभोर्विलासस्थल्यां सुप्राचीन-श्रीनवद्वीपखण्डे सर्व्वशास्त्रालोचनाय महापराविद्यापीठं प्रकाशितं सत् अचिरभाविसात्वतविश्वविद्यालयं सूचयति। तत्र षड्ङ्गवेद-दर्शन-स्मृति-पुराण-काव्येतिहासादिशास्त्राणामाधुनिकानायाससाध्यप्रणाल्याध्यापनार्थं तत्तच्छास्त्रेषु सुनिपुणाध्यापकवर्गैरध्यापनापि व्यवस्थापिता। विशेषेण मुख्यभागतया श्रीहरिनामामृतव्याकरणेन सार्द्धं सात्वतकाव्यादिशास्त्राणां पाठनमादौ प्रारब्धम्। अत्र सर्व्वेषां मनोयोगार्थं सविनयं विज्ञाप्यते। विद्यार्थिभिर्नातिचिरमेव स्वेषामध्येष्यमाणानां शास्त्राणां नामोल्लेखपूर्व्वकमावेदनपत्रमागामि-ज्यैष्ठस्य त्रिंशद्दिनाभ्यन्तरे प्रेषयितव्यम्। प्रकृतसदाचाराणां धर्म्मजिज्ञासूनामावेदनमग्रगण्यं भवेत्। आहारावासादीनां व्यवस्थावेदनपत्रलाभानन्तरमेव ज्ञापनीयेति शम्।

श्रीनन्दलाल काव्यतीर्थः, बि, ए।
श्रीगौड़ीयमठः
१ नं ऊल्टाडिङ्गि जंसन रोड, कलिकाता।

श्रीकृष्ण-चैतन्य प्रभुजीकी स्तुति

(शीघ्र प्रकाशित होनेवाला गुरुभक्तिप्रकाश नामक पुस्तक का अंश)

लेखक—पण्डित श्रीमधुसूदन अधिकारी, श्रीवृन्दावन।

कलियुग आयो जानके नवद्वीप निजधाम।
प्रगटे धरि गौराङ्ग वपु सुन्दर श्रीघनश्याम॥
निज जलधर द्युति आवरि राधाकंचनरङ्ग।
प्रियाभाव रसलैं प्रकट कियौ गौर निज अङ्ग॥
खान पान और विषय प्रिय देख सकल संसार।
करुणासिन्धु महाप्रभू कानो भक्ति प्रचार॥
गौड़दश पावन करो धरि गौराङ्ग स्वरूप।
उद्धारे हरिने पतित परे हते भवकूप॥
घर घर कीर्तन कृष्णको करि करि पावन कीन।
वाल-वृद्ध-वनिता सबहि करे प्रेमरसलीन॥
नाहक जन्म गमायो मन करिले हरि सोंनेह।
वार वार नहीं वावरे पावैगो नरदेह॥

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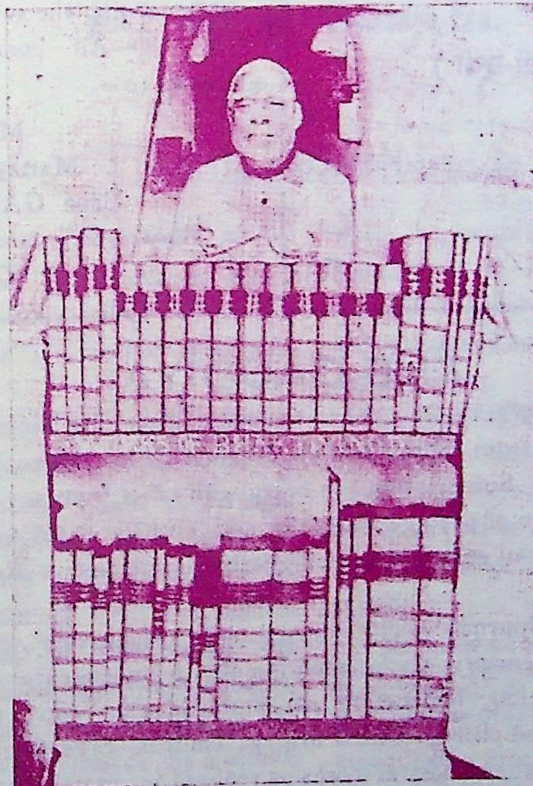
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OR

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जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥" 1927



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ALL GLORY TO THE DIVINE MASTER
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THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Thakur Bhaktivinode

THAKUR Bhaktivinode 'the founder of the Sajjanatoshani' made his auspicious advent into this world on the 2nd September 1838. He remained visible to us for a period of seventy-six years.

The seat of the family in which Thakur Bhaktivinode made his appearance is Calcutta but he first saw the light in the village of Birnagar (Ula) within Nabadwipamandal (the circle of Ṇabadwipa). One of the ancestors was the recipient of the special favour of Lord Nityananda, the Associated Counterpart of Mahaprabhu Sree Chaitanya. In boyhood Thakur Bhaktivinode resided in his maternal uncle's house at Birnagar in the midst of opulence. He was overtaken by a sudden adversity in his eleventh year. Shortly after this he came to Calcutta.

In Calcutta, Thakur Bhaktivinode studied in the Hindu Charitable Institution for four years and later in the Hindu College. From Calcutta he proceeded to Orissa and took up his residence for a time in the village of Chhuti. There he taught in a school which he established in the neighbourhood, at Kendrapara, the headquarters of the sub-division. In 1859 Thakur Bhaktivinode moved to Puri. He next served as a teacher at Cuttack, Bhadrak and Midnapur.

In 1861 Thakur Bhaktivinode's long service under Government began. He was employed in various capacities and at different places. While posted at Puri he disposed of the case of the notorious Bishakishan * whom he convicted and sent to prison.

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* Bishakishan belonged to the sect of atibadis, so numerous in Orissa, originally founded by Jagannathdas a Brahman of Jajpur who adopting 'mayabad' (the doctrine of illusion) fell away from the path of unalloyed devotion and cut off his connection with Mahaprabhu Sree Chaitanya. A few persons belonging to this atibadi sect of whom Bishakishan was the leader gave themselves out to be a new type of avatars (incarnations) and assuming the role of Krishna indulged in all sorts of profane immoralities under the guise of Ras pastimes. Bishakishan attained Yoga-siddhi (miraculous powers acquired by practising Yoga i.e. certain forms of ascetic severities) and gave sundry proofs of it. He predicted correctly future events and his remedies in treating diseases were infallible. His selfish desire for material aggrandisement filled him with worldly ambition and in

Thakur Bhaktivinode was employed by Government to supervise and organise the proper management of the Temple of Jagannath.

During a short leave Thakur Bhaktivinode went to Sree Brindaban where he met Sree Jagannathdas Babaji. While visiting Sree Radhakunda, Gobardhan and the other holy sites, Thakur Bhaktivinode heard of the oppression that was practised there at that time by a gang of professional robbers who bore the name of Kanjharhs. By great exertions he was able to reclaim this powerful gang and even induced them to lead moral lives.

The publication of the Sajjanatoshani was begun in 1879. Thakur Bhaktivinode re-established the Vishva Vaishnav Sava in Calcutta in 1884. In 1887 while posted at Krishnagar, Thakur Bhaktivinode made the discovery of the Site of Advent of Mahaprabhu Sree Chaitanya. The identification of the site which was in accordance with the transcendent experiences of Sree Jagannathdas Babaji and other Siddha (Perfect) holy sages was corroborated by the evidence of the records of the Collectorate which were for the purpose, subjected to an exhaustive and searching examination by Thakur Bhaktivinode who in his official capacity had free access to them.

Thakur Bhaktivinode now turned his attention to the active preaching of the Sree Nama (the Holy Name) and journeyed to different places for the purpose. The Nabadwipdham Pracharini Sava was established in 1300 B. S. In that year on the full-moon day of the month of Falgun the Sree Vigrahas (Holy Images) of Sree Gaur and Vishnupriya were installed at Sree Mayapur the place of Advent of the Supreme Lord. Thakur Bhaktivinode retired from service under Government in 1894.

Thakur Bhaktivinode is the author of a vast number of works on शुद्धभक्ति (unalloyed devotion), numbering over a hundred, in Bengali, English, Oriya, Hindi, Persian and Sanskrit. This is a superhuman record, especially if we bear in mind the fact that the task involved the close examina- of many Sanskrit and Bengali works that were then almost unknown and could be procured only with great difficulty ; and several big books had to be copied out in their entirety by the author with his own hand. Some of his works are of immense dimension and everyone of them is a priceless treasure that will ever remain an inspiration to those who choose to walk in the path of unalloyed devotion. It is not possible to deal with the contents of those works here. It is our intention to review them in regular and systematic way in future issues of this Journal.

Thakur Bhaktivinode ceased to be visible in this world on 23rd June 1914.

The above is a brief outline of the exotoric activities of Thakur Bhaktivinode which had as their only object the service of Sree Krishna. He was Sree Gauranga's Own ; and his holy impulse of constant service of Hari was manifest in the absolute artlessness of his external conduct as of his inmost thoughts. He made his appearance in this world at a time when Gaudamandal (the holy land of Gauda) had become an arena of the unholy contentions of so-called religious sects of every description which were unanimous only in their relentless hostility to the doctrine of unalloyed and eternal devotion to God. Thakur Bhaktivinode appeared in this world out of divine pity for us with the object of remedying those disorders by the ministration of the healing balm of the loving instructions of Sree Chaitanyachandra. His acts are those of a Vaishnav who is ever pure, ever free from every defect, ever delighting only in the Name of Krishna and ever indifferent to mere worldly values. Those alone are privileged to have the sight of a Vaishnav who have their faces turned towards God.

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furtherance of his selfish interests he fomented risings against the Government. Mr. Ravenshaw—after whom the College at Cuttack is named—took a keen personal interest in this affair and gave his close attention to every phase of it.

Religious Views.

'DHARMA' means 'that by which we are enabled to fully understand the reality'. In regard to such understanding all objects are found to be divided into two broad classes viz. those that are living and those that are devoid of the principle of life. We are living beings. We see the world as its observers. We act independently on our own initiat've. But in our present estimation life-less objects cannot do all this. Knowing, willing, feeling are the natural functions of the living. The non-living do not appear to possess these functions. These functions of the living are exercised in two different ways viz. positively by the *srauta* process, that is by the *descent* of the transcendental reality or the descending method,—and negatively, by the ordinary method of empiricism or the ascending process based on perception of the external world by the channels of the senses. Both of these methods have been employed from eternity in the attempt to obtain the knowledge of the reality. The Sreemad Bhagabat, the un-concocted commentary of the Brahma sutra, says—

"एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽत्मनः।
अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्व्वत्र सर्व्वदा॥"

But the *dharma* can be known by the positive, descending or *srauta* method. Or it may be put thus—the knowledge regarding the synthetic reality being recited and heard, by a succession of such recital followed by such consequent manifestation to the sense of hearing, has always been appearing in this world. It is of course possible to undertake the investigation of the reality by the negative method, the method of difference or the progressive method on the basis of the experience of external objects perceived by the senses;—but by such methods the reality can not be fully known. Hence the Sreemad Bhagabat also says—

"ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्त्ताम्।
स्थानस्थिताः श्रुतिगतां तनुवाङ्मनोभि-
र्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम्॥"

That is to say 'Thou un-conquered Vishnu Who art beyond the reach of mind and of words, those who giving up the path of abstract reasoning based entirely on the experience of external, material (non-spiritual) objects gained by means of the senses with the resolve 'I must in a reverent spirit, because it is worth listening to, hear *kirtan* (recital)' from the holy mouths of *sadhus* (the uncontaminated) who are free from the four-fold disqualification of error, inadver-

tence, deceipt and deficiency of the organs of sense and are fully experienced in the delineation of transcendental reality, and with body, mind and speech discarding all egotism pass their lives ever intent on Thy sanctifying story,—such persons placed in what-ever circumstances in this three-fold world knowing Thee rightly, even Thee Who art unconquerable and so very difficult to be known, are enabled to make Thee submit to loving devotion.'

Thus we find that the full view of the reality by the complete cessation of all delusions is not obtainable on the path of abstract reasoning—it is attainable on the road of the Spiritual Guide and disciple or by listening to *kirtan*. The *shastras* and pious custom have proclaimed this road as being that of '*bhakti*' or devotion. *Sruti* (i. e. hearing) is another name of the *Veda*. Abandoning that *srauta* path or allegiance to the *Veda*, acquiring knowledge with the instrumentality of the organs of the sense that mutually contradict one another and deceive at every step, and adopting, under the impression that it constitutes our main warranty, the testimony of direct perception, inference or tradition etc, that is to say all evidences with the exception of that of the authoritative sources or of the Veda, the position that we take up is liable to be rendered untenable by a cleverer dialectician. By such method we shall never be able to gain the absolute knowledge. Comte the famous philosopher, who was born in one of the countries of the west, professing this reality of matter has left to us an abundant differential exposition by the method of induction resting on his own materialistic personal experience. Although he professes to be a realist his method of exposition resting entirely on the experience of material objects has necessarily failed to make any approach to the transcendental reality. In like manner most philosophers or religious sects conceiving that the objective to be reached is the undifferentiated Truth, as opposed to differentiated matter, are endeavouring to approximate the same with the help of personal experience, the product of the material senses of each.

By such efforts, notwithstanding any success in elaborately embelleshing the particular body of opinions of their respective sects, those thinkers have only helped to increase or consolidate the narrowness of clique, party or sect. For the reason that all those religious or philosophical speculations are not making for universal harmony or unity by basing themselves on the principle of one Absolute Truth that it is narrowness that has been spread by their means. All those bodies of sectarian opinion also shift to an ever-increasing distance from the basic ideal of the knowledge of one Absolute Reality, instead of harmony, are erecting steadily under

the name of equality vast dividing barriers. If we enquire for the cause of this we find that sectarian differences are the product of the differences of inclination due to the great force of the mental function. There is no doubt about the fact that such differences of inclination are a second nature in the case of beings that have, from time that has no beginning, their faces turned away from God. The various schools of opinion having arisen in advocacy of the variety of inclinations due to differences in the experience of the world gained by the exercise of the external senses and narrowness being thus generated, mutual differences and hostilities have gone on steadily increasing. It is for this reason that the different religious or philosophical views are technically styled *sampradaic vadas* (sectarian controversial theories or creeds).

On a little reflection we find that the ultimate object the attainment of which is the aim of those theories or creeds is one or other of the four *purusharthas* (principal 'objects of human life') viz. *dharma*, *artha*, *kam* and *moksha* (religious merit, worldly prosperity, desire of sensuous enjoyments and emancipation). All those efforts for the attainment of these 'objects of human life' are based on external or non-spiritual (*achit*)knowledge of the reality obtained by means of the senses.

The gratification of one's senses or selfish desires is the fulfilment of such efforts. The inexperience displayed in the investigation of the absolute reality by thus mistaking the material for the spiritual knowledge gives rise to the endeavour to effect a compromise between matter and spirit by simply placing them under one and the same category. It is this that is responsible for the increased narrowness of the different speculative schools and religious sects that aim at the attainment of the aforesaid 'four objects of human life'.

The *acharyya* (teacher by his personal example) of the doctrine of 'undifferentiated intelligent reality' (*chinnirvishesa vada*) Shree Shankara adopting the system of worship of the five gods (*panchopasana*) has effected a compromise between religious merit, worldly prosperity, sensual gratification and emancipation. In the *pancharatra* (system inculcating five different knowledge) work Purusha Samhita it is laid down that man worships the Sun(Surya) for obtaining religious merit, Ganesha for worldly prosperity, Sakti (female energy) for sensuous gratification and Siva or Rudra for emancipation. In their opinion, on the attainment of success (*siddhi*) consequent on a course of worship which is a pursuit of the temporary (*anitya*) in which the object of worship is to be understood by the worshipper as being really unreal or temporary (*achit* or *anitya*); the difference between, or the specifications of,

the worshipped and the worshipper disappears, and with this 'realisation of unity' (*advaita-siddhi*) or the 'undifferentiated state' (*nirvishesa*) the ultimate object of desire is gained For this reason the form of the worship of Vishnu that is based on selfish desire (e. g. at certain places the worship of Dadhivamana for getting rid of disease, sorrow, fear) is also classed with the 'worship of the five' ;—in the case of such Vishnu-worship also the end that is desired is the 'destruction of the worshipped' or 'the attainment of the undifferentiated Brahman in the form of the complete elision of the individual self.' Therefore we see that the 'worship of the five' based on these doctrines can by no means ever be the 'highest (*parama*) duty', or 'the eternal (*shashvata*), permanent (*sanatana*) and constant (*nitya*) *dharma* of the *jiva*.'

Hence the Sreemad Bhagabata has said—

"स वै पुंसां परो धर्म्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥"

Or in other words that by means of which *bhakti* (devotional faith) in the *adhokshaja* (the transcendental Godhead) is aroused is the highest *dharma* of man. Such devotional faith possesses two distinguishing features viz,—(1) it is *ahaituki* causeless(2)it is *apratihata* (un-interrupted) ; and it is only by such devotional faith that the soul is well satisfied. The word *adhokshaja* that has been used in the passage quoted means 'He by Whom the knowledge that is born of the senses is transcended' "अधःकृतं अतिक्रान्तं अक्षजं इन्द्रियजं ज्ञानं येन सः" that is to say 'He who exists beyond the scope of all knowledge of the *jiva* that is born of the senses' ;—He is *Sree Krishna* To him is assured 'the right reserved' of enjoying Himself in ways that are beyond the reach of the knowledge born of the senses of horizontally-moving animals, man, gods etc. etc. The love (*preeti*) towards this transcendental reality that is produced by the practice of the highest *dharma* is known as *bhakti* (devotional faith)—*seva* (service भज् धातुः सेवायाम्), which is not based on any adventitous cause and which is ever uninterrupted. And the worship that is ordinarily found *enacted* of the object of worship based on the desires for religious merit, worldly prosperity, sensuous gratification and emancipation, is not *suddha bhakti* (pure devotion) ; and the temporary excitation of *bhakti* (devotion) that is due to peculiarities of place, time or object, being interruptable and distortable by time, is therefore,also *not* pure devotion. The devotion that is causeless (*ahaituki*), or in other words, which is based on the desire for the exclusive love for the transcendental object of worship, and which is uninterruptable or without intermission, by such devotion alone the satisfaction of the 'soul' (*atman*) is obtained. Here

the word 'soul' does not mean merely the perishable body 'made up of the five elements' (*pancha-bhautika*) with the ten organs of sense, nor does it mean the mind (*manas*) 'the eleventh sense' the propeller or ruler of the aggregate of the sense-organs. All effort by the body or the mind of the *jiva* is only gratification of the senses of the *jiva* and is *not* the love of the transcendent. The service of the transcendent or devotion is not really gratification of the senses. The Sree Narada-pancharatra says :—

"सर्व्वोपाधिविनिर्म्मुक्तं तत्परत्वेन निर्म्मलम् ।
हृषीकेण हृषीकेश-सेवनं भक्तिरुच्यते ॥"

By means of all the senses (*hrishika*) exclusively to desire the love of Vishnu Who is the Lord of all the senses, is devotion. This devotion is not covered up by the twin conditions of gross and subtle matter, and by reason of its ending in signifying the service of Vishnu it is *suddha* or free from impurity. It is on account of the predominance of the knowledge born of the senses and aversion to the service of the transcendent, that the impulse of pure devotion and the 'soul' have been covered up, in the state of bondage of the *jiva*, by those two gross and subtle conditions.

[*To be continued.*

The Chaitanya Doctrines.

BY the Grace of Mahaprabhu thoughtful minds all over the world now realise that Absolute Truth must transcend all limitations of time and space. This auspicious result has been greatly helped by the widely ranging speculations of scientific men who, during the four centuries since the advent of the Supreme Lord have been busy carrying on their investigation in diverse fields of human knowledge in different parts of the world. This is also the attitude of the educated classes in this country. The anomaly of diversity of religions is admitted on all hands. From the point of view of the scientist there can be but one religion. Scientific investigation has brought out the fact that the existing religions contain elements that are adventitious having had their origin in the special circumstances of the age or locality. The Doctrines of Mahaprabhu are absolutely free from all such defects. They are eternal and universal. This is a large statement made with due deliberation ; and the attempt will be made in the pages of this Journal to fully substantiate the claim. This great subject can be suitably unfolded only by gradual steps ; and, if it is to be properly understood, will require as a preliminary the patient and close attention of the readers for a certain length of time.

In all His teachings, Mahaprabhu in pursuance of the Shastric method expounds everything in the order of (i) subject of *reference* (ii) Explanation of *relationship* with the subject, and (iii) object of such relationship.

According to Him whatever the Veda says is true. It is, therefore, the duty of *Sadhus* (holy persons) to strictly obey the Vedas in their con-

(i) सम्बन्ध, (ii) अभिधेय, (iii) प्रयोजन

duct. It is the function of the Vedas to make known Sreekrishna directly or indirectly, positively or negatively. Therefore, as regards the subject of reference, everything in the Veda relates to Sree Krishna. As regards explanation of the relationship with the subject the Veda regards devotion to Krishna alone as significant. The goal of such relationship is the love of Krishna.

Sreemad *Gaurchandra*, Who is the Godhead Himself, teaches jivas (souls) the following ten tattvas.

(1) The word of the (iv) Vedic tradition is the chief evidence ;—which teaches the following nine conclusions.—

(2) Krishna Himself or Hari is the Absolute Truth in the Universe.

(3) He is All-powerful.

(4) He is the boundless Ocean of the nectar of rasa (harmony).

(5) Jivas (souls) are in their essence decimal parts of Hari.

(6) Due to their 'tatastha' (intermediate between 'chit' and 'achit') character 'jivas' in the state of bondage are in the power of '*Maya*' (illusion).

(7) Due to their 'tatastha' nature jivas in their free state are beyond the power of 'Maya'.

(8) The relationship with Sree Krishna of the whole Universe comprising '*Jiva*' and '*Jada*' (matter) is that of inconceivable (transcendent) simultaneous difference and agreement. (v)

(9) The only 'sadhan' (function, duty) of 'jivas' (souls) is unalloyed devotion. (vi)

(10) The only 'sadhya' (object) of 'jivas' (souls) is the unalloyed love of Krishna.

The doctrines of Mahaprabhu are thus stated in an old sloka—

आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनं
रम्या काचिदुपासना व्रजवधूवर्गेण या कल्पिता ।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरो नः परः ॥

Sreekrishna who is the God-Head Himself is the only Object of worship, His eternal Abode is *Sreedham Brindaban*. The best mode of worship is that of 'braja gopis'. The Sreemad Bhagabat is the unadulterated recorded evidence. Love of Krishna is the goal. These are the doctrines of Sree Chaitanya Mahaprabhu. We have the highest regard for His doctrines and none for any other.

Khlystism.

THE practice and doctrines of the 'Khlysts' a religious (?) sect of Russia bear a striking resemblance to those of the *prakrita-sahajias*, *Bauls*, *Kalachandis* and *Kishoribhajas* of this country. In all of these cults the root of error assumes the form of the absurd and profane blunder that the transcendental activities of the Godhead as found in the Scriptures are identical with the vilest sexual orgies of the worst human debauchees. Those who are excessively addicted to sensual enjoyment are sometimes so much deluded thereby as to suppose that all men are equally vile. Some of the very worst

(iv) आम्नाय

(v) अचिन्त्यभेदाभेद, (vi) शुद्धभक्ति

among them are so entirely lost to all sense of shame that they feel no hesitation in actually proclaiming,' to those who failing to see through their artifices are willing to listen to them, that there is nothing holier and happier than sexual immorality ; pretending to have discovered the abominable doctrine (?) in the Scriptural accounts of the transcendental activities of the Godhead.

Most people of this world, although they do not possess the knowledge of the transcendental reality, are, however, sufficiently convinced of the mundane necessity of leading a chaste life and are not prepared to lend any deliberate support to doctrines that may undermine sexual morality. This is undoubtedly a sound instinct. But such desire for sexual purity unenlightend by faith in God is not in itself of sufficient strength to save us from the clutches of pseudo-religionists of the type of 'Khlysts' and we should, therefore, be on our guard and avoid intimate association with a person without previously satisfying ourselves by careful *personal* enquiry about his *practices*, irrespective of his religious practices bearing in mind the advice of **Gour-sundar** that 'no one can be a teacher of *dharma* who does not himself *practise* it.'

To what terrible lengths of immorality unscrupulous psilanthropists may lead their willing victims is well known in this country. That the evil is to be found everywhere and is not peculiar to this country will be clear from the following account of the infamous 'Gregori Rasputin' who figured so prominently in the history of Russia during the early period of the Great war, taken from Prince Yonsonpoff's memoirs that is appearing in the Sunday Chronicle of London.

In that work 'Khlystism' is described as essentially sexual in character : it is a blend of the coarsest animal passion with a belief in the highest spiritual revelation. The 'prayer meetings' (?) of the Khlysts combined in an intense degree religious (?) ecstacy and erotic abandon. The Khlysts believe that at the height of their hysterical excitement the Holy Spirit (?) descends among them, and that the licentious conclusion of their ceremonies is nothing else than an act of 'God's blessing' (?)......... The ceremony begins with a slow rhythmic dance which changes to a mad whirl. There is a blinding glitter of candles in the room during 'prayer' (?) and the inevitable climax is a wild, amorous debauch.

Here is the remarkable account of the Rake's Progress of the satanical Gregori Rasputin, the typical Khlyst. Rasputin was by birth a peasant. He was the son of a professional horse-stealor and was himself a horse-stealer in early life. He was not endowed with a prepossessing appearance. His face was of the most ordinary peasant

type—a coarse oval, with large, ugly features overgrown with a slovenly beard and with a long nose ; his small grey eyes looked out from under bushy eyebrows with piercing yet shifty glances. This ungainly ruffian who was being constantly thrashed by infuriated peasants whose horses he stole became all at once the Autocrat, to all intents and purposes, of the Russian state.

While still engaged in stealing horses in his native village in a remote corner of Russia Rasputin was discovered by 'a young missionary monk a well-informed and deeply religious man and as naive as a child' and presented by him *as a man of God* to Bishop Theophan who in his turn introduced the impostor (?) to the Tsar's palace. Rasputin's amazing influence over his victims is supposed by the writer of the memoir to have been due to his immense dynamic force which was the result of ascetic practices. He could go without food or sleep like an Indian Fakir. To those, however, who distrusted him his eyes appeared to be amazingly repulsive. They also noticed that he walked with a mincing gait and approached young maidens even of the highest families with a sly, sickly smile embracing them without ceremony, kissing them with 'an air of condescension.' At the Tsar's palace he appeared in the guise of a righteous man who had consecrated himself to God ; in society drawing rooms, among his female admirers, he was much less circumspect ; and finally, at home or in a private room at a restaurant in the intimate company of his associates, he gave full vent to his drunkenness and wanton debauchery. In certain—incidentally very small circles of the highest rank in St. Petersburg society occultism of every kind was cultivated. In this environ ment Rasputin was assured of marked success. Rasputin *justified* all his monstrous debauchery with typical Khlyst reasoning ; and sometimes instilled into women the belief that association with him was far from being a sin. The Empress of Russia was entirely in Rasputin's grip and on the outbreak of the Great war not a single important event at the front was decided without a preliminary conference with him. This naturally alarmed the people who tried their best to induce the Emperor to cease his connection with Rasputin. But the Emperor and the Empress remained deaf to all supplications advice, warnings and threats. The more Rasputin was opposed, the more convincing the evidence against him, the less attention was paid to the matter at the Tsar's palace. &c.

The *Prakrita Sahajia, Baul* and *Kalachandi* sects of pseudo-Vaishnavas of this country who almost openly practise and preach sexual immorality are not ashamed to declare that their

doctrines (?) are those taught by **Mahaprabhu**. Whose followers they give themselves out to be. The practices of these and other allied sects will be treated specifically in coming numbers of this journal. It will suffice for the present to give the reader a concrete example of **Gaursundar's** own practice as indicative of the principles that He recommended His followers—householders as well as ascetics—to follow in their relations with the female sex.

During the period that **Mahaprabhu** displayed the *lila* of leading the *life of a householder* His Practice is thus indicated in a general way in three short sentences by the author of Sree Chaitanya Bhagabat, the oldest and the most authentic account of His career,—

"एइ मत चापल्य करेन सबा सने ।
सबे स्त्री मात्र ना देखेन दृष्टिकोणे ॥
स्त्री हेन नाम प्रभु एइ अवतारे ।
श्रबणेओ ना करिला बिदित संसारे ॥
अतएब यत महामहिम सकले ।
गौराङ्ग 'नागर' हेन स्तब नाहि बले ॥"

—(चै: भा: आ: १५।२८-३०)

"He played many such merry pranks on all persons, barring only this that He never cast even a side-glance on a female. It is known to the whole world that in this incarnation the Lord did not even allow His ear to hear such a thing as the name of a female. Hence all devotees of exalted position never address Him as *amorous* **Gauranga**."

Mahaprabhu exhibited the *lila* of renouncing the world and becoming an ascetic at the age of twenty-four. It was during His residence at Puri *as an ascetic* that the following incident took place which is thus described in the Sree Chaitanya Charitamrita, the companion work of Sree Chaitanya Bhagabat.

One day. Sree Bhagawanacharyya invited the Lord to his residence and had many choice dishes cooked at his own place to be offered to Him. He himself asked the junior Haridas who used to sing kirtan to the Lord to obtain by begging fine, white raw rice from the sister of Shikhi Mahiti. The sister of Sikhi Mahiti was an old lady of great piety and an eminent Vaishnava who was declared by **Mahaprabhu** Himself as belonging to the very highest class of Vaishnavas ranking her with Swarup Gosain, Rai Ramananda and Shikhi Mahiti himself. Haridas brought from her rice by begging. The Acharyya was very much delighted by obtaining the fine rice and had it cooked with very great care. At noon when **Mahaprabhu** sat at His meal He said that the rice was very fine and asked from where it had been obtained. The Acharyya said the rice was obtained by begging from Madhabi Dasi. The Lord said, 'who went there to beg ?' The Acharyya mentioned the name of

the junior Haridas. The Lord praised the rice and sat down to meal. On his return to his own residence He commanded Govinda not to admit the junior Haridas into the house from that day. Haridas was distressed finding the door of the Lord shut against him. No one know why he was forbidden admission. Haridas gave up food and at the end of the three days Swarup and others went to the Lord and said, 'Lord, what offence has Haridas committed ? Why is the door shut against him for which he has gone on fast ?' The Lord said, He cannot see the face of a Vairagi who accosts a female. Saying this **Mahaprabhu** retired to the inner apartments. All were struck dumb at the sight of the Lord's anger. Another day all of them together submitted this prayer at the feet of the Lord on behalf of Haridas—'Lord, the offence is slight. Be propitiated. He has now learnt the lesson and will not offend again'. The Lord said, 'My mind is not under my control. It refuses contact with a Vairagi who accosts females. Give up this vain talk all of you and betake yourselves to your proper duties. If you say anything more you will not see Me here.' Hearing this all put their hands to their ears and dispersed to their respective duties. ....Yet another day all went to Paramananda Puri and requested him saying 'Propitiate the Lord'. Then Puri Gosain came alone to the Lord. The Lord did obeisance to him, had him seated with great respect and asked, what is your command ? What has brought you here ? Puri Gosain begged Him to be propitiated towards Haridas. On hearing this the Lord said, "Gosain, listen to Me, you stay here with all the Vaishnavas, command Me to go to Alalnath. I shall reside there with only Govinda to keep Me company." Saying this the Lord called Govinda and making obeisance to Puri left the place. Puri Gosain much agitated hurried after the Lord and by entreaties persuaded Him to return to the house......All the devotees then went to Haridas and Swarup Gosain said 'Listen, Haridas. Believe that all of us desire your good. The Lord insists. The Godhead is his own master. He is merciful and will be again kind some day. If you insist His firmness will increase. His anger will leave afterwards. He has bathed and taken His meal'. Saying this and persuading Haridas to have his food and bath Swarup returned to his house encouraging him to cherish hope. When the Lord used to go out to have sight of Jagannath, Haridas had a view of the Lord from a distance......Haridas passed one year in this way but still **Mahaprabhu** was not propitiated. One day, as the night was nearing its close, making obeisance to the Lord Haridas set out for praying without telling any one. There vowing the attainment of

the lotus feet of the supreme Lord Haridas gave up this life by entering the Tribeni......One day **Mahaprabhu** asked the devotees, 'Where is Haridas? Let him be brought here.' All said, 'On the day that completed one year having risen up at night he went away no one knows where'. On hearing this **Mahaprabhu** gently smiled. All the devotees wondered in their minds...... A Vaishnava came to Nabadvipa from Prayag. He told them all about Haridas, of his solemn vow and of his immersion in the Tribeni. On hearing this Sreebas and others were filled with wonder. At the end of the year Sivananda accompanied by all the devotees with great joy came to meet the Lord; When Sreebas asked, 'Where is Haridas?' The Lord replied, 'a being enjoys the fruit of his acts'. Then Sreebas narrated Haridas's story, the vow he took and his immersion in the Tribeni. On hearing this the Lord laughing with hearty satisfaction said 'this is the proper expiation for the offence of looking upon a female as an object of sensuous desire.'

Thakur Haridas

(Continued from previous issue)

THE sixteen names of thirty-two letters, the Tarak Bramha Name, was adopted as the form of prayer. That one born of a Yavana family was bound to use only Yavanic language in worshipping God, such narrowness never manifested itself in the heart of magnanimous Haridas. Accepting the principle of Universal and highest charity and living in the solitary cell of Benapole he continued loudly to take the Name. The sight of Haridas endeavouring with a singleness of purpose to take the Name aroused the feeling of hostility in the malicious section of Hindu society. The pure-hearted people were delighted with the spectacle of Haridas's un-precedented love for the Name; but the evil impulses of certain persons imbued with the mischievous instincts of brutes were not subdued. One of the leaders of this body of haters of devotees formed the resolution of devising a method of defiling Haridas. This man by name Ramchandra Khan was very well-known in those parts. He had also an immense following and great material prosperity made him proud. Under the advice of several mean-minded friends he prepared to engage himself in an evil deed. Haridas did not originally belong to the district of Ramchandra. He, an alien, had come to reside in the village of Ramchandra. Without offering to support the evil deeds of Ramchandra

he was always occupied with the Name of Hari ; born in Yavana family he uttered vocatives of the Sanskrit language in calling God ; the Name uttered by him, because he prayed with a loud voice, penetrated into the auricular cavities of persons such as Ramchandra Khan etc. and such hearing in the opinion of Ramchandra being clearly against the Shastras, Ramchandra volunteered to create trouble for Haridas. Ramchandra thought that Haridas was a weak-minded youngman like himself that he was engaged in uttering the Name of Hari merely under the impulse of the moment, had become a sadhu being denied the possession of objects of sensuous gratification and therefore, would be drawn away from the path of holiness by the actual contact of any object of sensuous desire ; and thinking thus and gaining over a certain harlot by holding out the prospect of pecuniary reward he sent her to the solitary cell of Thakur Haridas. The Lord of day had just gained the summit of the sun-set mountain, the lonely cell had become lonelier at the approach of darkness, Sree Haridas was taking the Name of God with undivided attention, his faculty of external perception had shrunk as the result of taking the Name and all inner faculties were engaged in the service of God,—when the harlot sent by Ramchandra Khan appeared before him. That fallen woman by the beauty of her person and the display of amorous gestures born of the passions of the heart that make a man forget himself, tried her utmost to shake the impulse of the service of Thakur Haridas. But through the three divisions of the night—the periods of dusk, the dead of night and the small hours of departing gloom—no change was produced in the heart of Haridas. Remaining firm he did not fall into the enchanting meshes of the harlot. Those objects of sensuous gratification for the attainment of which the irrepressible appetites of the human mind are eager, by presenting themselves in the solitary cell of Haridas did not obstruct his service of God. There is a very great difference between the heart of a Vaishnava and that of an ordinary man. The harlot failing with all manner of effort to gain her object returning at sunrise to Ramchandra Khan reported everything as it had happened. The hard-hearted Ramchandra instructed her to try again at night to captivate the heart of Haridas. Acting under the direction of the heartless Ramchandra that woman, lost to shame, continued to employ all her arts to prevent the devotional practice of Haridas. Three successive nights passed away in this manner and yet the un-worldly heart of Haridas seeking no respite from the service of Hari did not render the least help to the realisation of the confident hopes of the harlot and Ramchandra. In answer to all the

efforts of the harlot Sree Haridas Thakur always persisted in telling her that as the required number of Names to be counted had not been completed he was for that reason occupied in uttering the Name. Those who are ever engaged in taking the un-defiled Name do not turn to sin even when such sins accumulate close to them. The elevationists are not able to forego such opportunities of sinful acts; but watching the manifestation of the super-natural force of the character of Haridas the heart of the sinful woman was changed. Throwing herself at the feet of Thakur Haridas she said with contrition, 'I am addicted to sin, contaminated by the lust of many; you are the greatest of devotees engaged in the service of Hari; the evil propensities of my heart have been destroyed in your company by the force of your transcendental power; I am now a supplicant for following the footsteps of a Bhagabat like yourself ; out of mercy direct me to walk in the path of devotion !' The heart of the merciful Haridas was touched. He forgot all about the bad profession of the harlot—the unworthy object of the lust of many and deciding that she was eligible for taking the mahamantra of the Name of Hari in the manner that is free from offence, rescued her from the deep well of sensuality. Such mercy is not met with anywhere except the heart of a Vaishnava. All praise to Haridas! May your mercy be appreciated by all the people of the world—that non-evil producing, disillusioning kindness of thine towards the ugly harlot that tried to turn your mind away from the service of Krishna. There can be no comparison between the man who is bound by the results of his actions and the Vaishnava who is worthy of the homage of all the gods. The Suddha Bhaktas who have thrown themselves on the protection of the Name treasuring up in their hearts the incomparable deeds of Thakur Haridas should free from offence un-ceasingly call upon the Name of Krishna and will thus obtain the mercy of Thakur Haridas who is the acharyya of the Name i. e. teacher of the Name by his own practice The six passions of lust etc. will ever fail to ensure the success of any efforts directed against the devotees of God.

(To be continued)

EQUALITY.

Why dost thou hate the worship of the stranger ?
The symbols of worship are many in different lands among different peoples.
Some worship with 'Kachha' off, some on their knees,
Some again remain with eyes closed in worship of *Brahma*,
Some worship in '*yogasana*', some find joy in *Sankirtan*,
All are worshipping the one beloved **Krishna**,
Therefore live all as brothers in good amity,
Always practise *Hari bhakti* in this life or in death.

Sri Chaitanya Bhagabat.

[*Continued from the 23rd page*]

13. The most precious jewels are treasured in the best loved places,
The Mouths of Sree Ananta are the Treasury of the jewels of (Krishna's) glorious deeds.

14. Therefore in the beginning if praises of Balaram
Find expression in that mouth manifests the Kirtan of Chaitanya.

15. A thousand-hooded serpent is Lord Balaram.
What-so-ever the Lord does is all unrestrained.

16. The great Lord Haladhar, of immense stature,
Drunk with the praise of Chaitanya Chandra, of exceeding patience.

17. Above him there is none other dearer to Chaitanya.
At all time does He delight in that form.

18. His behaviour what-so-ever being listens to, sings,
Him does Srikrishna-Chaitanya give his supreme protection,

19. With him are greatly pleased Mahesh and Parvati,
On his tongue dances the Pure Goddess of speech.

20. With ninety-thousand consorts, Parvati and the rest,
Does Siva offer homage to Sankarshan as His worshipper.

21. This narrative in the fifth skandha of the Bhagabat
Is the Balaram ballad revered of all Vaishnavas.

22. Generously unconventional to the extreme is the narrative of His Rasa(3) pastimes
In Brindaban in the company of gopis He did take delight.

23. Two months of the spring that bear the names of Madhab and Madhu,
Did last, says the Purana, the Rasa-pastimes of "Wielder of the plough"

24. Listen, those slokas of the Bhagabat are these,
Spoken by Sree Suka, to Raja Parikshit who was the hearer,

25. 'Two months did there abide those of Madhu and Madhab,
The Divine Rama augmenting the amour of the gopis during the nights.

26. *Encircled by spiritual damsels He took His delight in gardens fringing the Yamuna*
Which were lightened by the shining digits of the full moon served by breezes perfumed with the scent of the lotus.

27. *His praises sung by Gandharbas, within the circle resplendent with the beauty of ladies,*
He did sport like that Lord of the herd of female elephants, the Tusker that serves Mahendra.

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(3) *Rasa*—harmonious, ecstatic and amorous dance of spiritual milk-maids in a circular form illustrated by kissing, embracing, singing etc. with a view to enchant transcending all rules of society.

28. *Drums sounded in the sky, the gods in delight did send down the shower of flowers.*
Forthwith did the Gandharbas and the Munis please Rama by reciting the deeds of His prowess.

29. All association with females is condemned by the Munis
Who thus did sing hymns of praise in the rasa of Rama.

30. At Whose rasa the gods appearing sent down the flowery shower,
The gods who know that difference there is none between Krishna and Haladhar.

31. The doings of Haladhar are hidden away in the four Vedas.
It is not I who say but all have been revealed in the Puranas.

32. There are some people who by reason of foolishness do not look into the Puranas ;
They hold the rasa-sport of Balaram as not revealed.

33. But the two Brothers in the society of gopikas
Did in the same spot perform the rasa-sport inside Brindaban.

34. *'Thereafter, on a certain occasion, Govinda and Rama of wonderful prowess,*
Sported in the wood at night encircled by the ladies of Braja ;

35. *Their praises sung melodiously by those females who were so attached to them by love ;—*
Their bodies beautifully decorated with ornaments, sandal-paste, garlands and clothes free from all particles of dust ;

36. *Preferring the dusk with the stars visible and the moon showing above the horizon,*
With bees intoxicated by the odour of Mallika, served by breezes blowing over the lotus,

37. *Sang they together, blessing the ear and the mind of all beings,*
Discoursing melodious airs athwart the whole gamut.

38. Listening to the Bhagabata without loving Rama
Ensures the expulsion of the hearer from the paths of Vishnu and Vaishnavas.

39. Who does not recognise the Bhagabata is like the Yavana ;
His punisher is the Lord Yama in each successive birth.

40. Even now some that dance and caper in the guise of eunuchs
Aver, 'Is there shastra in which is found the rasa of Balaram ?'

41. Some sinners never admit though they see the shastra,
And misinterpret even by offering one meaning as another.

42. Balai is Love-embodied of Chaitanya Chandra ;
Offending against Him brings death at every step.

43. In different forms He Himself becomes the servant as well as the Lord—
All those signs appear to view only in His descent into this world.

44. As chum, brother, fan, bed, offerings,
Apartment, umbrella, clothing, diverse ornaments, seat,—

45. The Lord in all forms serves Himself ;
Whom He favours he alone knows.

46. *As apartment, bed, seat, shoe, fine clothing, pillow, umbrella and other transcendental insignia,*
By reason of the difference of form persisting to the last, Thou art rightly styled 'Shesha' by people.

47. The mighty Sree Garuda, the constituent of Ananta,
Gracefully and with zeal encompasses Krishna.

48. Whether Brahma, or Siva, or Sanaka with other sons of Brahma,
Vyasa, Suka, Narada and others—who-so-ever bears the name of devotee

49. Worshipped of them all is great Shree Ananta,
The Lord with a thousand faces, saturate with mellowing devotion.

50. Primal god, great yogi, Isvara, Vaishnava,—
This the full height of His glory is not known to all.

51. Ye have heard about His service, now listen as regards His power—
How self-supported He abides in Patala.

52. Shree Narada Gosvamin attended by tamburu
Thus sings His praise putting it into verse in the presence of Brahma.—

53. *By whose thought Satva and the other qualities of Nature following one another in regular order, that are the causes of the origin, persistence and absorption of this world, were enabled to act—*
Whose Form is ever-lasting and without a beginning ; Who being One in His Own Self contains the many ;—how can man know His ways ?

54. *Who out of His infinite mercy to us assumed the pure satva Form wherein all effect and cause manifests itself ;*
Whose prowess is infinite, of Whose un-blameable Lila for subduing the minds of His Own the Lord of the hunted hath a glimpse.

55. *Whose Name after being heard, or accidently, or being distressed, or in jest, if by the fallen is recited,*
Instantly destroys the endless sins of men ;—on Whom else besides the Divine Shesa the seeker of the highest good shall depend ?

56. *On one head of the thousand-headed great Ananta, of immeasurable, infinite prowess,*
Is placed like an atom this globe of the world with its hills, streams seas and living beings ;--His deeds even with a thousand tongues who can recount ?

57. *The great Lord Ananta of such prowess, of infinite might, possessed of all high qualities and majesty,*
Dwelling at the base of rasatala, self-supported, holds up with ease this world in order to nourish it.'

58. Creation, maintenance, destruction, satva and the other qualities that follow in its train,
Are produced and cease to be, time and again, by whose Glance ;

59. Yet in His Own Self Ananta is One, Whose Glory is ever-lasting and without a beginning ;
Who can understand His Ways ?

60. The Lord out of mercy assumes the pure satva Form
Wherein unfolded with graceful ease all things are manifested.
61. The ripples of His Movements the mighty Lion having imbibed,
Delights the minds of his kin with alacrity.
62. The Name of Ananta heard or duly recited—
Who-so-ever in whatever wise may opine—
63. The bondage of endless births does instantly snap;
Wherefore his hold of Him a Vaishnava does never relinquish.
64. Without Shesa there is no deliverance from the world;
Yea, the Name of Ananta redeems all jivas.
65. To nourish this boundless world with all its hills and seas,
The Lord supports it on His head,—
66. As a tiny point on one of His thousand hoods,
Scarce aware that it exists,—so infinite His power.
67. With thousand mouths, the up-holder of the world, the foremost of gods,
Keeps on singing incessantly the glories of Krishna.
68. It is Ananta Who sings and there is no end of beauty and glory;
Both being mighty neither of them may win nor yield.
69. To this day with His thousand beauteous mouths
Shesadeva sings the deeds of Chaitanya and finds no end.
70. **Shree Raga** (4)
(Burden of song)

Hey Ho! Rama and Gopala are vying in praise of one another!
Brahma, Rudra, the gods,
Siddhas and the greatest munis
Are gazing on with joy.

71. With the cry 'I must reach shore,' He doth plunge making all speed to get across the sea,
But the ocean of Krishna's glory offers no bounds and broadeneth out evermore.

(4) One of the six primary musical modes.

PRAYER

"Say Radha-Krishna, oh say, say all"—
Teaching this
O'er all Nadia
Go dancing Gour and Nitai.
For no reason under the influence of *Maya*
Drift'st thou
Gasp'st as thou art drowned, brother.
Jiva is the servant of Krishna,
This belief
Once accepted there is no more sorrow.
Krishna when thou say'st
Thou wilt be thrilled,
Thy eyes will shed tears, I say.
Say Radha Krishna
Come along,
This alms alone I beg,
'All dangers leave,'
Says Bhakti-vinode,
'When I sing that Name,'

PURE SERVICE

Naughty mind! What *Vaishnab* thou art!
To think on gold and woman
Night and day
There is no use; all those do not remain.
Your gold
Dost procure but pleasure;
By means of gold serve thou *Madhab*.
The love of women
Is not thy domain.
Its sole Lord is *Yadava*.
For the sake of fame
In lonely cell
Thy '*Hari nama*' is mere vanity.
Material fame
Is the pig's refuse.
Know'st thou not it is the treasure of *Maya*

Taking Refuge in God (श्रीशरणागति)

[I]

1. Sree Krishna Chaitanya, the Supreme Lord, out of Divine Pity for *jiva*,
With His Own Associates and his Own Abode descending

2. The Love of God that can only be obtained with the utmost difficulty to give freely away,
Teaches to take refuge in Him : resignation, that is the very life of the devotee.

3. Lowliness of the spirit, dedication of self, loving acceptance of Him as Protector,
Cherishing faith that Krishna will surely protect.

4 Assenting only to acts that are conducive to devotion,
Promising to renounce conduct that is adverse to it—

5. In these sixfold ways, whoever takes refuge in Him,
His prayer reaches the ears of the Gracious Child of Nanda.

6 At the feet of Rupa and Sanatana holding the straw between the teeth
Falls Bhaktivinode clasping both the feet with his hands

7. Crying all the while as he says : 'I am the vilest I do realise,
Teach thou me resignation and make me the worthiest.'

[II]

1. Forgetting thyself, coming into this world,
Having suffered manifold pain,
At Thy feet have I come,
Thee I shall tell my sorrows :

2. In mother's womb while I lay
In the deadly fetters of bondage,
For once, Oh Lord, showing Thyself to me
Didst Thou abandon Thy poor servant.

3. Then thought I : after I have birth,
I shall worship Thee.
I was born but fallen into the meshes of *Maya*
There was not a particle of Knowledge.

4. A fondled child in the lap of kindred,
Laughingly I passed the time.
The affection of the father and mother madest me forget,
This world did taste sweet.

5. By slow degrees day by day, growing up as a boy
With other boys did I play.
In a few more days the pow'r of understanding was aroused
I conned my lessons night and day.

6. In the pride of learning I journeyed to many a place,
Earning wealth,
Supporting kindered with all my heart,
Hari, Thee I forgot.

7. Now in old age Bhaktivinode
Crying feels so sad ;
Not worshipping Thee the days passed in vain,
What help is there now ?

Propaganda Topics

(Communicated)

Midnapur :—His Holiness Tridandi Swami Bhakti Pradip Tirtha Maharaj and Sreepad Bhakti Saranga Goswami delivered a series of lectures on 'Sanatan Dharma' in the Hall of Contai Hari-Sabha. The teachers of the local college, schools, pleaders, mukteers and many other highly educated and influential gentlemen were present on the occasion. All who listened to the blissful message of unalloyed devotion from the lips of Swamiji Maharaj, realised the difference between the subject of the preaching of Sree Gaudiya Math and the adulterated *'prachar' 'preaching'* without *'achar'* or practice of the so-called Vaishanab or other Dharma-Sampradayas. His Holiness also lectured in English at Kharagpur on Sanatan Dharma and his speech was highly appreciated by the Railway staff who accorded a hearty reception with Sankirtan to His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Goswami Thakur while His Divine Holiness was passing by Kharagpur on His way to Puri.

Orissa :—His Holiness Tridandi Swami Sreemad Bhakti Sarvaswa Giri Maharaj from Sree Sachchidananda Math of Cuttack arrived at Baripada in the Mourbhanja State and by his discourses and Kirtan laid open to the inhabitants the path of eternal good. He is now preaching in other towns and villages of Orissa.

Puri and Alalnath—His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Thakur paid a visit to Puri and Alalnath there by affording a great opportunity to many persons of those places of listening to Hari katha from His lips.

Sree Gaudiya Math :—The Gaudiya Math has been holding Vedanta and Upanishad classes regularly every day. The object of the Vedanta class which assembles in the evening is the comparative study of the Vadarayan Sutra. There are supplementary discourses on Yuktimallika and the *Nyaya-Darsan*. Regular reading and explanation of Sri-Chaitanya-Charitamrita and *Sankirtan* take place in the Math every after-noon.

Publications of the Gaudiya Math :—The first part of the Chaitanya Bhagabat with exhaustive notes in Bengali has just been published. The English version of the work is appearing in the Sajjanatoshani (in English). Its translation in Sanskrit verse will be published soon. The Sanskrit version, it is hoped, will exhibit the qualities of Srimad Bhagabat.

Calcutta:—There was reading of Srimad Bhagabat and Sankirtan at the residence of Sriyukta Saratchandra Chatterjee Gour Karuna Kataksha Baibhab at Shyambazar. Many distinguished gentlemen including high officials, professors of Colleges, and eminent pandits were present. The reading and explanation of Srimad Bhagabat by Sripad Sundarananda Vidya vinode B. A. the editor of the Gaudiya, was most instructive and was highly appreciated. The songs by Sripad Pranabananda Brahmachary, Sripad Ananta Vasudev Vidyabhusan B. A and Sriyukta Haripada Vidyaratna M. A., B.L. thrilled the audience with their deeply devotional fervour ; and their high artistic qualities greatly delighted everybody. The courtesy, the geniality, the open-hearted hospitality and the earnest and overflowing devotion of the distinguished hosts are never to be forgotten.

Bogra—His Holiness Tridandiswami Sreemad Bhakti Vivek Bharati Maharaj with a number of Brahmacharies of the Gaudiya Math, has arrived at Bogra to preach the doctrines of Mahaprabhu in the District.

Naimisharanya :—His Holiness Tridandi Swami Srimad Bhakti Hridaya Bana Maharaj has been preaching "Suddha-Sanatan-dharma" in Naimisharanya and neighbouring places. His Holiness lectures on Bhagabat dharma which he delivered at Sitapur in English and Hindi were remarkably eloquent. All have been attracted towards Srimad Bhagabat by hearing from his lips the message of the highest ideal of the Bhagabat dharma.

Cuttack :—His Divine Holiness Paramahansa Goswami Thakur recently paid His auspicious visit to the town of Cuttack. His Divine Holiness delivered a lecture to the gentry of the town of the Sachchidananda Math and was listened to with perfect and reverent attention. The Mahanta Maharaj of the Tulsipore Math, Rai Bahadur Janakinath Bose, Sreeyukta Dargaprasanna Dasgupta retired Govt. pleader, Sreeyukta Sreeram Chandra Bose, Retired Deputy Magistrate, Sreejukta Satish Chandra Bose B. L. Sreeyukta Subodhchandra Chatterjee B. L. Sreejukta Madanmohan Pattanayak retired pleader. Sreejukta Radhamohan Pattanayak, Sreejukta Nityananda Ghose Retired Deputy Magistrate and many other leading gentlemen were present. The meeting opened with a Bengali song of welcome to His Divine Holiness composed by Sreeyukta Natabar Mukherjee Bhaktiratna of Kuamara which was sung by himself. The revered Mahanta Maharaj said that His Divine Holiness Sreemad Siddhanta Saraswati Thakur is an associated counterpart of Sree Gouranga Himself who has appeared in this world in order to save the four Sampradayas of the Vaishnabs and to reestablish the glory of the Vaishnaba Dharma. Rai Bahadur Janakinath Bose said that he had that day listened for the first time to the true Harikatha. Sriyut Radhamohon Pattanayak, Sreejukta Madanmohon Pattanayak and Sreejukta Sreeramchandra Bose placed there services at the disposal of his Divine Holiness. There was a constant stream of people who followed to Sree Sachchidananda Math to have a sight of His Divine Holiness and listen to Harikatha from his lips. A large number of persons were treated to Mahaprasada

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Lectures and Sankritan at the Durbhanga Building of the Calcutta University

The employees of the Calcutta University invited the devotees of the Gaudiya Math for delivering public lecture and singing Sanskritan at the Darbhanga Building of the University. There was a huge gathering of students and gentlemen connected with the University. Sreepad Sundarananda Vidyavinode B A. editor of the Gaudiya, delivered an eloquent lecture marked by sincere and reasoned piety on 'Learning-spiritual and temporal' which was listened to with rapt attention by the large audience. The Sankirtan by Sreepad Ananta Vasudeb Brahmachari Vidyabhushan B. A. in his powerful and perfect voice could be heard distinctly from every part of the spacious building and filled the audience with spirit of devotion. To these were added the exquisitely artistic and devotional songs of Sreejukta Haripada Vidyaratna M.A., B.L. (one of the Secretaries of Sree Visva Vaishnab Rajsabha) which were most highly appreciated. The hosts were exceedingly considerate and hospitable and expressed in generous terms their gratefulness to the devotees for having responded to their invitation and also begged for the favour of their kind response to similar requests they intended to make occasionally in the future.

East Bengal :—His Holiness Sreemad Bhaktisvarup Puri Maharaj and His Holiness Sreemad Bhakti Prakash Aranya Maharaj have been preaching Harikatha in different parts of East Bengal. His Holiness Bhaktisvarup Puri Maharaj with a few Brahmacharies recently came to the village of Baliati (Dacca District) at the request of the local Zaminders and stayed for about a fortnight at the Gadai Gauranga Math which is one of the branches of the

Sree Chaitanya Math of Sree Mayapur. His Holiness's lectures, reading and kirtan were listened to with the greatest interest by many leading zemindars and educated gentlemen of the neighbourhood. The sympathy shown to the cause of Mahaprabhu by **Srijukta** Haridas Saha M. A., Lecturer, Dacca University, and Srijukta Purnachandra Saha B. L., pleader deserves special notice.

Propaganda outside Bengal :—His Divine Holiness Paramahansa Goswami Thakur attended by Pundits, His followers, paid His auspicious visit to different parts of India with the object of preaching the doctrines of Mahaprabhu. His Divine Holiness on His mission visited Benares, Brindaban, Mathura, Jaipur, Kurukshetra, Jammu (Kashmir), Bombay, Madras, Nathadwara, Udipi (the centre of the Madhva school), Pandharpur (in South India) and many other places. The leading acharyyas of the four Vaishnava Schools gave an honoured reception to his Divine Holiness everywhere and listened attentively to the lectures and discourses that his Divine Holiness delivered at those places and entered into earnest discussions with Him regarding the Sanatan dharma.

A RELIGIOUS PREACHER IN BOMBAY.

His Holiness Tridandi Swami Bhakti Hriday Ban Maharaj of Gaudiya Math, Calcutta, delivered a highly cultured lecture on "The Eternal and Universal Religion of all Souls" in lucid English before a big and educated audience at the Shrauta Smarta Dharma Pratisthapak Vidvad Parishad at Madhavbag. The depth of knowledge and the way of exposition of His Holiness were so appealing and enrapturing—the thundering yet sweet voice was so very attractive that the audience were kept spellbound, so to say, in as much as the whole spacious compound of the Parishad was filled in a minute and not an inch was left vacant.

They say that "The Right Light comes from the East", and so we should deem of our Swamiji who comes from the Eastern Corner of India to the Western extremity of the country and Vidvad Parishad—why only Vidvad Parishad? whole Bombay is proud—not only Bombay, India—the world—should boast of such a spiritual giant, a luminary of the firmament, who will surely be enriching and ameliorating the spiritual atmosphere of the present day. The Bombay Public heartily welcome His Holiness and believes that he will deliver a series of lectures.

A hearty vote of thanks to the president and the lecturer from the Mantri, Mr. Mohanlal H. Duve, terminated the proceedings.

THE BOMBAY CHRONICLE.

A Religious Preacher in Bombay.

His Holiness Tridandi Swami Bhakti Hriday Ban Maharaj of Gaudiya Math, Calcutta, delivered a highly cultured lecture on "The Eternal and Universal Religion of all Souls" before a big audience at the Shraut (1) Smart (2) Dharma Pratisthapak Vidvad (3) Parishad at Madhav Bag on the 27th of November last. The depth of knowledge and the method of exposition of His Holiness very much impressed the audience.

THE INDIAN NATIONAL HERALD.

"Gaudiya Math in Bombay."

The Gaudiya Math of Calcutta has sent his Holiness Bhakti Hriday Ban Maharaj here in Bombay to ring the bell of alarm so that the sons of the world may not hastily jump into the depth of utter materialism. Hence, His Holiness, who has sacrificed his life at the altar of universal brotherhood and love, is delivering religious lectures in different quarters of the city. On Sunday last, his spiritual discourses on the name of Godhead were indeed instructive. A series of lectures on Eastern Philosophy will ere long follow at Madhavbag—the dates will be announced in time.

THE EXPRESS, PATNA

WEDNESDAY, APRIL 21, 1926

&

The Amrita Bazar Patrika, April 20, 1926

Swami Bhakti Pradip Tirtha Maharaj of Sri Gaudiya Math of Calcutta with three Brahmachary followers has come here and is putting up in the Thakurbari of the late Radha Charan Babu. In the Thakurbari as well as in other places he has been explaining the Srimat Bhagwat. Swamiji has sacrificed all mundane pleasure for the propagation of Sri Krishna's religion of the Srimat Bhagwata as revealed to us by Lord Gauranga. In his daily discourses, quite in comformity with the Bhagwata Path he is showing his vast erudition in the Vedas, the Upanishads, the Vedanta, the Shankhays and other branches of Hindu religion and Philosophy. Coupled with his great learning, his deep Bhakti has charmed all who have had the good fortune to hear him once. His life and character truly depict what Sree Krishna Chaitanya wanted his followers to be. Those who are prejudiced against Vaishnavism and who have not sunk deep into the sweet religion of Prem and Bhakti, those who have studied Vaishnavism through Vaishnava beggars and Bairagis and corrupt practices of the so-called followers of Lord Gauranga will be profitted by seeing and hearing Bhakti Pradip Maharaj, who will shed a divine lustre into their hearts—a lustre that will dispel all their doubts and show them who is Gauranga and what is the true Vaishnavism. Being a staunch Vaishnava himself the Swamiji has mercilessly attacked those followers of his own sect who have led the lofty religion of Sri Gauranga into filthy degeneration and in this direction, which is also an end of his mission, he has spared nobody. Swamiji was given a good reception and hearing in Monghyr and Jamalpur by the local gentry and he will shortly leave this town with his followers for Patna.

Purushottam Math—The thirteenth anniversary mahotsob of the disappearance of Om Vishnupad Sreemad Bhaktivinode Thakur was duly celebrated at the Purusottom Math, Puri on the 29th June, 1927. There was an immense assemblage of pilgrims at Puri on account of the Rathayatra ceremony of Lord Jagannathdeva. Every care had been taken to invite all persons that were in the town to attend the public meeting which was organised in the afternoon in connection with the anniversary celebrations. The

huge building, the Patharkuti; had been beautifully decorated for the occasion and excellent arrangements had been made for the accommodation of a very large gathering of pilgrims that was expected in accordance with the experience of former years.

But the crowd that turned up in response to the invitation of the Trindandiswamies and brahmacharies of the Purusottom Math was unprecedentedly large and exceeded the capacity of all accommodation that could be devised.

This was the case both as regards the gentlemen as well as the ladies. The Vaisnavas of all the Maths at Puri were fully represented as well as every other local institution connected with religion. All through the afternoon and the evening a continuous stream of guests continued to arrive. The monster meeting was presided over by His Holiness Sreemad Bhakti Pradip Tirtha Maharaj. Kirtan songs by Thakur Bhaktivinode were sung at the beginning and at conclusion as well as during the intervals of the lectures which were delivered by their Holinesses the Tridandiswamies of the Gaudiya Math. The profoundly learned speeches of *their Holinesses* the Tridandiswamies dealing with the career and teachings of Thakur Bhaktivinode & specially the presidential address were listened to by the immense audience with rapt attention from beginning to end. I gathered from those who were capable of forming a proper estimate in regard to spiritual insight and Shastric scholarship that all the speeches displayed in the highest degree the qualities of lucidity of exposition & firm grasp of all the most essential principles. The gentlemen as well as a large number of the most highly respected ladies who were present were unanimous in expressing the very highest appreciation of the speeches and the Kirtan songs. At the close of the meeting all persons male and female were treated to the Mahaprasad of Sree Sree Jagannathdeva. The whole function was in every respect an unique event and was an unqualified success. To this connection it is deserving of special mention that the success of the function was no less due to the untiring energy of the Brahmacharies of the Purusottom Math headed by his Holiness Tridanda Swamin Sreemad Bhakti Vivek Bharati Maharaj who was responsible for the organisation of the celebrations. The works of Thakur Bhaktivinode published by the Gaudiya Math were exhibited for the inspection of the guests.

Visit of the Divine Holiness to Cuttack.
His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj came to Cuttack on the 9th July in connection with the celebrations of the annual mahotsab of the Sachchidananda Math. All the inhabitants of the town had been specially invited to witness the ceremony of the installation of the Sree Bigraha of Mahaprabhu at the Sachchidananda Math on the 9th. In response to this invitation a very large crowd of the towns-people gathered in the compound in front of the Math which had been prepared for the meeting that was held in the afternoon. The meeting was presided over by His Divine Holiness Paramahansa Goswami Thakur. Lectures were delivered by His Holiness Tridandaswami Sreemad Bhakti Pradip Tirtha Maharaj and Sreepad Sundarananda Vidyavinode B. A. editor of the Gaudiya on the object and methods of the Suddha Bhakti movement. His Divine Holiness in addressing the meeting spoke for over two hours on Sabda Brahman and Sree Bigraha tattva. The whole of the vast audience listened to the end with the closest attention. The kirtan songs which preceded and followed the lectures were sung by Anantavasudeva Brahmachari Para-Vidyabhusan, B.A. and other Brahmacharies of the Gaudiya Math and were also highly appreciated. At 9 P.M. the installation ceremony of Mahaprabhu was duly performed by His Divine Holiness. The function which was most successful closed with the distribution of *Mahaprasad* to all present and everyone was sumptuously fed.

CORRESPONDENCE

To The Editor, the Harmonist.

Dear Sir,

I notice a news in the columns of Sree Gauranga Vishnupriya (Bengali) that there was a meeting held at the Municipal town of Nabadwip where the congregation is alleged to have declared the position of Sri Sri Mayapur Yogapitha to be untenable. They further showed their audacity of subscribing to the erroneous view of Vairagi Brojamohan Das alias Radhakishore Singh of Sarutia, who based his argument on a paper inadvertently written by a foreigner under misapprehension in the Calcutta Review. The people of the present town of Nabadwip need not make a profiteering game when they see their leader is fanning an unauthenticated design and follow him in order to be misguided under a wrong comprehension. Would you take any interest in asking the Secretary of the Vishva Vaishnava Raja-Sabha to hold a meeting in order to appoint five commissioners to examine the members of the said congregation and their object of feeble attempt at nullifying the established history and geography of Nadia ? This would divulge many things which can help in satisfying a *bonafide* enquirer as to the location of the true position of the birth-site of Mahaprabhu Sree Chaitanya Deva. The said Vairagi being a new-comer and bird of passage and quite ignorant of Sanskrit, Persian, English and other literature has no access to the old books which have reference of the locality. The Vairagi has proved his inability in all his attempts to prove his allegations for the last dozen of years even backed by interested parties where as it is admitted on all hands that the location of the tomb of Chand Kazi and the site of the palace of the Sena Kings in the old town decidedly stand as remnants of old. The matter may be fully dealt with in your esteemed paper. The bone of contention between the two theories lies in the two parties, *viz. vox populi* and *vox. Dei*. I believe, you belong to the *vox Dei* party, whereas the other party appears to be actuated by the sinister motive of getting up a party of *vox populi* by throwing dust to the eyes of people The few persons who have turned out to be abetters in his present attempt forget that they represent anybody except themselves and that even the *vox populi* is not always necessarily the *vox Dei*.

Maniklal Chakravarty,
Zeminder, Nadia.

श्रीश्रीगुरु गौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, श्रीधरः, ४४१ गौराब्दः, १८४६ शकाब्दः | द्वितीया संख्या

श्रीः

उपास्ति-प्रशस्तिः

[श्रीमददमार विठ्ठलाचार्य द्वैतवेदान्तविद्वान्, उडुपी ।]

राधाविलोलः करुणालवालः सुनन्दबालः स्वजनौघपालः ।
आनन्दसान्द्रः श्रितभूधरेन्द्रः पायात्सुनामा गुणपुञ्जधामा ॥ १ ॥
भक्तोत्तमांगार्पितपादरेणुर्मुखाब्जसंस्थापितरंध्रवेणुः ।
गोपाङ्गनायूथलसत्करेणुर्जीयाज्जगद्घातुक-कण्ठनेणुः ॥ २ ॥
शचीवधूगर्भसुधाब्धिसंभवं सद्भक्तनीलोत्पलतोषहेतुम् ।
सुबोधभासावृतभूमिमण्डलं समाश्रये गौरकिशोरचन्द्रम् ॥ ३ ॥
वीतोपरागोऽपि कलङ्कहीनो हार्दान्धकारं सततं विहिन्वन् ।
श्रीकृष्णपक्षे परिपूर्णतेजाश्चैतन्यचन्द्रोऽयमपूर्वचन्द्रः ॥ ४ ॥
श्रीमद्भक्तिसुसिद्धान्तसरस्वत्याख्यहंसराट् ।
भूयान्मन्मानसे पद्मे कृष्णपक्षसमाश्रयः ॥ ५ ॥

इह खलु बहुलकलिमलपङ्किले भवजलधावनादि कर्मपरिपाकपतितस्य जनन-मरण-स्वर्ग-नरकादि निरन्तर-तरङ्गपातभीतस्य सांसारिकसुख--पुष्परस--लुब्धपुरुष-चञ्चरीकस्य दुःखविषदूरीकारपूर्वकं सुखामृतसेवन-मतिविधेयमिति नानतिविदितं महात्मनां विदित-शास्त्र-गम्भीरभावानाम् । एवं बहुतरभ्रमणभ्रान्तस्वान्तस्य जंतोर्मोक्षस्तु हृदयगुहाशयस्यानन्तगुणज्ञानशक्त्युपवृंहितस्य विष्णोरपरोक्षदर्शनैकान्तभावपरमप्रसादैश्च विना न केनाप्यन्येनेत्याम्नाय उद्गिरति, "तमेवं विद्वानमृत इह भवति नान्यः पन्था विद्यते अयनाय," तैत्तिरीयो-पनिषत्,—इममेवाम्नायमनुसरन्तो बहव आम्नायाः पुराणानि च प्रबोधयन्ति । भगवतः शरणागतिरेव भवबंध-

मोचनी कारागारबद्धस्य पुंसः शृङ्खलाबंधमोचने महाराजस्येव शरणागतिः। इममेवार्थं निखिलनिगमसारफलं शुकमुखपरिपतितं बादरायणप्रतिभामृतसेकप्रसूतं भावुकरसिकप्रभक्ष्यमाणं भागवतमनुमोदते।

मर्त्यो मृत्युव्यालभीतः पलायन्
　लोकान् सर्व्वान्निर्भयान्नाध्यगच्छत्।
त्वत्पादाब्जं प्राप्य यदृच्छयान्ते
　स्वस्थः शेते मृत्युरस्मादपैति॥

स किल भगवाननादितोऽप्यस्पृष्टाज्ञानभ्रमचिन्तादुःखश्रमादिदोषलवः नैजज्ञानानन्दवलशक्तिप्रमुखसुगुणवारिधिरनूद्यते निगमैः,—"य आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघित्सोऽपिपासः, सत्यकामः, सत्यसङ्कल्पः सोऽन्वेष्टव्यः सविजिज्ञासितव्यः॥" (छान्दोग्योपनिषत्) इति स्फुटं निखिलदोषदूरतामाघोषयति—तथा "तदेतदिति मन्यंतेनिर्देश्यं परमंसुखं" (काठकोपनिषत्) आनन्दो ब्रह्मेति व्यजानात्। तैत्तिरीयोपनिषच्च इत्यप्राकृतोत्तमसुखरूपतां प्रपञ्चयत एवं "यः सर्वज्ञः स सर्ववित् यस्य ज्ञानमयं तपः" (आथर्वणोपनिषत्)। "सत्यंज्ञानमनन्तं ब्रह्म, विज्ञानं ब्रह्मेति व्यजानात्। तैत्तिरीयोपनिषच्च भगवतः दिव्यज्ञानरूपतां बोधयतः॥ इत्थं—"परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च" (आथर्वणोपनिषत्) विविधविचित्रशक्तिपूर्णतां ज्ञानबलक्रियादीनां स्वाभाविकताञ्च सम्प्रोच्यौपाधिकतां निवर्तयति। एवं चिन्तनीयः स भगवान् चेतनैश्चिरन्तनैरनादितोऽप्यनपहतकामकर्मबीजपूरैरन्यतंत्रै—र्भीविकशोकाग्निज्वाला पतङ्गायितैरित्याह—"आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः"। (वृहदारण्यकोपनिषत्)। स च भगवान् किमभिन्नः अहं ब्रह्मेति चिन्तनीयः उत भिन्नो मम स्वामी तस्याहं नित्यदासइति, सन्देह आन्दोलायत्यविरलजनहृदय गृहान्तरेषु यथा खलु मूषिका चञ्चलतरनिशितदन्तैर्महान्तं पटं खण्डशः कुरुते, एवमविद्या अनादितोऽपि संबद्धा भगवन्तमपि चैत्रीकुरुते, देवदत्तीकरोति, गजायितं विधत्ते गर्दभमाचरति, सर्पन्तनुते, पतङ्गमापादयति, कीटादिभावं नयति, भूमिं नयति, स्वर्गमुन्नयति, नरके पातयति, सुखमनुभावयति, दुःखमासेवयतीति, ततो अविद्याभिधोपाधिपरवशमशक्तं ब्रह्म स्वैरिण्या जायया कचेषु गृहीतो मूढः परवशः पतिरिव गृहकर्माणि नीचोच्चानि कुरुते, विप्रीभूतं निगमाध्येति, चक्रवर्तिपदनीतं प्रजाः पालयति, वैश्यतामापन्नं विपणिषु तुलां नर्तयति, शूद्रभावङ्गतं शकटं सञ्चारयति, गोरूपं तृणानि खादति, शुनकात्मकमशुद्धं चरति, मेषीभूतं म्लेच्छै र्विहन्यते, एवमाद्यनन्तनीचयोनिषु दुरन्तदुःखकालकूटांबुधौ मज्जद् ब्रह्मैव संसरतीति, तदीय दुःखोपहतिश्च अहं ब्रह्मेति यावदात्मज्ञानेन परिपक्वेन स्वात्मानं परं ब्रह्म निर्धारयति, तावदविद्यया मुक्तं शुद्धनिर्गुणभावं भजत इति कश्चित्पक्षः। तत्रायं विचारश्चश्चरीकत्यसमन्मानसतामरसे परास्येति श्रुत्या स्वाभाविकज्ञानशक्तिक्रियाबलवतस्तस्य कथमिदमनादितोऽप्यविद्यापारवश्यं। यद्यशक्तं निर्गुणं तर्हि स्वात्मब्रह्मताप्रबोधमात्रेण विचित्रशक्त्युपगूढां कथंकारमविद्यां निवर्तयितुमीष्ट इति, राजैव कश्चित् प्रतिराजभटैः सर्वस्वमपहृत्य कारागारे प्रवेशितः न खलु स्वात्मराजभावप्रबोधपरिपाकेन मुक्तबंधः प्रभवति। परिवृंहितराजन्यबोधमपि दृष्ट्वा न खलु कारागृहाधिपो बन्धको वा बिभेति। प्रत्युताहमत्र राजेत्यहंकार मत्तमेवपूर्वं बबन्धत्। बद्धमपि नाहं राजा परं तव दासोऽस्मि इति सविनयं प्रार्थयन्तं दयया बन्धकः परिव्राट् मोचयितुमलम्। बद्धस्यापि अहं राजेत्येव यदि पूर्वतनदुरभिमानो वरीवर्ति तर्हि बन्धनेऽप्यधिकमसुखममोक्षश्च बंधनात्॥ एवमविद्याबद्धोऽपि भगवन्तमहं दासोऽस्मीति यदि नार्थयेत्तदा न

मोक्ष इत्यलौकिकी स्वात्मबोधपरिपाकात् बंधनिवृत्तिरिति सर्वाङ्गेषु व्रणपुञ्जपिञ्जरिततनुपञ्जरस्य शरीरिण एकैकव्रणनिर्मुलनेऽप्यतापकुशलस्य न खलु सवव्रणनिर्मूलनेन विना शिवम्। यत्र एकोनष्टस्तत्रैव पुनारोगवशात् व्रणान्तरमुन्मिषतीत्यविवादम्। साम्प्रतमेकैकांशतो ब्रह्मज्ञानपरिपाकेन ब्रह्मभावप्राप्तावप्यन्यांशतो बहुतरक्लेशाननुभवतः कथं मोक्षः। सर्वांशतोऽनिर्मूलिताविद्या रोग इव तद्देशे व्रणान्तरं प्राप्तब्रह्मभावमंशमपि कुतः पुनर्न संसारयति। ब्रह्मैव हीनयोनीस्ताः प्राप्य स्वेनैवकर्म्मणा। संसरेच्चेदियं सर्वागालीकस्य गले भवेत्। किञ्च सर्वशक्ति सर्वज्ञं सर्वकर्तृ च ब्रह्म श्रुत्यङ्गनालिङ्गितं वरीवर्ति। "सत्यंज्ञानं यतो वा इमानि भूतानि जायन्ते—तद्विजिज्ञासस्व तद्ब्रह्मेति।" (तैत्तिरीयोपनिषत्)। तस्यपुनर्जगन्निमित्तस्य गुहानि हितस्य ज्ञानं सुखभोगसाधनं सैवोद्गिरति श्रुतिः। "योवेदनिहितं गुहायां परमेव्योमन् सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति। अनया खलु हृदयगुहानिहितमन्यद्ब्रह्म जगत्कारणं तज्जिज्ञासकस्तदायप्रतिपत्या सुखादिकं ब्रह्मणा सहानुभवन्नन्यः श्रूयत इति भगवतो दासभावेनोपासनमेव वन्धमोचनकरमितिशम्॥

वृत्त-ब्राह्मणता

अशेषकरुणानिलयजगदीश्वरानुकम्पया श्रुतिप्रकाशकालादेव वर्णव्यवहारो जगतीह प्रचलितो विद्यते। श्रुतेस्तदनुगतशास्त्राणाञ्च प्रधानप्रतिपाद्यं ब्रह्म। 'बृहत्त्वाद्बृंहणत्वाच्च ब्रह्म'। अतो मानवधारणातीतं बृहत्तमत्वं पालनशक्तिमत्त्वं चिल्लीलावैशिष्ट्यञ्च ब्रह्मत्वम्। न तु क्षुद्रत्वं निर्विशेषत्वं निःशक्तिकत्वं वा। ब्रह्मज्ञा ब्राह्मणा अपि बृहन्तः शक्तिमन्तश्च। स्थूललिङ्गदेहरूपेऽचिद्वस्तुनि आत्माभिमानाद्ब्रह्मैकदेशधारणातो भोगसहायकाल्पनिकदेवार्च्चनया कर्म्मित्वं योगित्वं ज्ञानित्वं वा सम्पद्यते। अचित्प्रतीतेर्मायाबादादेव काले काले क्रमशः शूद्रवैश्यक्षत्रियादर्शमङ्गीकृत्य नरा देहसुखदुःखादीनि आत्मन्यारोप्य त्रितापबहुलभोगान् भुञ्जते। ब्राह्मण्यं हि सुखम्, अब्राह्मण्यञ्च दुःखम्। चेतनवाधकजड़बीर्य्यरेतसोमेलनाच्चैतन्योत्पत्तिरिति मतवाद एव केवलशौक्रवर्णविचाराबिर्भावहेतुः। अक्षजज्ञानेन परिमापिकया मायया कवलिता मानवाः केवलशौक्रपद्धतेः पक्षपातिनः। देहादिजड़पिण्डे चेतनभ्रमाद्भोक्तृबुद्ध्या शौक्रवर्णबिचारनिर्वन्धोऽदैवसमाजे प्राबल्यं लभते। श्रौतमार्गेण गुरुपरम्पराप्राप्तात् वैदान्तिकसिद्धान्ततो विभुचेतनान्निखिलानुचेतनाचेतनानामुद्भव इति विज्ञानाद्ब्रह्मज्ञाः केवलशौक्रविचारमनादृत्य चैतन्यप्रकाशप्रकारमेव वर्णभेदहेतुत्वेनाङ्गीकुर्व्वन्ति। अवैदान्तिकास्तु ब्रह्मज्ञानाच्च्युताः पापपुण्यकर्त्तारः सुतरां मायाकवलितास्तदेकदेशधारणावशाद्वा निर्विशेषज्ञानवन्तश्च ब्रह्मसायुज्यरूपमात्मविनाशं हि चरमप्रयोजनं मन्यन्ते। चिद्धर्म्मावस्थिता भागवता ब्राह्मणास्तु परब्रह्माश्रितास्तच्चिद्विलासविभूत्यास्वादनाधिकारिणो, नैव कर्म्मिज्ञानियोगिनामिव पौत्तलिकाः। श्रौतावरोहमार्ग एव ब्रह्मज्ञानसाधनं न तु अक्षजज्ञानेन परिमाणम्। युगधर्म्माद्वेदादीनामवरोहपथेनाध्ययनाध्यापनादिव्यवहाराभावादक्षजधारणावशमापन्नानां भ्रान्तमायाबादग्रस्तानां

मनोधर्म्मावस्थितानां शौक्रविचारप्राबल्यं दृश्यते। पक्षान्तरे श्रीश्रीकृष्णचैतन्यपादपद्माश्रितानां सुतरां नित्यचिद्धर्म्मावस्थितानां वेदान्तसत्सिद्धान्तसंवाद-पराणां केवलशौक्रविचारानादरेण वृत्तवर्णविजय-वैजयन्तीसमादरः परिलक्ष्यते। तत आदौ विभुचेतन-परिकराद्वेदान्तसत्सिद्धान्तज्ञानाप्त्या चेतनवृत्तावव-स्थानमथ साधनभक्तिप्राथमिकावस्थायां ब्राह्मणत्वस्य प्रादुर्भावः। कविराह—

'अचैतन्यमिदं विश्वं यदि चैतन्यमीश्वरम्।
न विदुः सर्व्वशास्त्रज्ञा ह्यपि भ्राम्यन्ति ते जनाः॥'

अतो जीवकृपयाङ्गीकृतनरलीलस्य श्रीकृष्णचैतन्यस्या-श्रयभाजां सत्सङ्गाभावात् कुतो ब्राह्मणता? भो विद्वांसः सुकृतिमन्तः सहृदयबान्धवाः सज्जनतोषणी-पाठकमहाभागाः! अधुना कपटाचार्य्यवेशानां शास्त्रै-कदेशदर्शिनां प्राकृतकर्म्मज्ञानवतां ब्राह्मणब्रुवाणां मतवादैः सह प्रबन्धलिखितशास्त्रवाक्यानि सुधीभिः समालोच्य निर्णीयतां भवतां कर्त्तव्यम्। आशंसामहे वयं यदचिरेण भगवत्कृपया श्रौतशास्त्रेषु परमश्रद्धावन्तो याथार्थ्येनास्तिक्यबुद्धयो भवन्तो भगवन्नित्यपार्षदानां परमहंसब्राह्मणानां चरणाश्रयेण वेदान्तसिद्धान्तान-वगम्य सफलीकुर्य्युर्ब्राह्मणजन्म।

दर्शनेन्द्रियेण वस्तुनिदर्शनस्य वैशिष्ट्योपलब्धिर्येन परिचयेन सिध्यति, स वर्ण उच्यते। द्रष्टृदर्शन-ज्ञानाभावाद्विशिष्टलाक्षणिकवर्णोपलब्धिर्नास्ति। सृष्ट्यादौ जीवानां वर्णविचारे निर्विशेषभावप्राबल्यमासीत्। तथा हि :—

न विशेषोऽस्ति वर्णानां सर्व्वं ब्राह्ममिदं जगत्।
ब्रह्मणा पूर्व्वसृष्टं हि कर्म्मभिर्वर्णतां गतम्॥
—(महाभाः शाः पः १८८ अः)

सर्व्वे वर्णा ब्राह्मणा ब्रह्मजाश्च।—(तत्रैव ३१८ अः) पुरा ब्रह्मणा सृष्टं सर्व्वं जगत् ब्रह्ममयमासीत्। जीवानां वर्णभेदो नावर्त्तत। कर्म्मणैव तैर्विभिन्नवर्णसंज्ञा प्राप्ता। अन्यच्च—

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः।
त्रेतामुखे महाभाग प्राणान्मे हृदयात्त्रयी॥
विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः।
वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः॥

सत्ययुगारम्भे नृणां हंसनामैक एव वर्ण आसीत्। मम प्राणेभ्यो हृदयाच्च वेदत्रयस्याविर्भावो जातः। मद्विराड्ब्रह्मरूपस्य मुखबाहूरुपादाद् ब्राह्मणक्षत्रियवैश्य-शूद्रा इति चत्वारो वर्णाः स्वाचारज्ञापक स्वभावा-दुद्भूताः। आत्माचारलक्षणा इति शब्दे अवधीयताम्। गीताष्टादशे च :—

ब्राह्मणक्षत्रियविशां शूद्राणाञ्च परन्तप।
कर्म्माणि प्रविभक्तानि 'स्वभाव'प्रभवैर्गुणैः॥
शमोदमस्तपः शौचं क्षान्तिरार्ज्जवमेव च।
ज्ञानविज्ञानमास्तिक्यं ब्रह्मकर्म्म'स्वभावजम्'॥
शौर्य्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षत्रकर्म्म'स्वभावजम्'॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म्म'स्वभावजम्'।
परिचर्य्यात्मकं कर्म्म शूद्रस्यापि'स्वभावजम्'॥

अत्रापि स्वभावजमिति शब्दो विशेषेण लक्षि-तव्यः। श्रीविश्वनाथ टीकायाञ्च "स्वभावेणोत्पत्त्यैव प्रभवन्ति प्रादुर्भवन्ति ये गुणाः सत्त्वादयस्तैः प्रकर्षेण विभक्तानि पृथक्कृतानि कर्म्माणि ब्राह्मणादीनां सन्ती-त्यर्थः। यानेव स्वभावानवलम्ब्य निर्विशिष्टवर्णो भेदमलभत श्रीमद्भागवते (७।११) तेषां प्रमाणान्यपि लभ्यन्ते।

शमो दमस्तपः शौचं सन्तोषः क्षान्तिरार्जवम्।
ज्ञानं दयाच्युतात्मत्वं सत्यञ्च ब्रह्मलक्षणम्॥
शौर्य्यं वीर्य्यं धृतिस्तेजस्त्यागश्चात्मजयः क्षमा।
ब्रह्मण्यता प्रसादश्च सत्यञ्च क्षत्रलक्षणम्॥

देवगुर्व्वच्युतेभक्तिस्त्रिवर्गं परिपोषणम् ।
अस्तिक्यमुद्यमो नित्यं नैपुण्यं वैश्यलक्षणम् ॥
शूद्रस्य सन्नतिः शौचं सेवा स्वामिन्यमायया ।
अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम ॥
यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।
यदन्यत्रापि दृश्येत तत्तेनैव विनिर्द्दिशेत् ॥

आद्यश्लोकचतुष्टय-प्रोक्तानि लक्षणानि पुंसां वर्ण-ज्ञापकानि। यद्यपि इतरलक्षणाक्रान्तजनानां गृहे प्रागुक्त-लक्षणको मानवो दृश्येत, तदा तल्लक्षणेन (वृत्तेन, स्वभावेन, प्रकृत्या वा) वर्णविशेषो निर्द्दिश्येत। अन्यथा तन्निर्द्देशकाचार्य्यस्य प्रतयवायो घटेत। अत्रोद्धृतान्तिमपद्यविचारप्रसङ्गे वृत्तवर्णविषये श्रीधर-स्वामिपादा आहुः—शमादिभिरेव ब्राह्मणादिव्यवहारो मुख्यो न जातिमात्रादिति। यस्येति यद् यदि अन्यत्र वर्णान्तरेऽपि दृश्येत तद्वर्णान्तरं तेनैव शमादिभिर्गुणैरेव न तु केवलं शौक्रविचारमाश्रित्य निर्णयम्। शौक्र-ब्राह्मणमन्तरेणाशौक्रब्राह्मणेऽपि शमादयो दृश्यन्ते चेत् तर्हि शौक्रजातित्वेन तमवाधित्वा लक्षणमूलेन तस्य वर्णं निरूपयेत्।

महाभारतानुशासनपर्व्वणि उमामहेश्वरसंवादे च १६३ तमाध्याये :—

उमापृच्छत्—

त्रयो वर्णाः प्रकृत्येह कथं ब्राह्मण्यमाप्नुयुः ?

महेश्वर उवाच—

स्थितो ब्राह्मणधर्म्मेण ब्रह्मण्यमुपजीवति ।
क्षत्रियो वाथ वैश्यो वा ब्रह्मभूयः स गच्छति ॥
एभिस्तु कर्म्मभिर्द्देवि शुभैराचरितैस्तथा ।
शूद्रो ब्राह्मणतां याति वैश्यः क्षत्रियतां व्रजेत् ॥
एतैः कर्म्मफलैर्द्देवि न्यूनजातिकुलोद्भवः ।
शूद्रोऽप्यागमसम्पन्नो द्विजो भवति संस्कृतः ॥
न योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥
सर्व्वोऽयं ब्राह्मणो लोके वृत्तेन तु विधीयते ।
वृत्ते स्थितस्तु शूद्रोपि ब्राह्मणत्वं नियच्छति ॥

नीचकुलजातः शौक्रशूद्रोऽपि इह कर्म्मफलप्रभावेणा-गमसम्पन्नो भूत्वा ब्राह्मणत्वं लभते। शौक्रजन्म, अप्राणक्रियापरसंस्काराः, सम्बन्धज्ञानहीनं वेदाध्ययनम्, आधस्तनिकं शौक्रपारम्पर्य्यम्; एतानि संस्कारादाने योग्यतां न प्रयच्छन्ति। द्विजत्वस्य एकमेवकारणं वृत्तं, स्वभावः, लक्षणम् प्रकृतिर्वा। स्वभावेनैवेह ब्राह्मणानां संस्कारो विधीयते। शूद्रकुलजातोऽपि ब्राह्मणवृत्तं प्राप्य ब्राह्मणो जायते। अन्यत्र च वन-पर्व्वणि २१५ तमाध्याये—

साम्प्रतं च मतो मेऽसि ब्राह्मणो नात्र संशयः ।
ब्राह्मणः पतनीयेषु वर्त्तमानो बिकर्म्मसु ।
दाम्भिको दुष्कृतः प्राज्ञः शूद्रेण सदृशो भवेत् ॥
यस्तु शूद्रो दमे सत्ये धर्म्मे च सततोत्थितः ।
तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद्द्विजः ॥

ब्राह्मणो धर्म्मव्याधाय प्राह—मन्निर्द्देशात्त्वमेव साम्प्रतं ब्राह्मणो नास्त्यत्र कश्चित् सन्देहावकाशः! वृत्तविचारो हि ब्राह्मण्यस्य केवलं कारणम्।

सर्पवपुषं नहुषं प्रति युधिष्ठिरवाक्यम् (महाभाः वन १८० अः)—

शूद्रे तु यद्भवेल्लक्ष्म द्विजे तच्च न विद्यते ।
न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
यत्रैतल्लक्ष्यते सर्प वृत्तं स ब्राह्मणः स्मृतः ।
यत्रैतन्न भवेत् सर्प तं शूद्रमिति निर्द्दिशेत् ॥

तत्रैव २११ तमाध्याये च—

शूद्रयोनौ हि जातस्य सद्गुणानुपतिष्ठतः ।
वैश्यत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैव च ।
आर्ज्जवे वर्त्तमानस्य ब्राह्मण्यमभिजायते ॥

शान्तिपर्व्वणि भृगुभरद्वाजसंवादे च प्राप्यते शूद्रे यदि विप्रलक्षणानि दृश्यन्ते ब्राह्मणे च शूद्रवृत्तानि, तर्हि शूद्रो न शूद्रः, ब्राह्मणो न ब्राह्मणो वाच्यः। वस्तुतः तद्वैपरीत्यमेव।

छान्दोग्ये माध्वभाष्यधृतं सामसंहिता-वाक्यञ्च--

आर्ज्जवं ब्राह्मणे साक्षात् शूद्रोऽनार्ज्जवलक्षणः।
गौतमस्त्विवति विज्ञाय सत्यकाममुपानयत्॥

ब्राह्मणे सारल्यं शूद्रे तु कौटिल्यम्। गौतम इदं विज्ञाय सत्यकामं जावालमुपनयन-संस्कारेण ब्राह्मणं निरदिक्षत् सामवेदीयवज्रसूचिकोपनिषद्यपि वृत्तेन ब्राह्मणनिर्णयव्यवस्था। यथा—

"तर्हि को वा ब्राह्मणो नाम। यः कश्चित्..... कामरागादिदोषरहितः शमादिसम्पन्नो भावमात्सर्य्य-तृष्णाशामोहादिरहितो दम्भोऽहङ्कारादिभिरसंस्पृष्टचेता वर्त्तते। एवमुक्तलक्षणो यः स एव ब्राह्मण इति श्रुतिस्मृतिपुराणेतिहासानामभिप्रायः। अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव।" श्रीनीलकण्ठोऽपि एतद्विषये प्राह—"एवञ्च सत्यादिकं यदि शूद्रेऽप्यस्ति तर्हि सोऽपि ब्राह्मण एव स्यात्। शूद्रलक्ष्मकामादिकं न ब्राह्मणेऽस्ति, नापि ब्राह्मणलक्ष्म शमादिकं शूद्रेऽस्ति। शूद्रोऽपि शमदमाद्युपेतो ब्राह्मण एव। ब्राह्मणोऽपि कामाद्युपेतः शूद्र एव।"

छान्दोग्ये (४।२) पौत्रायणाख्यायिकायामशूद्रकुले जातस्यापि शूद्रत्वं प्रतिपन्नम्। ब्रह्मसूत्रे (१।३।३४) "शुगस्य तदनादरश्रवणात् तदाद्रवणात् सूच्यते हि।" "पूर्णप्रज्ञदर्शने माध्वभाष्ये :नासौ पौत्रायणः शूद्रः। शुचाद्रवणमेव हि शूद्रत्वम्। कम्वर एणमेतत् सन्तमित्यनादरश्रवणात्। सहसं जिहान एव क्षत्तारमुवाचेति सूच्यते हि।" पाद्मे च—

राजा पौत्रायणः शोकाच्छूद्रेति मुनिनोदितः।
प्राणविद्यामवाप्यास्मात् परं धर्म्ममवाप्तवान्॥

मनुर्द्वितीये चतुर्थे च वृत्तवर्णनिर्द्देशेऽब्रवीत्—

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम्।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः॥
उत्तमानुत्तमान् गच्छन् हीनान् हीनांश्च वर्ज्जयन्।
ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम्॥
योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते।
स पापकृत्तमो लोके स्तेन आत्मापहारकः॥
यथा काष्ठमयो हस्ती यथा चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति॥

शास्त्रेषु वृत्तवर्णविचारो बहुधा निर्द्दिष्टोऽपि केवल शौक्रमार्गावलम्बनेनाधुना वर्णनिर्णयस्य प्राबल्यं लक्ष्यते। वृत्तवर्णनिर्द्देशप्रणाली आबहमानकालं प्रचलितापि कलिप्राबल्यात् क्षुण्णासु न्यायमर्य्यादासु अन्यायेन स्वार्थपरतैव समाजस्यक्रमेदण्डत्वेन परिगृहीता। श्रौतमार्गावलम्बिनस्तु श्रुतितदनुगत-श्रीभागवत-शिरस्काष्टादश- महापुराण--महाभारतादि- शास्त्राण्यङ्गीकृत्य वृत्तवर्णविचारस्य प्राबल्यम् अङ्गीकुर्व्वन्ति। महाभारतस्य वनपर्व्वणि अशीत्यधिकशततमाध्याये उक्तमस्ति—

जातिरत्र महासर्प मनुष्यत्वे महामते।
सङ्करात् सर्व्ववर्णानां दुष्परीक्ष्येति मे मतिः॥
सर्व्वे सर्व्वास्वपत्यानि जनयन्ति सदा नराः।
वाङ्मैथुनमथो जन्म मरणञ्च समं नृणाम्॥

अतो वक्तुर्वचनविश्वासमन्तरेणाब्रह्मणः सर्व्वेषां जातिनिर्णयः सुदुष्कर एव। श्रीनीलकण्ठोऽपि एतत्श्लोकस्य टीकायां सत्यप्रियर्षीणां श्रुतिवचणम् उद्धृतवान् : - 'न चैतद्विद्मो ब्राह्मणाःस्मो वयमब्राह्मणा श्चेति। शौक्रपारम्पर्य्येण ब्राह्मणकुले जन्मलब्ध्वापि योग्यतारक्षणे असमर्थानां ब्राह्मणत्वसिद्धिर्विचारणीया। वृत्तिभेदेन ब्राह्मणप्रकारान् अत्रिराह, यथा—

देवो मुनि द्विजो राजा वैश्यः शूद्रो निषादकः।
पशुर्म्लेच्छोऽपि चाण्डालो विप्रा दशविधाः स्मृताः॥

एवां लक्षणाणि बाहुल्यभिया न प्रदर्शितानि, सहृदयैराकरे द्रष्टव्यानि।

त्रिधा जन्म मानवानां शौक्रं सावित्र्यं याज्ञिकञ्च। यथाह मनुः—

मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात्॥

आदौ मातृकुक्षितस्ततो मौञ्जिबन्धनादुपनयनद्वारा। अथ द्विजो ज्योतिष्टोमादियज्ञेषु दीक्षितो वेदश्रवणात् (सम्बन्धज्ञानात्) तृतीयं जन्म प्राप्नोति।

श्रीभागवतेऽपि—

किं जन्मभिस्त्रिभिर्वेह शौक्रसावित्र्य याज्ञिकैः।
—(४।३१।१०)

धिग् जन्मनस्त्रिवृद् यत्तद्धिग् व्रतं धिग् बहुज्ञताम्।
—(१०।२३।३९)

अत्र श्रीधरस्वामिपादैः श्रीजीवगोस्वामिचरणैश्च पादटीकायां लिखितम्। "त्रिवृत् शौक्रं सावित्र्यं दैक्षमिति त्रिगुणितं जन्म। शुक्रसम्बन्धिजन्म विशुद्ध-मातापितृभ्यामुत्पत्तिः। सावित्र्यमुपनयनेन, याज्ञिकं दीक्षया।" शौक्रजन्मानन्तरमुपनयनेनाचार्य्याद् गायत्री-तश्च द्वितीयं सावित्र्य जन्म। दीक्षयैव पारमार्थिकं ब्राह्मणजन्म। ब्राह्मणस्यैव केवलं दैक्ष्यस्य (याज्ञिकस्य) जन्मनो योग्यता। ब्राह्मणक्षत्रियविशामुपनयनमयस्य द्वितीयसावित्र्यजन्मनो योग्यत्वम्। शूद्रस्य तु संस्कारो मन्त्रो यज्ञक्रिया वा नास्ति। शौक्रजननान्तरं आचार्य्य-कृपया द्विजत्वं प्राप्तानां नराणां ब्राह्मणक्षत्रियवैश्या इति वृत्तवर्णनामानि लभ्यानि भवन्ति। सावित्र्यजन्म-लाभानन्तरं द्विजो मन्त्रदीक्षया याज्ञिकं तृतीयजन्माधि-गच्छति। केवलशौक्रजननादसंस्कृतो नरो वैदिकदीक्षा-भावेऽपि पाञ्चरात्रिकदीक्षां लभते। ततस्तस्य द्वितीय-जन्मनोऽभावोऽपूर्णता वा न तिष्ठति। यामल आह—कलौ, शौक्रवर्णं विचार्य्य यः सावित्र्यः संस्कारो दीयते, स न वस्तुतः संस्कारशब्दवाच्यः।' तर्हि पाञ्चरात्रिक-दीक्षासम्पन्नानां द्वितीय जन्मयोग्यतायामुपनयनसंस्कारा-योग्यतायां वा न पूर्व्वपक्षावकाशः। पुनर्यामल वचनम्—"अशुद्धाः शूद्रकल्पा हि ब्राह्मणाः कलि-सम्भवाः। तेषामागममार्गेण शुद्धिर्न श्रौतवर्त्मना॥" कलौ शौक्रविचारे सावित्र्यसंस्कारोऽसंस्कृतशूद्राणां संस्काराराहित्यमिव। पाञ्चरात्रिकदीक्षायां नृमात्रस्यैव पारमार्थिकब्राह्मणत्वम्। तथाहि——तत्त्वसागर-वचनम्।

यथा काञ्चनतां याति कांस्यं रसविधानतः।
तथा दीक्षाविधानेन द्विजत्वं जायते नृणाम्॥

वैष्णवदीक्षयैव नृणां विप्रत्वं जायते। तत्रैव श्रीसनातनगोस्वामिपादाः 'नृणां सर्व्वेषामेव द्विजत्वं "विप्रता"।' दीक्षालक्षणेऽपि विष्णुयामलवाक्यम्।

दिव्यं ज्ञानं यतो दद्यात् कुर्य्यात् पापस्य संक्षयम्।
तस्माद्दीक्षेति सा प्रोक्ता देशिकैस्तत्त्वकोविदैः॥

चरमप्रयोजन भगवत्सम्बन्धज्ञानलाभात् कुत्रो मानवानां कर्म्मकाण्डीयद्विजत्वापेक्षा? सद्गुरुप्रपत्तितः प्रागेव सा सिद्धा। वह्वयनशाखिनां कर्म्ममार्गीयानामष्ट-चत्वारिंशत्संस्कारैर्ब्राह्मणत्वम्। यथा महाभारतशान्ति-पर्व्वणि (१८९।२) श्लोके नीलकण्ठधृतस्मृतिः—"यस्यैतेऽष्टचत्वारिंशत्संस्काराः स ब्राह्मणः।" एका-यनशाखिभागवतानान्तु न तत्सम्मतम्। यथा श्री-यामुनाचार्य्यस्यागमप्रामाण्ये—"यदप्युक्तं गर्भाधानादि-दाहान्त-संस्कारान्तर-सेवनाद्भागवतानामब्राह्मण्यमिति, तत्राप्यज्ञानमेवापराध्यति, न पुनरायुष्मतोदोषः, यदेते वंशपरम्परया वाजसनेयशाखामधीयानाः कात्यायनादि-गृह्योक्तमार्गेण गर्भाधानादिसंस्कारान् कुर्व्वते, ये पुनः सावित्र्यनुवचनप्रभृतित्रयीधर्म्मत्यागेन एकायनश्रुति-विहितानेव चत्वारिंशत्संस्कारान् कुर्व्वते तेऽपि स्वशाखागृह्योक्तमर्थं यथावदनुतिष्ठमाना न शाखान्त-

रीयकर्म्मानुष्ठानाद् ब्राह्मण्यात् प्रच्यवन्ते, अन्येषामपि परशाखाविहितकर्म्मानुष्ठाननिमित्ताब्राह्मण्यप्रसङ्गात् ॥"
भागवता न कदापि शूद्रेषु गणनीयाः। यथा पाद्मे—'न शूद्रा भगवद्भक्तास्ते तु भागवता मताः। सर्व्व वर्णेषु ते शूद्रा ये न भक्ता जनार्द्दने ॥' श्रुतिस्मृतिपुराणेषु एवं बहूनि प्रमाणाणि विद्यन्ते। प्रबन्धगौरवभिया नोल्लिखितानि, तानि आकरेषु द्रष्टव्यानि। पारमार्थिकब्राह्मणलक्षणे श्रुतिराह—'एतदक्षरं गार्गि विदित्वास्माल्लोकात् प्रैति स ब्राह्मणः।'—(बृहदाः ३।८।१०)

तमेव धीरो विज्ञाय प्रज्ञां कुर्व्वीत ब्राह्मणः।

—(बृहदाः ४।४।२१)

(क्रमशः)

वैष्णव मत

यथार्थ वैष्णव मत—वैष्णव मत ये शब्दसे प्रधान और सर्वव्यापी आत्मा विष्णुके सम्बन्धमें सब जीवात्माओंकी स्वाभाविक अवस्था, कर्म और भक्ति विषयक गुण समझमें आता है। परन्तु इसका ऐसा स्वभावविरुद्ध, अशोभन और अनुचित अर्थ बतलाया जाता है कि वैष्णव (विष्णुकां शुद्ध और निःस्वार्थ भक्त) ये शब्दसे वारहठो विशेष चिह्न और पोषाक धारनकरनेवाले, एक विशेष देवताके ढङ्गसे बहुत देवताओंकी पूजाकरनेवाले और 'शैव','शाक्त','गाणपत्य', 'जैन', 'बौद्ध', 'मुसलमान', 'इशाही', वगैरह दुसरे सम्प्रदायके होनेके कारण दुसरे तरीकेसे दुसरी देवताओंको पूजाकरनेवालोंको घृणाकरनेवाले एक मनुष्यमूर्त्ति समझा जाता है। वैष्णव शब्दका यह अर्थ सम्पूर्ण अशोभन और अनुचित है। क्योंकि अक्षरतः और स्वभावतः वैष्णव शब्दसे वैसा मनुष्य समझमें आता जो विना प्रतिदानकी भरवसासे और प्रेमसे विष्णुकी पूजा करता है।

प्रधान और सर्वव्यापी आत्मा विष्णु सब चराचरका प्राण और अर्थ देनेवाले है। सब स्थान और कालके लिये वे हैं मायारहित परम अभ्रान्त सत्य।

विष्णु

वे हैं 'सत्'——चिरस्थायी, 'चित्——सर्वज्ञ, 'आनन्द'——सर्वदा आनन्दसे पूर्ण और सब प्रकारसे मुक्त। सूर्यमें किरण वा समुद्रमें जलकी बुंदके समान वे सब जीवोंमें और सब जीव उनमें है। जैसे सूर्यके किरणमें सूर्यके ताप और तेज के शिवाय दुसरा कुछ नहीं है और समुद्रकी जलकी बुंदमें समुद्रकी शीतलता और जलीयता के शिवाय दुसरा कुछ नहीं है वैसे ही जीवमें सत्, चित् और आनन्दके शिवाय दुसरा कुछ नहीं है। पूर्ण वस्तुका मसाला और गुण उसके अंशमें अवश्यही रहेगा। इस कारण गुणके विचारसे पूर्ण और अंश बराबर है परन्तु संख्याके विचारसे भिन्न। विष्णु और जीवका यह ही है सत्य और अनन्त सम्बन्ध। इस लिये जीवोंके उपर विष्णुकी प्रभूता है और जीव विष्णुके आगे शिर झुकाता है। जैसे प्रभुकी सेवा करना सेवकका प्रधान कर्त्तव्य है वैसे ही विष्णुकी सेवा करना जीवके लिये आवश्यकीय है और इसहीको वैष्णवता बोला जाता है। इस विचारसे जीव मात्रही वैष्णव है। अगर कोइ धनी लोग धनका उचित खरच नहीं करनेसे जैसे उसको कृपण बोला जाता है वैसे कोइ जीव वैष्णवता नहीं दिखलानेसे वास्तवमें वैष्णव होनेसे भी उसको अवैष्णव बोला जाता है। (क्रमशः प्रकाशित होगा)

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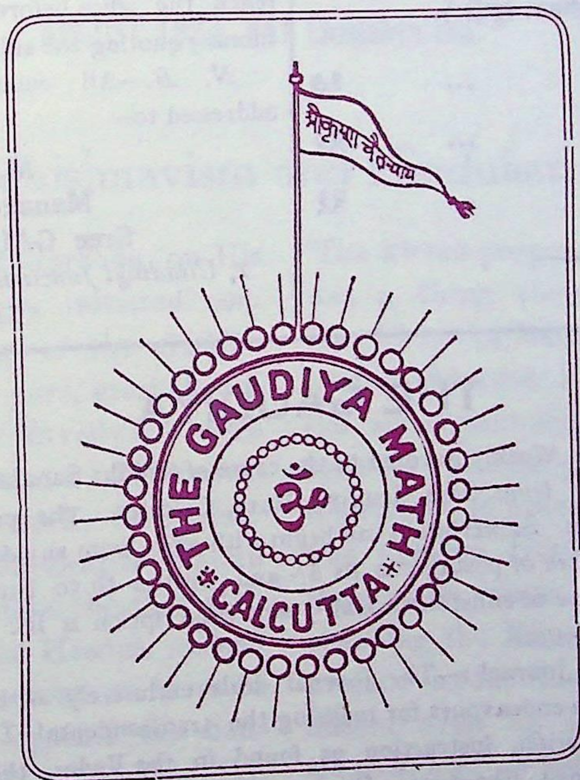
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CONTENTS :

(संस्कृतसज्जनतोषणी-सूची)

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
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THE HARMONIST

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Vaishnavism and Hinduism

WHEN **Sriman Mahaprabhu** on His return from Gaya initiated congregational preaching of the *Suddha Sanatan Dharma* (the pure, eternal religion) the people of Navadwipa were filled with panic. In a well-known passage of his famous work, Sree Chaitanya Charitamrita, Kaviraj Goswamin has graphically described the then attitude of a section of the Hindus. Some of the Hindus even went so far as to prefer formal charges against the conduct of **Mahaprabhu** before the Kazi, the local agent of the Moslem government, praying for His outlawry in the interest of religion. The charges brought against **Mahaprabhu** are given in the passage of Sree Chaitanya Charitamrita referred to above. These Hindus said in effect—'The **Kirtan** propounded by **Mahaprabhu** was a thing they had never heard of. The *Kirtan* of **Mahaprabhu** was objectionable because it was sung loudly to the accompaniment of *mridanga* and *karatal*, constantly and by many people together. It prevented their sleep. It was against Hinduism as it admitted the lowest class to the privilege of chanting the **Name** of **Krishna**. It was profane as the **Name** of **Krishna** was admitted even by Nimai to be *Mahamantra* and as such must not be noised about, as according to the *Shastras* of the Hindus the potency of a *mantra* is impaired if it be heard by any person.' They urged with commendable caution that the keeping up of nights by Hindus at the worship *Mangalchandi* and *Visha*-

hari at which dancing, singing and music were very properly performed could not constitute a precedent in favour of the new-fangled practices.

The *Smartas* (the followers of *Smriti*, canonicals) made these allegations against '*Avatari*' **Sree Gaur-Sundar**, 'the Saviour of *Kali-Yuga*' (source of incarnations), 'the only maintainer of the *Yuga-dharma*' (the divine dispensation of the Age) as Nimai was guilty of endeavouring to introduce the un-alloyed devotion to God denoted by *kirtan* which is the only eternal *dharma* (function) of all *jivas* (beings) in place of the *dharma*, concocted by the human mind, that accorded with their ideas. These protesting Hindus were under the impression that the puerile creed which they had acquired by right of inheritance was '*Hinduism*'. The dancing, singing and musical performances with which the vigils of *Mangalachandi* and *Vishahari* were kept perfectly innocent because by their means the desire of sensual gratification and aversion to **Hari** *increased*. Those orgies did not disturb them in the least but their ears were *deafened* by the sound of *mridanga* and cymbals. They were particularly lavish in their praise of the previous conduct of the very Nimai which they declared was perfectly blameless because it bore an external resemblance to their own at least to an extent. But after his return from Gaya when He began to preach openly the *dharma* of the soul His practices at once appeared to them to be 'destructive' of all *religion*.

This *religion* which they chose to call 'Hinduism' consisted, in their opinion, in the worship of *Mangalchandi* and *Vishahari* ; in 'the thirteen festival, of the twelve months' ; in *sraddhas* (funeral ceremonies) for appeasing the ghosts of dead ancestors ; in the performance of domestic duties after the approved manner of un-complaining beasts of burden—marrying and giving in marriage, loyally practising the duties of eating, sleeping, fearing, sexuality etc. till the very moment of the exit from this world ; for fear of the *next world* by means of 'gifts,' 'contemplation' etc. procuring the reputation for holiness and other honours from God-less people of this world and also gaining thereby Heaven and other enjoyable *lokas* (regions). It was 'Hinduism' in order to earn a living and become known as a *religiaux*, effecting a compromise between the verbal name —a mere thing of this world which is itself the manifestation of the external, shadowy Power of God, and the eternally self-revealing Holy Name of the God-head ; to take as occasion serves this grossly—distorted, reflected image of the Name ; or to suppose that the Name is on a level with *Dharma*, *Jajna*, (Sacrifice), *Brata* (vowed observance) etc. and, therefore, with all greater confidence to nourish every manner of evil thought on the basis of

such perverse reliance on the Name; etc. etc.

And because this 'mere' 'Lad' was proclaiming *Truths* that were opposed to such concoctions of the diseased mind therefore, they thought that they owed it to themselves to drive Him out as the 'destroyer' of the *religion* of the Hindus. Nay, further, as the *Mahamantra* of the **Name of Krishna** was on a par with other *Mantras* and as *no Mantra* was to be uttered in a loud voice so as to be heard by anybody else, the potency of *Mantra* being impaired if heard by anyman,, and as Nimai Himself said that the **Name of Krishna** is *Mahamantra* and yet loudly proclaimed the same purposely to make *all* people hear the **Name**, therefore, was it not decisively established that by such conduct which was undeniably opposed to the shastras He was proved to be guilty of deliberately profaning the shastras of the Hindus?

These so-called Hindus who were as a matter of fact polytheists who placed the *chit* and *jada* (the conscious principle and matter) in one and the same category, who considered Isvara (transcendental Ruler) and the Name of Isvara as a mere constituent part of their ordinary ceremonies, in order to harass **Sree Gaursundar** had recourse to the Kazi and having approached him had the effrontery to say—'This Nimai is obstructing the preaching of the Mussalman religion, therefore, as you have the power it is your bounden duty to turn Him out of the town.'

Vaishnavism was in this manner maligned by a section of the Hindus in the days of **Mahaprabhu.** The prevalent opinion of the present day happens to be that Vaishnavism is only a *branch* of 'Hinduism'. But those who have had the good fortune of realising the true nature of Vaishnavism know that the Vaishnava can by no means be styled as a common 'Hindu.' The Vaishnava is never a Brahman, Kshatriya, Vaisya or Sudra. The Vaishnava is not a common Hindu or a karmi. It is no doubt true that a Hindu who is born in a Brahman, Kshatriya, Vaishya, Sudra or Antyaja family or any other person whoever he may be is *potentially* fit to be a Vaishnava. As a matter of fact any *jiva* (being) whose spiritual nature has been awakened is fit to be a Vaishnava. But if, therefore, a Vaishnava is designated as a Hindu, Musalman, Christian, *Brahman, Kshatriya, Vaishya, Sudra* or *Antyaja* the thing signified by the term is not exactly indicated. Those who suppose that a *Vaishnava* is a *Hindu, Brahman, Kshatriya Vaishya, Sudra* or *Antyaja* are utterly ignorant of the real nature of a Vaishnava and of Vaishnavism.

The so-called Vaishnavas of the present day are so misinformed of their personality that when they are asked about their designation they think it to be honourable to describe themselves as

Hindu, Brahman, Kshatriya, Vaishya, Sudra etc. Such designations are not applicable to a true Vaishnava. A Vaishnava ever describes himself only in term of his own proper and eternal nature as an humble aspirant for the service of the servant of the servant's servant of the Supreme Lord. Because such designation truly describes the nature of the Vaishnava. **Sreeman Mahaprabhu** has taught us this Truth in the *Sanatan-Siksha* (His teachings to Sanatan) that 'the *jiva's proper self is the eternal servant of* **Krishna.**'

Those whose minds are much too thickly incrusted with an accumilation of empiristic ideas may make a pretence of supposing the above 'to be a piece of sheer bigotry on the part of **Mahaprabhu.**' But if such self-deluded people ever have the good fortune of being truly enlightened by the Grace of God they will only then understand that all beings are the fractional parts of the One Absolute Truth and the eternal servants of the Source of all Avatars (Incarnations), Isvara (Divine Lord), the One, the Son of the Lord of Braja —**Shree Krishna.**

Because we have lost all memory of our true selves, therefore, it happens that we are so over-anxious to be designated 'Turks,' 'Hindus', or 'Srautas' and to suppose that the highest duty, the *summum bonum*, of life consists in the preservation of the 'Hindu *dharma* or in other words 'the function of the body and the mind.' Here in Bengal we recognize Harihar Baudopadhya's son Raghunandan Bhattacharyya as the great man when all of us should follow. Raghunandan has made an elaborate arrangement for the perpetuation of *this* 'Hinduism' which ensures the endless cycle of births and rebirths in the company of a motley host of changing dogmas; and consciously or unconsciously enlisting ourselves as the loyal disciples of the Bhattacharyya *mahasaya* we are often in danger of committing the grave offence of hating those sincere Vishnavas who practise exclusively the *dharma* of the soul supposing them to be transgressors against the 'good, old' customs and as being devoid of the *religion* of the 'Hindus.' Hence even Advaitacharyya although appearing in a staunch Hindu family is in our opinion a *back-slider* from the path of Hinduism, because he had the temerity to receive with honour the devotees of God. Similarly Nityananda, also coming of a Hindu Brahman family, is according to our judgment guilty of unholy practices as he taught the world by his personal practice to honour the *Mahaprasad*. And some of us do not hesitate to go still further and even to *insinuate* that **Mahaprabhu** Himself upheld *those* 'good' customs of the 'Hindus' *against* Nityananda and Advaitacharyya ! **Mahaprabhu** always said that no one was fit to be a teacher of *dharma* who himself did not

practise it. He Himself set the example by practising personally the *suddha sanatana dharma* (the unalloyed eternal function) that He taught. This is what He Himself has said of His Own Practice—

'नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नाहं वर्णी न च गृहपतिर्नो बनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे-
र्गोपीभर्त्तुः पदकमलयोर्दासदासानुदासः ॥'

'I am not a Brahman, nor a Kshatriya, nor a Vaishya, nor again a Sudra; neither am I a Brahmachari, a Grihastha, a Banaprastha nor a Yati. But I *am* only the servant of the servant's servant of the lotus Feet of the Consort of the damsels of Braja, Who is the occean of nectar overflowing with eternally self-revealed, fullest, *transcendental* bliss.'

An Humble Suggestion

[By Sj. Atul Chandra Bandyopadhyaya, Bhaktisaranga]

To err is human. However learned and intelligent a man may be, he is liable to a creeping error. The greatest philosopher should always remember that human nature is at every moment apt to fall into various errors, specially when we undertake to judge of things, spiritual and eternal, with our emperic knowledge. Of all human excellencies, reason is undoubtedly the greatest; but it has its own jurisdiction. There are men whom Nature has indeed favoured with superior powers. Our mind again is always changeable. We accept a theory today and reject the same a few days after. Every one so often experiences the fallacy of theories established by great men. The great inequality that we often perceive in the productions of the mind of the same man should discourage dogmatism. A man's body varies with the weather and time, and changes oftener than the moon; so the mind must rise and fall like the mercury in the tube. It is one hour pure as ether; the next moment, foul as the thickest fog. Where is, therefore, the certainty of human intellect? Where is the boast of human reason? This fickleness of the mortal frame, this instability of human wisdom should teach us humility and abate our pride. This is overlooked by many philosophers most of whom are found strongly prejudiced towards their own favourite opinion. Prejudice or prepossession generally stands like a stumbling block in the way of justice and do not suffer our reason to look abroad. It is this fatal propensity which shamefully misleads our judgment. To avoid being led astray by such a dangerous error, we must

be very careful to divest ourselves of acquired prejudices and hear impartially before we pass any sweeping remark on any subject.

It is admitted on all hands that the powers of the mind do depend upon the organs of the body which vary in course of time. The mind being inseparably connected with matter, cannot proceed beyond material phenomena. It has therefore no access to the spiritual world, (वैकुण्ठ) the door of which is shut against all who want to enter with his prepossessions or the dim light of wisdom of this world. Rules and laws of the material world have no access there. Material time and space have no place in this world of eternity. Material senses cannot approach that realm. Who can set land-marks to limit dimensions or find plummets to fathom the depth of that mighty mysterious exstence ? What numbers can state, what line can gauge the lengths and breadths of that eternal world ? A theist cannot help conceiving of One Spiritual Supreme Being in this spiritual Realm of eternity, in spite of all that can be said by the most obstinate atheist and his own doubts can devise.

Be you the most intellectual giant, the most learned scholar, the best orator, the most experienced man in the world, you must stop dead at the Gate of the Divine Sphere of Spirit and seek counsel of sound judgment as to how to proceed further.

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन"
(कठ, १।२।२३)

You will have to drop all before you face this world and submit fully to the process of deduction (श्रौतपन्था). This is what is called *civil death* which makes you competent to have a glimpse into the mysterious principle of spirit.

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया" (गी ४।३४)

A light (emperic knowledge) may be useful to us to find out something in a dark room (material world) ; but it is of no use to us when the sun shines brightly upon us. It is simply ridiculous to attempt to see the sun with the help of a light, which owes its origin to the sun. God is Self-effulgent. His Powers are identified with His Person. In material objects there is a difference between the person and his powers, between the thing and its attributes, its name, its form and its action. But it is a spiritual truth that in spirit the thing is identical with its name, form, attribute and action. Most of the western philosophers having identified the mind and the *perverted ego* (अहङ्कार) with the soul or spirit, failed to rise beyond matter and its relation. The line of demarcation between the soul or spirit and the mind, will be observed in the following sayings of Krishna (the Lord of all Lords) in the Geeta—

"भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥"
(गी ७।४)

(1) The solid, (2) liquid, (3) fire, (4) poteney and (5) space (these five elements which form the *physical body* or *outer case* of a being) and (6) the mind, (7) the understanding and (8) the perverted ego (the three elements which compose the *astral body* or *inner case of* a man) are all substances which have relation to the creative principle of matter (अपरा प्रकृति वा मायाशक्ति) whereas, the *soul* which is an emanated *atomic part* of the Divine Soul, is a sort of His Energy of a different nature (जीवशक्ति वा तटस्थाशक्ति) which produce *beings* who are *spiritual in nature* but *liable to be enthralled by Maya* (His illusory energy) when their *true and innate position as eternal servants of the Deity* is *forgotten by them*. God has infinite powers, but the Scriptures describe of *only three divisions* of the attributes of His Powers, *viz*. (1) The attribute of God's Power which exhibits spiritual existence called the *chit shakti* and the spiritual kingdom is called *chit-jagat*. (2) The *maya-shakti* which creates the material phenomena known as *mayik-jagat*. (3) The *jiva shakti* which differentiates souls that are naturally located between *chit-jagat* and *mayik-jagat* and are so constructed as to be liable to be enthralled by *maya-shakti* in consequence of want of power when unaided by *chit-shakti* of the Deity. Those who prefer to serve their Master are protected from falling into the clutch of *maya* and undergoing troubles in consequence, and they are admitted in *chit-jagat* as eternal servants.

The soul engrossed in matter loses itself in mind, and the mind takes the seat of its master the soul and acts through senses enjoying this world. In fact the soul is the proprietor of its properties (1) mind and (2) body. When the sleeping soul is, fortunately however, made to turn back to hear and think of or to move towards its, original position, matters give way : the body and the mind follow suit till the final object of spiritual existence is attained. Mind engrossed in matter is doomed to wallow in the mud of this world, whereas, mind liberated from all pressure of gross matter tends to go back to God and back to Home above Between mind and spirit there is a wide gulf which can only be bridged over by spiritual cultivation.

There are so-called great men or rational thinkers who deny the existence of spirit. But this truth cannot be subjected to dry reason or barren arguments, but is only to be felt by sincere men as intuitive truth.

The prudent philosophers have discovered that all the mistakes we are guilty of, originate from (1) भ्रम, (2) प्रमाद, (3) करणापाटव and (4) विप्रलिप्सा, whereby our boldest and strongest thoughts are lost. (1) We mistake 'infamy' for 'renown' and 'ruin' for 'benefit'. (2) We misunderstand things when the brightest rays of truth shine in vain upon our

mind. (3) The senses we observe with are always defective and incapable of giving us a perfect view of things observed. For instance when we look a glassful of water with our naked eyes, we do not see any germ in it unless and until a microscope be used. Then again we donot see in darkness. (4) A general inclination for deception creeps into our heart when we take one-sided view and establish facts or theories with the greatest assurance. All are subject to fall victim to these defects. The only exception is God the Almighty and His associated counterparts who remain in the Absolute Truth. He is All-knowing, All-powerful and All-blissful. He is Omni-present, Omni-scient and Omnipotent, the like of Whom cannot be found anywhere. He is One without a second and possesses infinite powers. Out of His own supreme power and prerogative He appears before us as "AVATAR" or "SREE BIGRAHA". He comes down from His Even-blessful Abode to this world, in the form of a man when we actually need His help. Sometimes He sends His "Parsadas" Associated Counter-parts fully empowered to act here on His behalf. When theism is forced to give way to pantheism, atheism scepticism and agnosticism ; irreligion unscrupulousness and duplicity bring about chaos on earth. Sin and its consequences surge round us tumultuously clamouring to have their way and we find ourselves in the midst of a whirl-pool against our wishes. He comes to this world to save us from their clutches and re-establishes peace and order.

"परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्म्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥"

(गी ४।८)

He may remain here and at the same time everywhere in and out of the universe. Mutually contradicting powers and attributes live in harmony with Him ruled by His super-natural Self. With all His parapharnalia and with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy, He reigns eternally in the spiritual world and at the same time exists in every created object and place in all His fulness. The Omnipotent Author of Nature is Supreme Will in Himself and is above Nature, her laws and rules, because everything has come out of His Will and power. Supreme Lord Krishna-Chaitanya is at the centre of all spiritual and material phenomena—the point whence "Harmony" shines eternally with her All-Beautiful Lord—"The Absolute Truth". His Injunctions are at all times universally true and must be universally relied upon. They are embodied in the Vedas, the Geeta, the Upanishads, Sreemad Bhagabatam and other *Sat-Sashtras* which must be accepted as the only evidence in spiritual matters. Fortunate and blessed persons hear and obey them. They are not

intended for any particular sect or a particular caste or creed, but for all beings and all souls—whether animal, human or celestial. They are not based on local or apparent truth, but on the Absolute or unchallengable Truth. If brought to this platform by the Grace of the Almighty, persons of contrary interests and different sentiments come to peace and live in eternal association with that Transcendental Being, a life of continuous joy, peace, happiness and success in this world in and the next ; Harmony having laid her hand on the contending parties and brought all their differences to an amicable conclusion. How to arrive at this platform should be our first question.

I alone cannot approach His Divine Abode unaided by the spiritual light from One Who realizes the principle of spirit. Here comes the question of "*Sat-Guru*"—our spiritual guide—who is the nearest and dearest part and parcel of the Supreme Being. He comes to this world, in the form of a man to save dormant souls from the clutch of Maya (His illusory energy), to infuse into every man the Divine power to go through life victoriously and successfully, to give every erring being the power to be re-instated to his former position and have all the rights and privileges of such a position—the *eternal service of Godhead.*

Generous Reader, do you feel the need of such a friend, staunch and true,—who will stand by you thick and thin ?—who will give you power to win, when you are strongly tempted to do wrong in accordance with or in contradiction to the dictates of your own reason and judgment ?

"Where can I find our Spiritual Guide ? How to get Him to be interested in me ?"—should naturally be our next question.

If I am sincere and true in my desire, He will reveal Himself to me. He is always near me. He is ever ready to receive every one who comes to Him. Many have found Him. Many are enjoying His friendship and living in close communion with Him. I should express my willingness to obey Him and I will find a consciousness in me that He has heard my prayers. The next moment I find Him disguised before my eyes in human form—"*Mahanta Guru*" or "*Sat-Guru*" welcoming me with his stretched arms and the Gate of God's Realm opens.



Religious Views

(*Continued from P.* 31 *July, 1927.*)

IN the three *Vyahritis* of *bhuh*, *bhubah* and *svar*, in the four *lokas* (regions) of *Mahah*, *Janah*, *Tapas* and *Satyah* situated above the three *Vyahritis*—and in the seven infernal regions of *Atala* etc. the enjoyer of the pursuit of objects that is practised by the senses, is not the soul (*atman*), but an attribute (उपाधि) of the soul, or non-soul ;—such pursuit is not the submissive following of the transcendent, or devotion ;—but it is the mere temporary gratification of the senses. By such *mental functioning* narrowness or sectarianism is manufactured. But if by the methods of attentive listening, subsequent questioning and serving, submitting completely to the transcendent and real Truth, we follow that course which is likely to please Him,—only then is the realisation of the Absolute possible ; as in the words of Sree Geeta (4/34) :—

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥"

Thus it would appear that it is not even the mind, which is a dim and distant glow of the pure intelligence, that is denoted by the term 'शुद्ध आत्मा' (immaculate soul), or '*I*' ; and, therefore, by the functioning of such mind the true meaning or purpose of the *Veda* cannot be learnt. It is so because mental function is fickle, changeable and liable to be dis-jointed and obstructed at every stop ; and it is for this reason that spiritual object cannot be served by non-spiritual object or non-spiritual mode of action. If such non-spiritual object or mode of action is allowed to be the guiding force the task of effecting real harmony becomes extremely impracticable on account of the adumbration of differing speculative theories. Although Sree Shankaracharyya made the attempt to establish outward reconciliation by means of सगुण उपासना (attributive worship) but as, however, it led up finally to the position of an Abstract Brahman devoid of material attributes, no real reconciliation was effected thereby. In the Sufi school also we find that there is this worship of the Ego or '*anal hak*' ;—as a matter of fact such view is the product of mental function which forms, as it were, the very root. Such mental function being liable to distortion by time and being given to garnering of fragmentary knowledge, those empiricists and intuitionists have never been able to obtain, in its proper form, the knowledge of the service of the transcendental Reality. They are guided by the know-

ledge that arises from the perception of this world by means of the senses, or obey the experience of the circumscribed intuition that is found in this world ;—and, therefore, in the attempt to ascertain the true object of worship, they are forced to adopt the doctrine of illusory appearance, even in the case of intuitive experience, on the analogy of knowledge that is derived from perceptual experience. Although the abstractist may be led by the method of negative reasoning to the admission that the Absolute Truth is beyond all phenomena in which the least trace of the mundane factor happens to be present, as being the mere antithesis of the phenomenal, it does not follow that the Absolute Truth itself, being pure Intelligence and the supreme moving Power behind everything, is, therefore, necessarily mere abstract intelligence, or absolutely devoid of quality ;—because, his observation being the product of either selfish enjoyment in the form of apprehension of this world by the senses, or of non-spiritual instinctive experience of this world, on account of its changeable character and by reason of its not being in a position to attain the proximity of the Reality,—being situated at a great distance from the subjective nature of the Reality,—the correctness of its finding about the subjective Reality is properly enough open to controversy and doubt. Under the influence of mental imagination he may declare the ultimate Reality to be a mere abstraction ; but, as a matter of fact, such declaration does not affect the subjective nature of Reality itself. His subjective existence does not change in the least. By propounding the doctrine that the form of mere material abstruction, the opposite of material diversity, is a *point* of pure intelligence he has simply transformed himself into an illusionist by means of such mistaken attribution. Exactly the same is the case of mistaking the rope for the snake. But the rope does not actually become the snake by being mistaken for the snake. Therefore, in order to be able to eliminate such illusionism, which is an obstacle in the way of the vision of the real truth of things, it is absolutely necessary, as a preliminary condition, to realise properly our true relation to things.

I have already said that even if the transcendental is denied, He still remains full of all the manifestations of the pure intelligence, by virtue of His transcendental nature. Among the mental functionists of the West, although the agnostics or sceptics (as for instance Huxley, Spencer etc.) led away by their particular tastes or experiences happen to entertain the conviction of un-knowability or doubt regarding the existence of absolute Reality, it is not therefore, as a matter of fact true that He has no existence at all. Another instance in point is that of Mr. Robert

Buchanon, the author, who has ridiculed the teachings of Jesus Christ as being mere concoctions of the mind, and has expressed his doubt regarding their utility ; just as the knowledge of objects that belong to the fourth state of the soul is not attained by means of the sense ;—the knowledge regarding the fourth to infinite dimensions although apprehensible with the aid of materialistic mathematical science we have failed to comprehend in terms of the actual experience of our limited knowledge ;—nor does there exist any method by which this is possible ; because those objects, viz. the objects of the fourth state etc., are matters that happen to lie beyond and outside the limits of all material experience. It is for this reason that the Sreemad Bhagabat (1/1/1) has addressed the Absolute Reality with the words :—

"धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि"

'Let us meditate on the Absolute Truth, with its parapharnalia, that ever dessipates all illusion'. The expression **'स्वेन धाम्ना'** means 'with all its transcendental parapharnalia ; and **'निरस्त कुहक'** implies that the Absolute Truth enables the worshipper to attain its own presence without producing any differences or contradictions in its realisation ; that is to say, it does not deceive or delude him Vishnu Himself is that transcendental Reality ;—He is that Truth Whose presence dissipates all illusion. If we think that He is only one of those the gods who are empowered to rule over the world, and is specially endowed with the quality of sattva, we may, indeed, thereby secure the gratification of selfish purpose but are unable to realise the distinctive characteristic of Vishnu viz. His freedom from *all* limitation. He is **'वैकुण्ठ'—'विगता कुण्ठा यस्मात् सः'** ; or, in other words, He is not finite, or any circumscribed object within the limits of the universe. He is the only location of all existence,—the one only root-cause of the realisation of the truth of all objects spiritual and non-spiritual ; that is to say, all objects have existence because He abides in them. He is the giver of power to all the gods. It is even customary to salute the neutralist after his renunciation of the *asrama* stage of life with the formula **'नमो नारायणाय'** 'obcisance to Narayana' on the ground that he is a fit abode of Vishnu. Vishnu is the Lord of the subjective existence of all objects,—He alone is worthy of our regard ; objective experience being destructible,—that is to say, not having any connection with Vishnu, is not valued in the *shastras* ; eg. Sree Geeta (9/23) :—

"येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥"

'The show of worship, prevalent in the world, of many gods, conceived in terms of external experience as different gods or rulers of the universe, has no

connection with Vishnu, and is, for that reason, absolutely lacking in the quality of devotion ; and therefore, such worship is in violation of the clear injunctions of the shastras, or are improper or an act of impiety ; that is to say they are forbidden.' As a matter of fact it is this external apprehension that is meant by the worship of material objects that are the products of physical Nature (प्रकृति). This worship of the *prakrita* (product of physicul Nature) and its mother *prakriti* (physical Nature), is known as *mayavada* (illusionism). *Moksha* which is the summum bonum of this Nature-ism (प्रकृतिवाद) or Illusionism (मायावाद), is, in the opinion of the professors of nature-ism, nothing else than the state of absorption in the non-manifest physical nature (अव्यक्त प्रकृति) by the gradual narrowing of external perception. But we learn from the Brahmasutra 'ईक्षतेर्नाशब्दम्',' (1/1/5) that physical nature herself is not able to create the world !—the world is created by *Maya* (the externol energy of God) by the power of the glance of the supreme Lord, Vishnu. In the opinion of *sankhya smriti* (sankhya karika 21) the world is created by the union of *purusha* and *prakriti*—God and nature —after the manner laid down in the logical dictum of co-operation of the blind with the lame in performing a journey. Therefore, the nature-ist does not admit the word of the Veda—"यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तदेव ब्रह्म' (तैः भृगु, १ अनु) ; in other words, he does not admit the supreme God, Vishnu, as being both the efficient and material cause of the universe.

Thus we find, by a consideration of all controversies that have up till now arisen or are likely to arise in the future in the world, that all philosophical or religious views have as their basis these three words *viz.*—(1) चिद्राहित्यवाद (view that excludes pure intelligence), (2) चिन्मात्रवाद (view that admits a *point* of pure intelligence), (3) चिद्विलासवाद (view that holds the extensive manifestation of pure intelligence). According to the first, the cessation of consciousness is itself the summum bonum (as in the schools of Buddha and Kapila). In the second, the goal to be reached is the cessation of all distinguishing features of consciousness, or, in other words, the absence of distinction between the worshipped, worship and worshipper ;—the sumum bonum being the unified state of existence of the seer, seeing and the seen. In the third, there is eternal existence of the worshipped, of worship and of many worshippers. Although the first two views contain instruction recommending renunciation, the abstinence that they favour is mixed up with the tendency to wordly activity. All philosophy of the world that is the product of the active impulse are subordinate to these

two views. By exclusive addiction to the active impulse, or by being guided by external knowledge generated by the exercise of the senses, the experience of the transcendental Reality, the goal of our true self, is not gained; unreal, external objects alone are secured.

In the Sreemad Bhagabat Sree Prahlad Maharaj says to Hiranyakasipu, the King of the Daitayas, (7/5/30-31):

'मतिर्न कृष्णे परतः स्वतो वा
मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं
पुनःपुनश्चर्वितचर्वणानाम् ॥
न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये वहिरर्थमानिनः ।
अन्धा यथान्धैरुपनीयमाना-
स्तेऽपीशतन्त्यामुरुदाम्नि वद्धाः ॥"

The purport of the sloka is—'those who abuse the office of a house-holder, that is to say, are engrossed in surveying the world by means of external senses assuming the role of observers; or are busily occupied in enjoying ephemeral worldly objects as their Lord and proprietor;—are **'अदान्तगो'**, that is to say, their senses are not under their control; on the contrary they themselves are the object slaves of those senses; and, therefore, their thoughts are never directed to their own Lord whom alone they ought to serve, to the lotus feet of Sree Vishnu which alone is the one thing that they require;—They endeavour to gain external, ephemeral objects; their senses are busy in the quest of enjoyable material objects; and, therefore, fettered with the chains of the illusive energy of God, they fall again and again into the darkness of this world.' But the devotees of God constantly employ all their senses in the service of the supreme Lord, Sree Hari; 'the service of the Lord of the senses by means of the senses' is thus properly realised only in their case.

"सुरर्षे विहिता शास्त्रे हरिमुद्दिश्य या क्रिया ।
सैव भक्तिरिति प्रोक्ता यया भक्तिः परा भवेत् ॥"
(भः रः सिन्धु पूर्व २।८ संख्याधृत)

The devotees are found graded into three distinct orders having different duties. The duties of the youngest order are thus defined :—

All their acts are performed with reference to God and this is the form of their spiritual endeavour. Such activty should not be styled *karma* or fruitive work of the elevationist.

For the intermediate grade the duties are thus described.—

"लौकिकी वैदिकी वापि या क्रिया क्रियते मुने ।
हरिसेवानुकुलैव सा कार्या भक्तिमिच्छता ॥"
(तत्रैव धृत पञ्चरात्रवाक्य)

One who aims at loving devotion as his ultimate object, performs all worldly duties and acts enjoined by the Veda as a help in serving Sree Hari who is the object of his worship.

The duties of the best devotees are—

"ईहा यस्य हरेर्दास्ये कर्म्मणा मनसा गिरा।
निखिलास्वप्यवस्थासु जीवन्मुक्तः स उच्यते॥"

(भ: र: सिन्धु पूर्व २ल: धृत नारदीय वाक्य)

He is engaged under all circumstances, with body, mind and speech, in an unlimited endeavour to serve Sree Hari.

In the sloka "ज्ञाने प्रयासमुदपास्य" quoted above from the expression "स्थानस्थिताः", we can understand that it is practicable to serve Sree Hari under all conditions. Therefore, of the three methods *viz.* work, knowledge and devotion, it is only by the last, that is the method of devotion, that the proximity of the ultimate Reality itself, the One Truth, Vishnu, can be gained;—and it is un-attain-able by the other two methods.

Thakur Haridas

(Continued from P. 37, July 1927.)

THE magnanimous Thakur understood from this incident that most of the villagers, with Ramchandra Khan as their mouthpiece, were opposed to his devotional practices. Therefore, having already realised that it was proper to give up that mode of worldly life which was unfavourable to the practice of devotion the moment the danger threatened to become actual, Thakur Haridas bestowing on that woman the Name of Hari as well as the cell of his devotional practices went off to a different place for the purpose of worshipping Hari. The woman giving up her sinful course made an offering of her accumulation of ill-got riches for the service of Brahmans. By the mercy of Haridas becoming well-versed in the Name of Hari she came to be regarded with great reverence in society.

As the result of his wicked treatment of Sree Haridas Thakur the feeling of hatred against God and His devotees increased apace in the heart of Ramchandra Khan. Consequently when Lord Nityananda with his entourage of Vaisnavas arrived a few days afterwards in the *mandap* of Ramchandra, the evil-disposed Ramchandra treating Him with contempt said that his spacious *mandap* would not accomodate Him and His *gosthi* (personal adherents) but that he was prepared to house Him in his '*gostha*' (cowshed). On hearing this the Lord went away to another village.

By means of this load of iniquity

which now reached its full weight Ramchandra speedily brought down upon himself the most terrible destruction. In consequence of delay, prompted by avarice, in the payment of revenue to the Mahammedan ruler of the country the Yavana monarch forcibly entering his *mandap* polluted it for good by slaughter of animals and other similar acts ; plundered all the wealth of Ramchandra ; and finally spat into his mouth and even compelled him to swallow objectionable blood and flesh of animals, etc. Ramchandra was made aware by this event that his temporary greatness had been the merest of trifles. Such greatness, the existence of which is liable to be destroyed in a moment, can never be the permanent means of obtaining the highest good.

Giving up the hut of Benapole Thakur Haridas came to Fulia a village of the Nadia District situated midway between Ranaghat and Santipur. Sree Advaita Prabhu from Sylhet had by that time settled down at Santipur. Having the Company of Sree Advaita Prabhu Haridas with mind filled with joy went on taking the Name of Sree Hari. Giving up all worldly pleasure he passed his days immersed at all time in the bliss of the Name.

At that period there was a powerful community of Brahmans in the village of Fulia. Most of them gave sundry help to the Thakur in his worship of the Name. At that time the Bhagirathi used to flow close by the village. Haridas bathed in the Ganges daily and chanted the Name of Hari with a loud voice. By the severe decree of Providence several Brahmans of the village of Fulia took up an attitude of opposition to his worship of the Name. On the western side of the Bhagirathi lay the *muluk* of Ambooa. It was the place of residence of a powerful Kazi who was the royal officer in charge of the administration of the *muluk*. Those Hindu Brahmans who were the enemies of the devotee of God agreeing with the views of the local Yavanas formed a conspiracy to have Haridas punished by the chief Kazi of Ambooa *muluk* on a charge of being a promoter of social disorder. By orders of the Kazi Haridas was brougdt before him. As administrator of the district the *mulukpati* Kazi had under arrest a large number of criminals. Thakur Haridas availed of the opportunity of associating closely with the prisoners. Many of the captives were led to hope to be released by the intervention of Haridas. Desirous of their well-being Haridas expressed his wish to put up at the prison-house. At this the prisoners were filled with misgivings as regards the kind intentions of Haridas and were dejected. Finding that the prisoners were depressed by misunderstanding his good purpose Haridas hastened to tell them every thing that was worth knowing in a way

that they could understand. 'The highest good of *jiva* lay exclusively in the Name of Krishna and the worship of Krishna. Being every moment deluded by material objects *jiva* turns his face away from Hari. Those who are at this place in the state of confinement are really most fortunate as in their case there is no opportunity of the God-less mood becoming strong. For the present at any rate being at a distance from all pleasurable material objects these *jiva* have got an excellent opportunity of taking the Name of Hari during the period of captivity. After release from confinement acting according to the dictates of their desires they will have the misfortune of procuring again coveted material objects. Although I do not wish to continue in the state of captivity, yet this is my prayer to you that you may always utter the Name of Hari forgetting material pleasures. If the Name of Hari is uttered by your mouths you will be freed from your worldly bondage within a short time.' Having thus blessed the prisoner magnanimous Haridas was brought before the Kazi, the ruler of the *muluk*.

The *mulukpati* Kazi aware of the respectability of Haridas honoured himself by offering him a seat suited to his position. Then the Kazi said,—'You have had the rare good fortune of having sprung from a Yavana family of high lineage. Being born in such high family and in a superior society how has such perversion of judgment manifested itself in you ? The Yavanas look down upon the Hindus with an eye of contempt ; they feel compunction in accepting food touched by them. Why have you thus lowered yourself by the violation of the religion of your community giving up the customs and practices of your high ancestry ! By such behaviour in this world how will you obtain deliverence in the next ! If you are prepared to accept my good advice, adopting the social customs of high Yavana families read *chahar kalma*, and being again initiated in the Yavana religion destroy the sins that have been practised.'

(*To be continued*)

DUTY

Jiva-fish, why dost thou fall into the net of *Maya* any more ?
Art un-aware thou wilt be in eternal bondage ?
In hope of trivial pleasure, a captive in the fetters of *Maya*,
Wilt thou remain in this altered state liable to punishment, like one in the power of another.
Now with strength of *bhakti*, in the water of the ocean of love of **Krishna**,
Remain thou, playing at ease, in obedience to **Krishna**.

Taking Refuge in God (श्रीशरणागति)

(Continued from the 44th page, July 1997)

[III]

1. In pleasures of learning I spent the time
In highest confidence ;
I never served Thy Feet ;
Thou art the Refuge now.

2. As intently my studies I pursued Hope increased ;
Knowledge was the path, I thought.
The hope was unfulfilled, The knowledge proved weak ;
That knowledge was ignorauce, I now know.

3. All worldly knowledge Is treasure of *maya* ;
Thy service it obstructs ;
Breeding attachment for this transitory world
It makes an ass of *jiva*.

4. Turned such An ass, The load of the world
On my back I carried long ;
In old age, For want of power to enjoy ;
Nothing now pleases me.

5. Life is become Misery now ;
The knowledge has proved untrue ;
The torment of untruth Has grown intolerable ;
The learning is now the pointed shaft.

6. Except Thy Feet There is no other treasure
In the world ;
Bhaktivinode, Quitting his hold of worldly knowledge,
Now only values Thy Feet.

(To be continued.)

Sri Sri Chaitanya Bhagabat

[*Continued from the 40th page July 1927.*]

72. *The limit of the material power of Purusha*
I do not know, neither do the **munis** *born thy elders ;*
The primal god, thousand-mouthed Shesha, who is ever singing the praise,
Up till now has failed to reach the bounding shore of those qualities.

73. Such is the Lord, the possessor of greatest power, self-regulated,
Who abideth in *rasatal* for maintenance of the world.

74. Narada himself, appearing in the assembly of Brahma,
The praise of whose qualities, sings to the accompaniment of his lute *tumburu*.

75. Listening to praise Brahma and the gods are convulsed ;
For singing it Narada is revered everywhere.

76. Ever so little write I of the power of Ananta ;
For such Lord Nityananda may all have most loving regard.

77. Getting across the world, who-so-ever desires
Immersion in the ocean of devotion, let him worship Nitaichand.

78. This the desire of my heart at the feet of Vaishnavas—
In each successive birth may I serve Lord Balaram

79. The difference between *dvija*, *bipra* and *brahman* is merely one of name ;
Even such is the difference between Nityananda, Ananta and Baladeva.

80. The knower of the inmost mind Nityananda said in sportive mood
In the form of a book to indite this brief narrative of the deeds of Chaitanya.

81. By whose grace the deeds of Chaitanya manifest themselves,—
On the tip of Shesha's tongue is placed the treasury of Praise.

82. Whence is Ananta embodiment of all Praise,
Whose twin lotus feet I unworthily have sung.

83. The deeds of Chaitanya Chandra that sanctify all who hear,
Are manifested by the special favour of the devotees, this know ye as certain.

84. Who ever knows the deeds of Chaitanya that are hidden in the Veda ?
I only write as I have heard from the lips of devotees.

85. I see no beginning nor end of the deeds of Chaitanya ;
In the manner He empowers so I write.

86. As by magic dolls of wood are made to dance,
Even so Gaurchandra makes me speak.

87. Let me do obeisance at the feet of all Vaishnavas,
That I commit no offence through this.

88. Brother, with an attentive mind hear the story of Sree Chaitanya,
Of the transcendent deeds He performed at each place in company of His devotees ;

89. The threefold *lila* of Chaitanya, the abode of joy,
Named the *First*, the *Middle* and the *Last* part.

90. In the *first part*, mainly the display of learning ;
In the *middle part*, manifestation of the kirtan of Chaitanya ;

91. In the *last part*, residence at Nilachal as Sannyasin,
To Nityananda's charge making over the land of Gauda.

92. In Nabadvipa dwelt Jagannath, the best of Misras,
Skilled, like Vasudeva himself, in performing the spiritual duties.

93. His wife, named Sachi, of exceeding loyalty to her husband,
The mother of all the world, was just like Devaki.

94. From her womb Narayana appeared on this earth,
Bearing the Name of Sree Krishna Chaitanya, the ornament of the world.

95. In the *first part*, the descent of the Supreme Lord into this world,
Becoming manifest at night during eclipse, on the auspicious full-moon day of the month of Falgun.

96. On all sides arose the auspicious chant of the Name of Hari,
The advent of the Lord was ushered by sankirtan.

97. In the first part, His manifestation as child were many,
To the view of father and mother He disclosed His abode that is hidden.

98. In the first part, the wondrous signs of banner, bolt, goad and staff,
The parents saw inside the house.

99. In the first part, thieves stole the Lord;
The Lord deluding them returned home.

100. In the first part, at the house of Jagadish Hiranya
The Lord ate up the offering on Sree Hari's day.

101. In the first part, crying, as is the wont of a child,
Forced all mouths to utter the kirtan of Sree Hari.

102. In the first part, seated on the top of refuse un-touchable earthen pots,
The Lord Himself spoke the Truth to His mother.

103. In the first part, Gauranga's turbulence knew no bounds,
In the company of children sportive as in Gokul.

104. In the first part, His schooling began ;
With little effort He be came the Professor in all shastras.

105. In the first part, departure of Jagannath Misra to the other world,
And Bisvarup's renunciation of the world, the two bereavements of Sachi.

106. In the first part, high beginning of the display of learning ;
The God-less beheld Him as incarnate arrogance.

107. In the first part, all His pupils forming the party,
Reckless sporting in the water of Jahnavi.

108. In the first part, the glorious triumphs of Gauranga in all the shastras ;
None in all three worlds dared confront Him.

109. In the first part, the Lords auspicious progress to Bangadesh,
The eastern land was blessed bearing the beautiful feet of the Lord.

110. In the first, the previous consort's demise ;
With the daughter of Raj-pandit later wedding.

111. In the first part, under pretext of nervous malady,
The Lord exhibited all the perturbations of loving devotion to God.

112. In the first part, infusing power into all His devotees,
Himself went about as a renowned Pandit.

113. In the first part, richest attire, heavenly bliss,
Beholding the moon-like face of the Lord Sachi was afloat on the tide of happiness.

114. In the first part, Gauranga's victory over the vanquisher of all Pandit,
All whose bonds in the end the Lord did destroy.

115. In the first part, perplexing the judgment of all devotees,
Deluding all, in their midst, the Lord did freely move about.

116. In the first part, the great Biswambhar made His way to Gaya,
Where to Isvara Puri He showed mercy.

117. In the first part, how infinite are the manifestations ;
The great *muni* Vyasa a small portion will hereafter narrate.

118. All the manifestations, beginning with the transcendent activities of childhood,
To the end of the sojourn to Gaya, are of the first part,

119. In the *middle part*, Gaurasingha was recognised ;
Then knew Him all who bee-like clung to lotus feet.

120. In the middle part, in the apartments of Sreebas.
In the presence of Advaita and others, the Lord became visible seated on Vishnu's throne.

121. In the middle part, the meeting of the Lord with Nityananda,
Together the two brothers performed *Kirtan*.

122. In the middle part, Nityananda had the sight of the 'six-armed',
In the middle part, Advaita beheld the cosmic manifestation.

123. In the middle part, I tell of Nityananda's worship of Vyasha,—
The Lord whom sinful *pashandis* revile.

124. In the middle part Gaurachandra became Haladhar ;
In His hands Nityananda placed the plough and the mace.

125. In the middle part, deliverance of two great sinners,
Named Jagai and Madhai of worldwide fame.

126. In the middle part, mother Sachi beheld Krishna and Rama—
Chaitanya and Nitai of blue and white forms.

127. In the middle part, the manifestation of the greatness of Chaitanya's power ;
The diversion of the display of power was exhibited through seven *praharas*.

128. On that day the Lord spoke without reserve,
At which place each of His servants had appeared.

129. In the middle part, Narayana of Vaikuntha danced,
And Himself sang *Kirtan* at each town.

130. In the middle part, the Lord smote Kazi's pride,
Putting forth His own power of never-ending *Kirtan*.

131. The Kazi obtained the boon of devotion from Lord Gauranga,
And *Kirtan* was freely performed in all towns

132. In the middle part, Mahaprabhu assuming the form of the boar,
With a thundering voice to Murari told the truth about Himself.

133. In the middle part, the Lord climbed on Murari's shoulder,
Being four-armed, roamed about the yard of his house.

134. In the middle part, the Lord ate Suklambar's raw rice,
Narayana assumed many different forms in the middle part.

135. In the middle part, apparelled as Rukmini,
Narayana danced and the devotees sucked at His breast.

136. In the middle part, Mukunda's punishment for the sin of evil association,
On whom in the end the Lord most pleased bestowed His mercy.

137. In the middle part, the Lord performed *Kirtan* whole nights without interval,
For the period of one full year, at Nabadvipa.

138. In the middle part, the pastimes of Nityananda and Advaita,
Enacted towards each other, seemed to the ignorant as malicious strife.

139. In the middle part, by making an example of His mother,
The Lord warned against the sin of offending Vaishnabas.

140. In the middle part, all Vaishnabas each by himself,
By hymns of praise, obtained the desired boon.

141. In the middle part, Haridas received the special favour of the Lord ;
Drank Sreedhar's water displaying pity.

142. In the middle part, taking all the Vaishnabas with Himself,
The Lord sported daily in the water of Jahnavi in joyous mood.

143. In the middle part, in the company of Nityananda,
Gaurchandra went on a visit to the house of Advaita for a certain purpose.

144. In the middle part, the Lord heavily punished Advaita,
Most terrible in wrath and showed him mercy in the end.

145. In the middle part, Murarigupta most fortunate,
Came to know that Chaitanya and Nitai are Krishna and Rama.

146. In the middle part, Chaitanya and Nitai the two Lords,
Danced together in the house of Sreebas.

147. In the middle part, making the mouth of the dead child of Sreebas,
Discourse the doctrine of *jiva*, relieved the father's grief.

148. By the grace of Chaitanya Sreebas Pandit,
Forgot to mourn his dead child, this is known to the whole world.

149. In the middle part, experiencing sorrow the Lord cast Himself into the Ganges ;
Nityananda and Haridas rescued and brought Him back.

150. In the middle part, the leavings of the Lord's meal,
Hardly obtainable by Brahma, Narayani alone did obtain.

151. In the middlepart, for the purpose of Saving all jivas,
The Lord went forth on the path of sannyas.

152. Beginning with *Kirtan* and ending in *sannyas*,
These are the manifestations of the middle part.

153. In the middle part, there are infinite *crores* of *lila* ;
All which Vedavyasa will describe.

154. In the *last part*, Biswambhar accepted *sannyas* ;
Then was first revealed the Name of **Sree Krishna Chaitanya.**

155. In the last part, hearing of the Lord's tonsure,
Lord Advaita cried very much.

156. In the last part, Sachi's grief no words can express,
The lives of them all were preserved by the power of Chaitanya.

157. In the last part, Nityananda broke,
The ascetic's staff of Chaitanya,—most violent is Balaram.

158. In the last part, Gaurachandra making His way to Nilachal,
There did abide, curiously hiding Himself.

159. Jestingly at first behaving to Sarbabhauma,
To Sarbabhauma in the end made visible the six-armed Form.

160. In the last part, the deliverance of Pratapa rudra ;
The Lord took up His abode in Kashimisra's house.

161. In the last part, the Lord was attended by the two servitors,
Damodarsvarup and Paramanandapuri.

162. In the last part, the Lord did come again into Gaudadesh,
In deep ecstasy longing for the sight of Mathura.

163. On arrival the Lord stayed at Vidya Vachaspati's house ;
There from the Lord came into the town of Kulia.

164. Infinite *arbuds* of people went out to see the Lord ;
In the last part, all jivas obtained salvation.

165. In the last part, the Lord began to journey towards Madhupuri,
Having gone some distance on the way the Lord retraced His steps.

166. In the last part, the Lord came again to Nilachal,
In the constant company of His devotees tumultuously noisy with Krishnatalk.

167. Sending Nityanandasvarup to Gaudadesh,
The Lord stayed at Nilachal with several followers.

168. In the last part, in front of the car of Jagannath in the company of His devotees,
Danced the Lord Himself as Him pleased.

169. In the last part, Gaur-Rai went to Setubandha ;
By way of Jharikhanda journeyed a second time to Mathura.

170. In the last part, the deliverance of Ramananda-rai ;
There was many a pastime at Mathura in the last part.

171. In the last part, the magnanimous Sree Gaursundar,
The supreme Lord, made Himself known to Dabirkhash.

172. Knowing the Lord, the bondage of the two brothers was unloosed,
In the end the Lord named them Rupa and Sanatana.

173. In the last part, Gaurchandra went to Baranashi,
There the sannyasis all given to blasphemy missed the sight of the Lord.

174. In the last part, the Lord returned again to Nilachal,
There He practised the *sankirtan* of Hari all night and day.

175. In the last part, for some days Nityananda
With the honey of his travels did sprinkle this earth.

176. The behaviour of Ananta none can understand ;
With anklets on the feet He roamed over all Mathura.

177. In the last part, by command of Chaitanya,
Nityananda gave away the boon of devotion
in the village of Panihati.

178. In the last part, the foremost leader of *kirtan*,
Out of great pity effected the deliverance
of the Banikas.

179. In the last part, Gaurchandra, supreme
Lord of Lords,
Resided at Nilachal for eighteeen years.

180 In the last part, the infinite displays of
Chaitanya
Vedavasya is eternally engaged in describing.

181. In any and every way to sing the glory of
Chaitanya
Gives greatest pleasure to Nityananda, to
which no bounds are set.

182. May Lord Gaurchandra allow me to serve
The feet of Nityananda, the Lord who
upholds the world.

183. This is the thread of the story briefly spoken
Wherewith begin I the three parts of the
narrative.

184. Brother, listen now with un-divided attention the story of the *first part*,
How Sree Chaitanya made His appearance
in this world.

185. Sree Krishna-Chaitanya, life of Nityananda,
At Whose Feet sings Brindabandas.

(*To be continued*)

Here ends the first chapter of the first part of Sree Chaitanya Bhagabat
entitled 'the discription of the thread of *lila*'.

Propoganda Topics.

(Commnuicated)

Cuttack—The Holy Krishna-Janmastami was duly observed on Saturday the 20th inst., by the devotees of the Sachchidananda Math," Cuttack. The account of the advent of Sree Krishna which was read out and expounded to the hearers from Sreemad Bhagabat by his Holiness Tridandi Swami Sreemad Bhakti Pradip Tirtha Maharaj. The reading of Sreemad Bhagabat was preceded and followed by Hari Sankirtan. A large number of persons had been formally invited to join in the celebration and the weather being favourable there was an unprecedented rush of a vast number of ladies and gentleman to the Math in the evening of the 21st in connection with Nandotsab Ceremony. His Holiness Tridandiswami Sreemad Bhakti Pradip Tírtha Maharaj read from Sree Chaitanya Charitamrita the account of the Nandotsab performed by Sreemad Vasudeva Sarbabhauma to which Sreeman Mahaprabhu with His attendant Brahmacharies and Sannyasius were invited; and the Supreme Lord graced the occasion by His Divine Presence. Every inch of all available space was filled by an eager multitude composed mostly of respected ladies and gentlemen who listened with close attention to the reading and explanation of the Swami Maharaj. The whole crowd joined enthusiastically in the Hari Sankirtan that followed the reading of Sree Chaitanya Charitamrita, and everyone present was sumptuously fed with a rich variety of mahaprasad. The whole function was a real success and everyone present spontaneously expressed his and her unreserved delight and the very highest appreciation of everything. All glory to His Divine Holiness Sreemad Bhakti Siddhanta Saraswsti Thakur the founder Achryya of the Sree Sachchidananda Math, and the Supreme Lord Sree Krishna Chaitanya. May *suddhabhakti* taught by Mahaprabhu prevail in the hearts of the people of Cuttack and whole Orissa.

The Jhulan Mahotsab of Sree Radha Govinda was celebrated at Sree Sachchidananda Math, Cuttack, on the 12th instant. The Sree Bigraha of Mahaprabhu was very beautifully decorated on the occasion and the elites of the town were specially invited to obtain *darsan*, hear *Harikatha* from the lips of His Holiness Tridandi svami Sreemad Bhakti Pradip Tirtha Maharaj, join in *sankirtan* and honour *mahaprasad*. A large number of persons of all descriptions, male and female, old and young, joined in the function of the evening and listened attentively to the highly illuminating discourses on Jhulan mahotsab from the lips cf Swamiji Maharaj. Everyone was highly delighted by the sight of Mahaprabhu who was in very rich attire and most beautifully garlanded and listened with joy to the *sankirtan* that preceded and followed *Harikatha*. A rich and abundant variety of *mahaprasad* was distributed to all present and everyone was sumptuously fed. The function was a great success.

श्रीश्रीगुरु-गौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः	श्रीगौड़ीय मठः, हृषीकेशः, ४४१ गौराब्दः, १८४६ शकाब्दः	तृतीया संख्या

स आत्मातत्त्वमसि

[पण्डितवरः श्रीमददमार-विट्ठलाचार्य्य-द्वैतवेदान्तविद्वान्]

गोपिकानिवहसंमर्द्दकारी राजते रुचिर कुंजविहारी ।
तारकेश इव मंजुलगौरोप्राणनाथकचमण्डलचारी ॥ १ ॥

यशोदयालंकृतदिव्यवेषो यशोदयालंकृतभव्यभूषः ।
नन्दादि-गोपावनकृत्स मामानन्दादि-गोपावन आशु पायात् ॥ २ ॥

संसार-वृक्षस्य फलं तु तिक्तमित्थं स्वकान् बोधयितुं सुगौरः ।
जज्ञे स्वयं निंबमहीरुहस्य मूले ध्रुवं भक्तदया-सुधाब्धिः ॥ ३ ॥

भवसिंधौ निमग्नानां विष्णुभक्तिः सदा गतिः ।
इति स्म यस्य सिद्धान्तः सरस्वत्या गुरुं भजे ॥ ४ ॥

द्वादशहायनेषु गुरुकुलकृतवसतिः साङ्गाधीतवेदोऽहङ्कारविकृतमानसतया अनूचानमानी शमदमादिविधुरतया स्तब्धः सूनुरुद्दालकस्य श्वेतकेतुर्यदा सदनमभिपेदे तावत्स घोरदृष्टिपातं स्वकुलात्ययिकदुरहङ्कारान्धीभूतं सुतं पश्यतः परमभागवतस्योद्दालकस्य मानसं तापं कः पुनरवनावभिनन्दयेत्। स खलूद्दालकः स्वयोग्यतातिशयितब्रह्मज्ञानविकृतं सन्दिहानः पृच्छति स्म। ननु रे 'स्तब्ध' त्वया सार्वज्ञ्यनिदानं भागवतं ज्ञानमासादितम्। यत् खलु अश्रुतामताविज्ञातमपि प्राकृतं निखिलं श्रुतमतविज्ञानफलं विधत्त इति।

तावत्स्वकीयाज्ञताप्रचयभीरुः श्वेतकेतुर्वेदाध्यापका-नेवगुरूनमूढानवोचत्। तत्किल तत्वं परवेद्यं नूनं न मे गुरव अवेदिषुः। यद्यवेदिष्यन् कथं मे नावक्ष्यन्निति। ननु भगवन्! परतत्वस्यैकस्य ज्ञानादौ सम्प्राप्ते कथ-मन्यस्याज्ञातस्य ज्ञानादिकं लभ्यते। अप्राकृतचिदानन्द-मयनिखिलावयवगुणक्रियाभूषितस्य तस्य स्वतः प्राकृत नानारूपजगतः पार्थक्यात्। इत्येवं स्वतनयानु-योगांकुशायत्तउद्दालकः प्राह,—वत्स! नाहं ब्रह्मजगतोः पार्थक्यं विलोपयामि। यथा खलु कुलालालयनिलयो मार्त्तिकपिण्डः कदाचिद्दृष्टः श्रुतश्च मृत्वेनसदृशान् घटशरावादिनिखिलमृण्मयार्थान् ज्ञातादिफलान्विधत्ते। एवं सौम्य सत्यत्वेन वस्तुत्वेन विज्ञाते परतत्वे सत्यादिसादृश्येन जगदपि ज्ञातफलम्। यथा खलु सुवर्णपिण्डे ज्ञाते प्राधान्यात् सादृश्याच्च कटक-मुकुटादि ज्ञायते यथाचैकेनायसेन नखनिकृन्तनेन ज्ञातेन लोहमयार्थाः सर्वे सादृश्यात् ज्ञायन्ते। तथैव खलु सत्यत्वादिसादृश्यं परतत्वज्ञानमात्रसम्पन्नस्यापरतत्व विज्ञाननिदानं जानीहि। एवं लौकिकविविधभाषाणां देशभेदेनोच्चारणभेदेन च विकारादनित्यता। परन्तु मृत्तिका लोहमणिः नखनिकृन्तनमित्याद्यनादिकाल-सिद्धसंस्कृतशब्दाः निर्विकाराः नित्या एव। यथा सर्वप्रधानभूतानामनादिनित्यानां मृत्तिकेत्यादिसंस्कृत शब्दानां विज्ञानादौ विकारिलौकिकशब्दानां ज्ञात-फलता। एवं सर्वप्रधानस्य ब्रह्मणः ज्ञानं सर्वज्ञान-फलमार्जयतीति जानीहि। इत्थं स्वतनयानुनयव्यग्रः स्फुटं ब्रह्मणः सादृश्यं प्राधान्यंच प्रतिपिपादयिषुरवादीत् सृष्टिपरिपाटीम्। प्रलयान्ते कमलामलकरकमल लालनीयचरणनलिनयुगलः सर्वोत्तमः स्वसमाना-धिकविकलतयाद्वितीयो विष्णुर्बहुप्रजासर्जनेन तन्नियाम-कतया च बहुरूपी बुभूषुस्तेजोभूतं तदभिमानिरमासहित-मसृजत्। तदपि रमारूपं प्राणसहितं जलं ससर्ज। स प्राणः रुद्रसहितान्ननामक पृथिवीमसृक्षीत्। तानि किल भगवान् विष्णुस्त्रीणि त्रीणि मेलयित्वा जरायु-जाण्डजोद्भिज्जादिभेदेन प्राणिनां शरीराणि निर्म्ममे। सतः सृष्टानि सर्वाणि च सतः पालितानि सदाश्रितानि प्रलये सन्तमेवानुविशन्ति। न केवलमुत्पत्तिनाशयोः सदायत्ता जीवाः परन्तु जाग्रत्स्वप्नसुषुप्तिरूपावस्था-स्वपि सदायत्ता एवेति सर्वजीवोत्पत्तिस्थितिलयकारणं भगवानत्यणुरिदं सर्वं जगत्तदधीनं सत्यम्। स तु सर्वस्वामी। श्वेतकेतो, त्वं ततोऽपकृष्टचेतनः भिन्न एव। केवलं वेदाध्ययनमत्तस्त्वहं ब्रह्मेत्यहङ्कार-मूढोसि। इत्युद्दालकः स्वतनयाहङ्कारकषायपरिजिहीर्षु-र्ब्रह्मभिन्नतां तदधीनतांश्च बोधयतीत्येव रमणीयम्। "स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्य-त्रायतनमलब्ध्वा बन्धनमेवोपाश्रयते एवमेतन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपाश्रयते। इति भेदविषयिणी दृष्टान्तप्रतिपत्तिः। यथा खलु दिशं दिशं पर्यटतोपि पक्षिणो बन्धनाधीनता एवं खलु मनः शब्दित जीवस्य संसारे पर्यटनात् खिन्नस्य प्राणनामक भगवदधीनता। ततः श्वेतकेतुरूपजीवस्यात्माख्य भगवदधीनत्वे निरूढे कथमभेदोपसंहारपरो मुनिर्भवेत्। वेदाध्ययनमत्तस्याहङ्कारमूढस्यानूचानमानिनः श्वेतकेतो-रुद्दालकेन पुनर्ब्रह्माभेदनिरूपणं मर्कटस्य मद्यपानमिवा-धिकविकारहेतुः। अहंभावदूरीकरणे प्रयतमानस्य गुरोस्त्वं ब्रह्मेत्युपदेशः सर्पविषदूरीकरणाय पयः-पानमिव विरुद्धफलमासादयेत्। भारते श्वेतकेतू-पाख्याने श्वेतकेतोराहङ्कारिकविकारः स्फुटं विवृतः। देवो वा केशवांशो वा प्रायशो नास्मि मानुष इति। एवं पुरैव देवोहमिति विपर्ययमूढस्य पुनरप्युपदेशे-ज्ञातवोधनं भवति। ज्ञातएव विषये पुनरपि भूय एव मा भगवान्विज्ञापयत्विति निर्विशेषब्रह्माभेदप्रश्नो न घटते। यद्यत्र सर्वजीवानां ब्रह्मैक्यं विवक्षितं तर्हि स

आत्मा वयं सर्वे श्वेतकेतो इत्येव स्यात्। यद्वोभयोरेव तर्हि स आत्मा तदावां श्वेतकेतो इति स्यात्। यदा श्वेतकेतुमात्रस्यैक्यविवक्षा तदा सर्वजीवानां ब्रह्मैक्ये का प्रत्याशा। गुरुकुले छात्रेषु निगमादिकमधीयानेषु यदि कश्चिच्छात्रः "तव प्रणयिनी ऋतुमती सञ्जाता द्रुतं प्रस्थीयतां" इति स्वबन्धुभिर्बोधितस्तर्हि स एव द्रुतं प्रणयिनीपरिष्वंगलोलुपः प्रमोदभरं बिभृयात् नान्ये गुरुकुलवासिनः छात्राः गुरुर्वा। एवं श्वेतकेतुमात्रस्य ब्रह्मैक्येपि नान्येषां कथं कथमपि तदैक्यं। किं चात्र सर्वजगत्सृष्टिप्रयोजकसार्वज्ञ्यादिगुणविशिष्टब्रह्मणा जीवस्यैक्यं असीति वर्त्तमानकाले बोध्यते श्रुतौ। नैतज्जीवैक्यवादिनां सम्मतम्। ते किल ब्रह्मैक्यज्ञान परिपाकान्ते सर्वोपाधिनाशेन ब्रह्मैक्यं कथयन्ति। अपि चाहुः। जहदजहल्लक्षणया ब्रह्मणः सार्वज्ञ्यादिकं परित्यज्य जीवस्याऽस्वातंत्र्यादि च मोचयित्वा चैतन्यमात्रस्वरूपैक्यं बोध्यमिति। एवं सकलतान्त्रिकसमयविदूरया स्वकपोलकल्पनैकशरणया प्रमाणलेशविकलया कयाचिल्लक्षणया कुतो नाम श्रुतेर्बलात्करणम्। कुतस्तराञ्च नित्यधर्म्मस्य भगवतः श्रौतपरमधर्म्माणां बहिष्कारः। कुतो वा शुनकस्य गजाभेदवादः। अयमात्मानुच्छित्ति धर्मा। सत्यः सोऽस्यमहिमागृणे शवोयज्ञेषु विप्रराज्ये इति खलु श्रुतयोनित्यमहिमतामनुवदन्ति भगवतः। ते नित्यधर्म्माः केनागमेन दग्धाः। नेह नानास्ति किञ्चनेत्यागमेन चेत् स किल पङ्कमग्नो जरठगजः। स्वयमेवानुत्तीर्णः। स सर्वमिथ्यात्वं वदन् गृहान्तरितगृहदाहक इव स्वात्मानमप्याभासयति। ततो मिथ्यात्वप्रमाणमार्गणायान्त्रकारनिश्चलस्य गान्धर्वनगरदीपप्रभैव शरणम्। नेह नानेतिशब्दन्तु ब्रह्मगुणानां ब्रह्माभेदवादिभिर्युक्तिबलादपहृतम्। अतस्तद्वक्ता ज्वलत्कटाक्षः खसूचीजातः। काल्पनिकानुमानानि तु भीष्मागमे शिखण्डी भूतानि।

ततो वरं सिंहो देवदत्तइत्यादाविव गौणीलक्षणावरणम्। यद्यत्रहस्तर्हि सिंहदेवदत्तयोरपि पुच्छपादादि विच्छेदेन स्वरूपमात्रैक्यं निर्बाधम्। सरलश्रुतौ तु अतत्वमसीति पदखण्डनं चाभेदवादिशिरःखण्डनम्। तदा तु पदानां शक्तिवृत्तेरेव प्रवृत्तौ औरससूनौ सम्पन्ने दत्तपुत्रस्येवानाहूतप्रविविक्षुकुटिललक्षणानां दुर्गतिरेव। युक्तं चाहङ्कारब्रह्मभावजालमस्य ब्रह्ममाहात्म्यानुवादपूर्वकं ततो भेदप्रतिपादनम् शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्येत्, इत्याद्युपासनाधिकार प्राप्तये। "यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः। क्वासौ यदि स सर्वत्र स्तम्भे कस्मान्न दृश्यते।" इत्यहंब्रह्मभावोपासनं दैत्येन्द्रस्य लोककण्टकस्यासन्नमरणस्य हिरण्यकशिपोर्विनाशकाले विपरीतबुद्धिरिति भागवते व्यक्तं। "त्वं वासुदेवो भगवानवतीर्णो महीतले। इति प्रस्तोभितो बालैर्मेने स्वात्मानमच्युतम्।" कदाचित्पौण्ड्रको नामकाशिराजः प्रतापवान्। वासुदेवोहमित्यज्ञो दूतं कृष्णाय प्राहिणोत्। इति बुद्धिहीनैर्बालैः त्वं वासुदेवो ब्रह्मेत्युपदिष्टो दैत्यस्तु स्वयं ब्रह्मेति व्यजानात्। अज्ञः पौण्ड्रकोऽहं वासुदेव इति बोधवान्। त्वं वासुदेव इति बालकृतं बोधनं वञ्चनम्। वासुदेवोहमिति बोधस्तु राजभावप्रतापाहङ्कारात्। "कत्थनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेधसः। उग्रसेनाद्याः सभ्याः प्रजहसुस्तदा।" इति पौण्ड्रकेण स्वात्मवासुदेवताकथनं दूतमुखेन कत्थनम्। तच्छ्रुत्वोग्रसेनादिसभासदैरुपहासः कृतः। एवमल्पस्य जीवस्याहं ब्रह्मतोपासनं सज्जनसभासु परिहास्यं श्रूयते भागवते। पाणिनिरपि सप्तसु प्रथमा षट्सु द्वितीयेत्यादिसूत्रजालेन प्रथमाविभक्तेः सार्वविभक्त्यर्थकतां वदन् तत्वमसीत्यस्य, त्वं तत्असि प्रविष्टोसीति द्वितीयायां त्वं तेन जातोसीति तृतीयायां त्वं तस्मै दासोसीति चतुर्थ्यां त्वं तस्मान्निर्गतोसीति

पञ्चम्यां त्वं तस्यदासोसीति षष्ठ्यां त्वं तस्मिन्नसीति सप्तम्यां चेति सप्तविभक्तिष्वपि भेदसाधकार्थपरतां स्फुटं सूचयति। एवं पाणिनीयसूत्रमहास्त्रसहायो भेदवादी प्रातीतिकाभेदपरश्रुतिवाक्यलक्षादपि नैव बिभेति। ततस्तत्त्वमसीति श्रुतौ ब्रह्माहमिति पूर्वमेवा-हङ्कारविकृतं स्वनयमवलोक्योद्दालकेन भगवतो निखिल-जगदुत्पत्तिलयपालनादिकर्तृतारूपं माहात्म्यं स्फुटं प्रतिपाद्य "मूढ" स किल भगवानेवं महागुणः त्वं किलासमर्थाल्पशक्तिः तत् त्वमसि किं इत्याक्षेपोक्ति-रेवोच्यत इति तद्दास्यमेव शरणम्।

अस्मिन् भवे भवेन्यस्मिन् भवान्ते च भवाम ते।
दासानुदासाः "श्रीनाथ" त्राता त्वं नः सदा भव॥

वृत्त-ब्राह्मणता

(पूर्वानुवृत्ता)

अतः श्रुतिस्मृतिपुराणानां वृत्तब्राह्मणतैव मुख्य-व्यवस्था। कलहयुगे तु सद्गुरुमुखात् श्रौतमार्गेण वेद-पुराणादीनामध्ययनाद्यभावात् स्वार्थपराणां कपोल-कल्पितेषु केवलशौक्रवर्णविचारेषु समादरः परिदृश्यते। अब्राह्मणकुलात् समुत्पन्नानाम् उच्चतरजातौ गणनीयत्वं सहस्रशो लब्धमपि उदाहरणत्वेन कतिप्रसङ्गानालोच-यामः। तथाहि हरिवंशे एकादशाध्याये —'नाभागादिष्ट-पुत्रौ द्वौ वैश्यौ ब्राह्मणतां गतौ।' श्रीभागवतनवमस्य द्वितीयाध्याये च 'नाभागो दिष्टपुत्रोऽन्यः कर्म्मणा वैश्यतां गतः।' तथैव 'एवं विप्रत्वमगमद् वीतहव्यो नराधिपः। भृगोः प्रसादाद्राजेन्द्र क्षत्रियः क्षत्रियर्षभः। तस्य गृत्-समदः पुत्रो रूपेणेन्द्र इवापरः। स ब्रह्मचारी विप्रर्षिः श्रीमान् गृत्समदोऽभवत्॥' इत्यादि महाभारतीया-नुशासनपर्व्वणि त्रिंशत्तमाध्याये क्षत्रियवीतहव्यवंशे वहवो ब्राह्मणपरम्परा जाताः। भागवते च 'कारुषा-न्मानवादासन् करुषाः क्षत्रजातयः। धार्ष्टाद्धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ॥' ब्रह्मभूयं ब्राह्मणत्वमिति श्रीधरस्वामी। (भाः ९।२)।

मनुतनयान्नरिष्यन्ताद्दशमाधस्तनो देवदत्तः। क्षत्रिय-देवदत्तस्य पुत्रोऽग्निवेशमायनो महर्षिर्ब्राह्मणो भूत्वा आग्निवेशमायनं नाम ब्राह्मणकुलमजनयत्। चन्द्रवंशे होत्रकात् विप्रर्षिर्जह्नुरजायत। भागवत नवमे सप्त-दशाध्याये च 'काश्यः कुशो गृत्समद इति गृत्समदाद-भूत्। शुनकः शौनको यस्य वह्वृचप्रवरो मुनिः। चन्द्रवंशीय ययातिपुत्रस्य पुरोर्वंशे कण्वर्षेर्जन्म। तत् पुत्रान्मेधातिथेः प्रस्कन्नब्राह्मणा उत्पन्नाः। पुनश्च 'गर्गाच्छिनिस्ततो गार्ग्यः क्षत्राद्ब्रह्म ह्यवर्त्तत। दुरित-क्षयो महावीर्य्यात्तस्य त्रय्यारुणिः कविः। पुष्करा-रुणिरित्यत्र ये ब्राह्मणगतिं गताः। बृहत्क्षत्रस्य पुत्रो-ऽभूद्धस्ती यद्धस्तिनापुरम्॥ अजमीढो द्विमीढश्च पुरमीढश्च हस्तिनः। अजमीढस्य वंश्याः स्युः प्रियो मेधादयो द्विजाः॥ नलिन्यामजमीढस्य नीलः शान्तिस्तु तत्सुतः। शान्तेः सुशान्तिस्तत्पुत्रः पुरुजोऽर्कस्ततो-ऽभवत्॥ भर्म्याश्वस्तनयस्तस्य पञ्चासन् मुद्गलादयः। मुद्गलाद्ब्रह्मनिर्वृत्तं गोत्रं मौद्गल्यसंज्ञितम्॥' (भाः ९।२१)

प्रियव्रतसुनोर्नाभेर्ऋषभस्तनयः। तस्य अपत्येषु भरतादयो नव नववर्षाधिपतयः क्षत्रियत्वं तथा कवि-र्हव्यादयो नवयोगीन्द्रा वैष्णवत्वं प्रापुः। शेषा एका-

शीतिर्ब्राह्मणा अभवन्। (भाः ५।४)। गृत्समदस्य शौनकादयः स्वभावेन ब्राह्मणपुत्रा अन्येच क्षत्रियादि शूद्रान्ताः पुत्रा अजनिषत। हरिवंशे एकत्रिंशत्तमाध्याये च बलिराजात् बालेयब्राह्मणानामुद्भवप्रसङ्गो वर्त्तते। तस्य अन्ये पुत्रास्तु क्षत्रिया आसन्। कश्यपपुत्राणामपि स्वभावेन पृथग्जातित्वप्राप्तिरासीत्। क्षत्रियो विश्वामित्रश्च वृत्तेन ब्राह्मणतां प्राप। वेश्यापुत्रो वशिष्ठश्च सिद्धद्विजातिरभवत्। पुनश्च—

यस्य तस्य कुले जातो गुणवानेव तैर्गुणैः।
साक्षाद्ब्रह्ममयो विप्रः पूजनीयः प्रयत्नतः॥

—(पाद्मे सृष्टिखण्डे ४३ अः)

एवं वेदपुराणेतिह्यादिग्रन्थानालोच्यागणनीयप्रमाणानि प्राप्यन्ते वृत्तब्राह्मणता विषये। तत्र दिङ्मात्रं प्रदर्शितम्। पक्षान्तरे ब्राह्मणा अपि स्वभाववशात् निकृष्टतमवर्णेषु अन्तर्भवन्तीति कोटिशः प्रमाणानि अल्पायासेनैव महाभारतपुराणादिभ्यो वालकैरपि संग्रहीतुं शक्यन्ते। शौक्राणां वृत्तसाम्यं विना ब्राह्मणव्यवहारो लौकिक एव, न तु श्रौतस्मार्त्ताभिप्रेतः। अतो दैक्ष्याणां वृत्तानां च ब्राह्मण्यं श्रुतिस्मृत्यादि सिद्धं पूर्व्वाचार्य्यव्यवहारैः प्रमाणितश्च। स्वार्थान्धानां समाजे सत्यमर्य्यादायामनारतं क्षुण्णायामपि दिग्दर्शनार्थमुद्धृतप्रमाणानि दृष्ट्वा यदि सत्यानुसन्धित्सूनां कतिपयानामपि चक्षुः प्रस्फुटितं भवेत् तदास्माकमयं प्रयासः सफलो भवेदिति मन्यामहे। योग्याधिकारे अयोग्यसमाजानां स्वकल्पितयुक्त्यावरणेन बाधा कदापि न फलवती भवति। शास्त्रेषु ब्राह्मणानां विशेषाधिकारप्रसङ्गेष्वेव शौक्रसावित्र्यदैक्षाः ब्राह्मणाः लक्षिताः। शौक्रजन्माभावात् कस्मिंश्चित् शास्त्रे दैक्ष्यसावित्र्यब्राह्मण्यासम्भावना केवलं सङ्कीर्णसामाजिकतां लक्षीकृत्य प्रोक्ता। गभीरगवेषणया सूक्ष्मतरशिक्षाप्रभावेण च संकीर्णत्वे परिहृते वास्तवसनातनार्य्यधर्म्ममहिमरश्मिभिर्जगदुद्भासितं भविता। तदा कूपमण्डूकानां वृथाकोलाहलेन दिगन्तविदारणप्रयासोऽकिञ्चित्करो भविष्यति।

शिक्षादशकमूलम्

[श्रीमद्भक्तिविनोद-ठक्कुर-रचितम्]

आम्नायः प्राह तत्त्वं हरिमिह
परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृति-
कवलितान् तद्विमुक्तांश्च भावात्।
भेदाभेदप्रकाशं सकलमपि
हरेः साधनं शुद्धभक्तिं
साध्यं यत्प्रीतिमेवेत्युपदिशति
हरौ गौरचन्द्रं भजे तम्॥ १॥

अधुना समासेन श्रीगौरचन्द्रोपदिष्टं तत्त्वं वदति आम्नाय प्राह तत्त्वमिति। तं गौरचन्द्रं भजे। यः आम्नायः प्राह तत्त्वमिति वाक्येन आम्नायस्य प्रमाणत्वं एवञ्च तदुदितानि नवविधानि प्रमेयाणि उपदिशति। प्रमेयाणि यथा। प्रथमं हरिरेवैक तत्त्वं द्वितीयं स हरिः सर्वशक्तिविशिष्टः। तृतीयं स हरिः निखिल रस-समुद्रः। चतुर्थं जीवास्तु हरेर्विभिन्नांशकाः। पञ्चमं जीवानां केचन प्रकृतिकवलिताः।

षष्ठं जीवानां केचन प्रकृतिविमुक्ताः। सप्तमं चराचर विश्वन्तु हरेरचिन्त्य-भेदाभेदप्रकाशमात्रं। अष्टमं शुद्ध-भक्तिरेव वद्धजीवस्य प्रयोजनसाधनम्। नवमञ्च भगवत् प्रीतिरेव प्रयोजनरूपं साध्यतत्त्वम्। श्लोकेऽस्मिन् श्रीकृष्णचैतन्योपदिष्टं सम्बन्धाभिधेयप्रयोजनात्मकं तत्त्वं सूचितम् ॥ १ ॥

स्वतः सिद्धो वेदो हरिदयितवेधः प्रभृतितः
प्रमाणं सत्प्राप्तं प्रमितिविषयान् तान्नवविधान्।
तथा प्रत्यक्षादिप्रमितिसहितं साधयति नः
न युक्तिस्तर्काख्या प्रविशति तथा शक्तिरहिता ॥२॥

अथ तदप्राकृतदशमूलं तत्त्वं विशिनष्टि दशश्लोकैः। स्वतःसिद्ध इति। अस्य महतो भूतस्य निश्वसितमेतत् ऋगित्यादि वचनेन वेद एव स्वतःसिद्धप्रमाणम्। तत्र ब्रह्मा देवानां प्रथमः सम्बभूवेत्यादि मुण्डकवाक्यानुसारेण भगवत् प्रियानुचर ब्रह्मप्रभृतितः यानि वेदवाक्यानि शिष्टसम्प्रदाये प्राप्तानि तान्येव वेदपदवाच्यानि, नान्यानि कल्पितवचनानि। तानि स्वतःसिद्ध वेदवचनानि प्रत्यक्षादिप्रमाणसहकारेण नः अस्माकं सम्बन्धे तानि नवविधानि प्रमेयाणि साधयन्ति। तथाच श्रीजीवविरचिततत्त्वसन्दर्भः। तत्र पुरुषस्य भ्रमादिदोषचतुष्टयदुष्टत्वात् सुतरामचिन्त्यालौकिकवस्तुस्पर्शायोग्यत्वाच तत्प्रत्यक्षादान्यपि सदोषाणि ततस्तानि न प्रमाणानीत्यनादिसिद्धपुरुष परम्परासु सर्वलौकिकालौकिकज्ञाननिदानत्वादप्राकृत-वचनलक्षणो वेद एवास्माकं सर्वातीत सर्वाश्रय सर्वाचिन्त्याश्चर्य स्वभावं वस्तुविविदिषतां प्रमाणम्। तच्चानुमतं तर्काप्रतिष्ठानादित्यादौ। अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेदित्यादौ। शास्त्रयोनित्वादित्यादौ। श्रुतेश्च शब्दमूलत्वादित्यादौ। ऋग्वेदं भगवोध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासं पुराणं पञ्चमं वेदानां वेदमित्यादि। तदेवमितिहासपुराणयोर्वेदत्वं सिद्धम्। ब्रह्मसूत्रभाष्यरूपस्य सर्ववेदान्तसारभूतस्य मूढजनानादृतस्य श्रीमद्भागवतस्य तु सर्वपुराणश्रेष्ठत्वं प्रतिपादितं तत्रैव॥ अतः श्रीकृष्णचैतन्यशिक्षया स्वतःसिद्धवेदवाक्यानि तदर्थनिर्णायकपुराणेतिहास-वचनानि तथा वेदानुगतप्रत्यक्षादिप्राप्तज्ञानमपि परमार्थ-निर्णये प्रमाणमिति स्पष्टीकृतम्। वेदविरुद्धतर्कस्तु अचिन्त्यविषये न योग्यः। अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेत्। प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम्। स्वल्पापि रुचिरेव स्यात् भक्तितत्त्वाव-बोधिका। युक्तिस्तु केवला नैव यदस्या अप्रतिष्ठता। यत्नेनापादितोऽप्यर्थः कुशलैरनुमातृभिः। अभियुक्त-तरैरन्यैरन्यथैवोपपाद्यत इत्यादि शास्त्रवचनात् ॥ २ ॥

हरिस्त्वेकं तत्त्वं विधिशिवसुरेशप्रणमितः
यदेवेदं ब्रह्मोपनिषदुदितं तत्तनुमहः।
परात्मा तस्यांशो जगदनुगतो विश्वजनकः
स वै राधाकान्तो नवजलदकान्तिश्चिदुदयः ॥ ३ ॥

स्वतःसिद्धो वेद इति श्लोकेन प्रमाणरूपं प्रथम-तत्त्वं प्रदर्शयन् नवविधानि प्रमेयाणि विशदयति नव-श्लोकैः हरिस्त्वेकमिति। तत्र हरिमिह परमं तत्त्व-मादौ दर्शयति। विधि-शिव-सुरेश-प्रणमितो हरिरेव एकं तत्त्वम्। स तु नवजलदकान्तिश्चिदुदयः राधा-कान्तः श्रीकृष्णचन्द्र एव। उपनिषदुदितं यद्ब्रह्म इदमेव तस्य राधाकान्तस्य तनुमहः अङ्गकान्तिः। तस्य भासा सर्वमिदं विभाति इति वचनेन, सर्वं खल्विदं ब्रह्म इत्यादि वचनेन च तस्य भगवतो भाषा इदं सर्वं ब्रह्मलक्षणं वस्तु विभातीति सिद्धं भवति। यस्तु जगदनुगत विश्वजनकः परमात्मा सोऽप्यस्य कृष्णस्य अंश एव। कृष्णस्तु भगवान् स्वयमिति सिद्धम्। भगशब्दार्थस्तु ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गनेति। अतएव श्रुतौ च। पूर्णमदः पूर्णमिदं पूर्णात्

पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ श्रीकृष्णस्वरूपं तु सर्वाद्भुतचमत्कारलीलाकल्लोल-वारिधिः। अतुल्यमधुरप्रेमारिडतप्रियमण्डलः। त्रिजगन्मानसाकर्षी मुरलीकलकूजितः। असमानोर्द्ध रूप श्रीविस्मापित चराचर इत्यादि सिद्धान्त-वाक्येन अप्राकृतस्वरूपस्य भगवतः सर्वोर्द्ध सीमा परिचयः। तथाच भगवत् सन्दर्भे। खलु स्वरूपभूत-भेदविशेषमननुसन्धायायत्तस्वरूपमात्रं तदानीं अवशिष्टं भवति तदेव ब्रह्माख्यम्। तच्च विशेष्यमात्रम्। स्वरूपशक्तिविशिष्टेन वैकुण्ठस्थेन श्रीभगवता पृथगिव तत्रानुभूयते। तदेव निर्विशेषत्वेन स्पर्शरूपादिरहित-स्यापि तस्य भगवत्प्रभारूपमुत्प्रेक्ष्य तदभिन्नत्वेन ब्रह्मत्वं व्यपदिष्टम्। ततः स्पर्शरूपादिमाधुरीधारितया सविशेषस्य साक्षात् भगवदङ्ग ज्योतिषः सुतरामेव तत् सिध्यति। तथाच परमात्मसन्दर्भे। यद्यपि परमात्मत्वं वैकुण्ठेऽपि प्रभोरपि। तदपि च भगवत्ताङ्गं तत्स्यादित्थं जगद्गतं वाच्यम्। सर्वान्तर्यामिपुरुष एव ब्रह्मेति परमात्मेत्यादौ परमात्मत्वेन निर्दिष्टः। अस्य परमात्मनो मायोपाधितया पुरुषत्वं तूपचरितमेव। श्रुतयोप्येनं शुद्धत्वेनैव वर्णयन्ति। एको देवः सर्व-भूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेताः केवलो निर्गुणश्च। अथास्याविर्भावे योग्यता प्राग्वत् भक्तिरेव ज्ञेया (ज्ञान-मिश्राभक्तिः) आविर्भावस्तु त्रिधा। विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यान्यथो विदुः। प्रथमं महतः स्रष्टृ द्वितीयं त्वंडसंस्थितम्। तृतीयं सर्वभूतस्थं तानि ज्ञात्वा विमुच्यते। तत्र प्रथमो यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति स ऐक्षतेत्याद्युक्तः। अयमेव सङ्कर्षण इति महाविष्णुरिति च। अथ द्वितीयः पुरुषस्तत् सृष्टास्तदेवानुप्राविशदित्याद्युक्तः समष्टि जीवान्तर्यामी तेषां ब्रह्माण्डात्मकानां बहुभेदाद्बहुभेदः। तृतीयोऽपि पुरुषो "द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते"। एकस्तयोः खादति पिप्पलान्नमन्यो निरश्नन्नभिचाकशीतीत्याद्युक्तोव्यष्ट्यन्तर्यामी तेषां भेदाद्बहुभेदा इति॥ कोऽसौ हरिरिति प्रश्नोत्तरे श्रुतिश्च। स ब्रह्मणा सृजति। स रुद्रेण विलापयति सोऽनुत्पत्तिरलय एक एव हरिः परः परमानन्द इति। एकं सन्तं बहुधा दृश्यमानमिति च। श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्ये इति छान्दोग्यवचनेन श्रीराधा-वल्लभस्य मुक्तोपास्यत्वमपि श्रूयते इति। अयमत्र निष्कर्षः। अद्वयज्ञानात्मकं तत्त्वं विविदिषतां ज्ञान-योगेन अतन्निरसनप्रक्रियया निर्विशेषब्रह्म एव प्रथमा प्रतीतिः। सूक्ष्मस्थूलानुसन्धानरूपाष्टाङ्गयोगेन समाधिसाधनप्रक्रियया अवतारनिदानात्मक परमात्मा एव द्वितीया प्रतीतिः। विशुद्धभक्तियोगेन तद्भक्तत्वनुग्रह-साधन प्रक्रियया भगवान् एव तृतीया प्रतीतिः। स भगवान् सान्द्रसच्चिदानन्दैकरूपः स्वरूपभूताचिन्त्य-विचित्रानन्तशक्तियुक्तः। धर्म्मत्व एव धर्म्मित्वं निर्भेद एव नानाभेदवत्त्वम्। निर्विशेष एव सविशेषत्वं परमैश्वर्य एव परममाधुर्यवत्वं अरूपित्व एव सरूपित्वं अप्राकृतत्व एव प्रपञ्चविजयित्वं व्यापकत्व एव मध्यमत्वं सत्यमेवेत्यादि परस्परविरुद्धानन्तगुण-निधिः। स्थूलसूक्ष्म विलक्षणस्वप्रकाशाखण्डस्वस्व-रूपभूतब्रह्मपरमात्माश्रयात्मकरूपनित्यश्रीविग्रहविशिष्टः। स्वानुरूपस्वरूपशक्त्याविर्भावलक्षणश्रीसुशोभितवामांशः। स्वरूपशक्तिविलासलक्षणाद्भुतगुणलीलादिमयः परम-पुरुषः। मायिकब्रह्माण्डातीतविशुद्धचिन्मयनिजधाम-सुविराजमानोऽपि लीलयास्वरूपशक्तिबलेन वैकुण्ठहेय-प्रतिच्छविरूपप्रापञ्चिकजगति स्वेन धाम्ना स्वपरि-करेण भक्तानुग्रहतत्परः सन्नाविर्भवति क्रीडति च। कृष्णस्तु भगवान् स्वयं, कृष्णे परमपुरुष इत्यादिना कृष्णधाम, 'कृष्णरूप, कृष्णपरिकर, कृष्णलीलादि सर्वं

अचिन्त्य चिन्मयव्यापारविशेषः। चित्कणत्वात् तदीय जीवोऽपि तद् द्रष्टुं तल्लीला प्रवेष्टुं शक्तो भवति तदनुग्रहात्। कृष्णतत्त्वानभिज्ञास्तु प्राकृतबुद्ध्या तदनादृत्य जड़व्यतिरेकबुद्धिसञ्जातब्रह्मतत्त्वं, जड़प्रविष्टांशरूपपरमात्मतत्त्वं जड़शक्तितत्त्वादिकञ्च बहुमानयन् तत्तन्मतवादादिषु परिभ्रमन्ति 'यावत् पूर्वसुकृतबलेन आधुनिक सत्सङ्गबलेन च विशुद्धकृष्णभजनाधिकारं न लभन्ते ॥ ३ ॥

पराख्यायाः शक्तेरपृथगपि स स्वे महिमनि
स्थितो जीवाख्यांस्वामचिदभिहितां तां त्रिपदिकाम्।
स्वतन्त्रेच्छः शक्तिं सकलविषये प्रेरयति यो
विकाराद्यैः शून्यः परमपुरुषोऽसौ विजयते ॥ ४ ॥

श्रीहरेः सर्वशक्तित्वं दर्शयति पराख्याया इति। स भगवान् कृष्णचन्द्रः। स्वस्य पराख्यशक्तेरपृथगपि। शक्तिशक्तिमतोरभेद इति न्यायात् शक्तितो न पृथक्। स्वीय अभेद अखण्डमहिमनि स्थितोपि। तामेकां चिदचित् जीवक्रियाभेदेन त्रिपदिकां शक्तिं तत्तद्विषये स्वतन्त्रेच्छतया प्रेरणपरः स्वयं स्वेच्छामयः परमपुरुषः तत्तच्छक्तिविकारास्पृष्टः सन् विजयते। शक्तिशक्तिमतोर्मध्ये कस्य प्राधान्यमिति संशयोऽत्र विद्यते जड़धियाम्। जड़बुद्धयस्तु शक्तेः प्राधान्यं स्थापयन्ति शक्तिं विना शक्तिमत् वस्तुनः प्रतीतिर्नास्तीति वादमात्रोद्भावनया। शक्तिस्तु धर्म्मविशेषः। शक्तिमत्तत्त्वस्येच्छां विना शक्तिक्रिया न सिध्यति। स ऐक्षत स इमान् असृजत इति श्रुतेः। मयाध्यक्षेण प्रकृतिः सूयते सचराचरमिति स्मृतेश्च। लोकेऽपि वस्तुशक्तिः सर्वत्रैव वर्त्तते। अविचालिता सा तु जड़वत् क्रियाहीना। चलक्रियायां मूलतश्चैतन्यवस्तु एव कारणम्। शक्तेरिच्छाशक्तिरस्तीतिवचनं निरर्थक वागाड़म्बरमात्रम्। इच्छा तु शक्तिवत् शक्तिमच्चैतन्यवस्तुनो धर्म्मान्तरमिति ज्ञेयम्। अतश्चैतन्यात्मक कृष्णस्तु स्वतन्त्रेच्छइति वाक्यप्रयोगः सार्थकः। श्रुतौ पराशक्तिर्वर्ण्यते। न तस्य कार्य्यं करणञ्च विद्यते न तत् समश्चाभ्यधिकश्च दृश्यते। परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकीज्ञानबलक्रियाचेति। तत्रैव चित्पदिका वर्ण्यते। ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढ़ाम्। यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येक इति। तत्रच जीवपदिका वर्ण्यते। अजामेकां लोहितकृष्णशुक्लां वह्वीः प्रजाः सृजमानां स्वरूपाम्। अजो ह्येको जुषमाणोनुशेते जहात्येनां भुक्तभोगामजोन्य इति। तत्र चाचित्पदिका वर्ण्यते। छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति। यस्मान् मायी सृजते विश्वमेतच्च तस्मिंश्चान्यो माययासन्निरुद्ध इति। भगवत्सन्दर्भे। शक्तिश्च सा त्रिधा। अन्तरङ्गा तटस्था वहिरङ्गा च। तत्रान्तरङ्गया स्वरूपशक्त्याख्यया पूर्णेनैव स्वरूपेण वैकुण्ठादिस्वरूपवैभवरूपेण। वहिरङ्गया मायाख्यया प्रतिच्छविगतवर्णशावल्यस्थानीय तदाय वहिरङ्गवैभवजड़ात्मप्रधानरूपेण च। इति एकमात्रतत्त्वस्य चतुर्धात्वम्। तदेवं सर्वाभिर्मिलित्वा चिदचिच्छक्तिर्भगवान्। स च भगवान् विकाराद्यैः शून्यः परमपुरुष एव, यथा भागवते। यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्तय आनुपूर्व्या। तद्ब्रह्मविश्वभवमेकमनन्तमाद्यमानन्दमात्रम विकारमहं प्रपद्ये इति ॥ ४ ॥

(क्रमशः)



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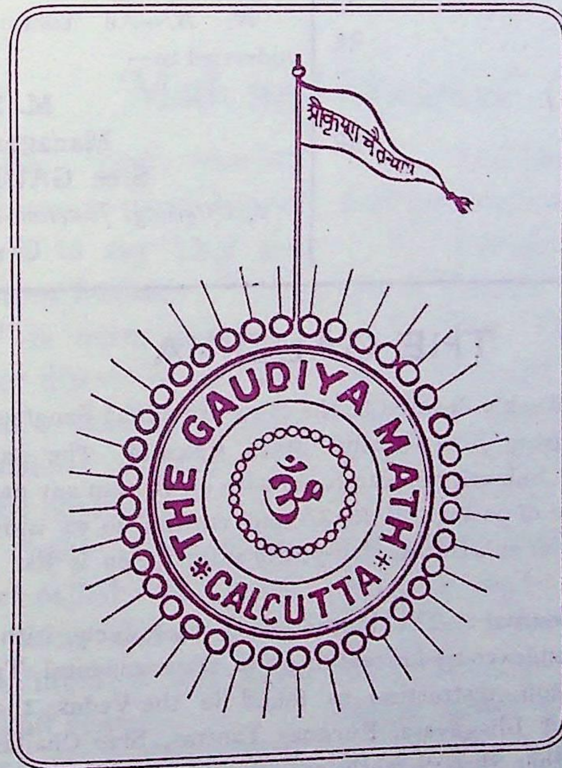
श्रीसज्जनतोषणी

OR

THE HARMONIST

September 1927

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

SRI SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE SAJJANA-TOSHANI OR THE HARMONIST

VOL. XXV. SEPTEMBER 1927, 441 Chaitanya-Era. NO. 4.

'Math and Mansion'

1. 'Man', 'animal', 'bird', 'insect', 'fly', 'tree', 'hill' etc. are so many names for the 'body', that is to say they acquaint us with different bodies.

2. This 'body' is born, grows for a time and thereafter dissolves into the five elements. It is a material object and is not self-conscious. This is the nature of all material objects.

3. Inside this 'body' there is another material object called the 'mind' which suffers the pains and pleasures of the 'body'. This 'mind' is also subject to destruction and change.

4. He who takes or bears this 'body' and 'mind' is *jiva* (in the state of bondage). The *jiva* is self-conscious and devoid of birth and death. The *jiva* takes different 'bodies' and 'minds' as the result of selfish enjoyment (कर्म्म).

5. The *jiva* cannot suffer the pains and pleasures of the material body.

6. This *jiva* is the eternal worshipper of Vishnu. All *jivas* are *Vaishnavas*.

7. The *Vaishnava* cannot be properly included within any class or condition of people judged by the criteria of 'body' and 'mind'.

8. If the *jiva*, living inside the body made of the five elements or in a mansion made of brick etc., is eager to enjoy other bodies, he is called a self-centred or pseudo-householder ('गृहव्रत' वा 'गृहमेधी').

9. But when the *jiva* inhabiting this mansion knows that he himself is not the house, and also views other mansions as mansion and not as indweller, and does not seek to enjoy the fruits of his labour, or, in other words,

is devoid of the desire for selfish enjoyment, then he is called a house-dweller ('गृहस्थ').

10. Kindness to *jiva* (जीवे दया) is remedying of this unfortunate condition of those *jivas* who, belonging to the class of pseudo-householders, suppose themselves to be mansions and not the dwellers there-in.

11. When the house-dweller *jiva* becomes desirious of being kind to other *jivas* and wants to make his own life worth-living by doing good to others, he thereupon becomes a 'Math-dweller' (dweller in monastery).

12. The 'Math-dweller' is ever kind to *jivas* ; he has no other duty except being kind to *jivas*.

13. By being kind to *jivas* one is kind to one's own self and pleases Krishna. Doing everything for the sake of Krishna is devotion or service of God.

14. The 'Math-dweller' does nothing for his own selfish enjoyment or for increasing the selfish enjoyment of the seekers of worldly pleasures. Rather he collects all the various objects that are intended for such selfish enjoyment and employs them in the service of Krishna and His devotees.

15. The 'Math-dweller' giving up for good all evil association lives in good companionship and abstains from dissipating games, intoxicants, sensuous association with females, slaughter of animals and earning of money for his own selfish enjoyment.

16. The 'Math-dweller' preaches the afore-said principles by practising them himself.

17. The 'Math-dweller' without being himself attacked by bees or serpents, with dexterity gathering honey and hood-jewels (which others either use for their own selfish enjoyment or are attacked before they can gather them for such enjoyment), employs them in the service of Krishna.

18. The 'Math-dweller' does not himself deceive others and helps innocent and foolish people by exposing cheats.

A Letter.

My affection-incarnate,

I have this morning come to Sri Gaudiya Math from Puri with P—. Immediately on arrival at the Station I heard that by the will of God T— has gone away from us. You knew T— as your son ; he is a servant of Krishna. He came into the household of a Vaishnaba, you served him in the office of the parents of a Vaishnaba, he has gone away after accepting that amount of service of which he was in need. T— indeed got his body from you but he is a soul—a Vaishnaba. His eternal duty is service of God. A Vaishnaba comes into this world on the pretext of individual need and remains in material space for the allotted period of such mission and thereafter proceeds where-so-ever Baladeva sends him according to his fitness. You know Maha Lakshmi (Sat-Energy *i.e.* सन्धिनीशक्ति) dwells in the heart of Baladeva and

Krishna with His Ecstatic Energy (ह्लादिनी शक्ति) dwells in Maha Lakshmi ;—therefore, T—has gone away in order to serve the object of his worship. As he happens to be a soul—a Vaishnaba, emanating from Lord Nityananda, the Incarnation of the Power of Being (सन्धिनी) if you learn to look upon Nityananda as son, you will no longer experience any want. Nityananda Himself has been present as the *Knower of the heart* (अन्तर्यामी), of T—, you have served Him,—Continue to Serve Him still. The mass of matter of which the body of your son was composed in elemental space, has dissolved into five elements. But the Soul of T— remains employed in the constant service of God and His Energy. Your son, as an object of selfish enjoyment, has been dissociated from the company of his father, as a similar object of selfish enjoyment. He is an object of enjoyment of God ; and, therefore, his duty as a Vaishnaba is to remain the object of God's enjoyment, that is God's servant. God knows that you are not enthralled in the bondage of *maya* (Illusory Energy). He will not, therefore, overwhelm you in your misery, aiding you with the power of His infinite mercy. Please recall to memory the Story of Sribas and his son.* Peruse '*Shokashatan*' of Thakur Bhaktivinode and Sri Chaitanya Bhagabat of Thakur Brindabandas. At the time when Mahaprabhu accepted *Sannyas*, He said to His aged mother, His wife Vishnupriyadevi and to the inhabitants of Navadwip,—"I am only a being, variously connected with you. After My departure, establish, in My place, all these relationships with Krishna and afford me the opportunity of freely serving Krishna." In the absence of T—you also will have more time for serving God-head. What God does is for our good. What more can I say to console you ?

With Eternal blessings,

Sree Siddhanta Saraswati

Unalloyed devotion.

UNALLOYED devotion (शुद्धभक्ति) is thus indicated in Bhakti Rasamrita Sindhu—*

"She (unalloyed devotion) is the destroyer of misery, giver of good, inspirer of contempt for *moksha* (emancipation from worldly bondage), extremely difficult to obtain, the essence of the most highly concentrated bliss and capable of attracting Sree Krishna."

'Misery' is three-fold *viz.*—'sin', 'seed of sin' and 'nescience'. The man in whose heart unalloyed devotion makes her appearance is naturally freed from sinful activities. Sinful impulses—'the seed of sin'—also find no place in the

*"क्लेशघ्नी शुभदा मोक्षलघुताकृत् सुदुर्लभा ।
सान्द्रानन्दविशेषात्मा श्रीकृष्णाकर्षणी च सा ॥"
—(पूः १लः १२)

The story runs thus in the Chaitanya Bhagabat Vol. II. 25. 57-65

* The Lord spake to the dead child "why dost thou go away leaving the house of Sribas?" The dead child answered "Lord! In this body for as many days and in the measure ordained, I have tasted all things, the period of allotment has run out and I cannot stay any longer. I am now going to another sphere. The ordained connection with this body is ended and so I cannot stay. Lord, have mercy on me that I may not forget Thee. No one is the father of anybody, nor anybody's son. Everyone enjoys the fruits of his own actions. As long as I was destined to be in Sribas's house, I remained here and now I go elsewhere. I make obeisance to Thy Holy Feet with all Thy associates. May Thou forgive my offence. I am departing now."

heart that is sanctified by devotion. Mistake regarding the true nature of *jiva* is 'nescience'. With the appearance of unalloyed devotion the consciousness that 'I am the eternal servant of Krishna' is spontaneously aroused, and, therefore, nescience, in the form of mistake regarding one's real nature, ceases to exist. As soon as the light of unalloyed devotion enters the heart, 'sin', the 'seed of sin' and 'nescience' are instantly destroyed. 'Misery' vanishes on the appearance of devotion. She is, therefore, 'the destroyer of misery.'

Unalloyed devotion is the 'giver of good.' The love of all the world, all good qualities, all happiness etc. are denoted by the word 'good'. One in whose breast unalloyed devotion manifests herself is thereby endowed with the four good qualities of humility, kindness, absence of pride and readiness to honour everybody; and, therefore, everyone in the world loves him. All good qualities that are inherent in the *jiva* spontaneously manifest themselves in the devotee. As in the sloka—*

"In him, who possesses selfless devotion to Hari, dwell all the gods with all their good qualities. But where is the possibility of those great qualities in one who is not a devotee of Hari; in as much as he runs after phenomena driven by mental predilections?" Devotion can confer all kinds of happiness—at her will, can give everything—worldly pleasures, the pleasure of undifferentiated union with Brahman, all success, enjoyment, salvation etc. But as the devotee does not want to have any of these he obtains eternal supreme bliss from her.

Devotion inspires contempt for '*moksha*'. No sooner does the love of God-head, ever so slightly, makes her appearance in the heart, piety, wealth, passion and salvation lose all value.

Unalloyed devotion is extremely difficult to obtain. This point is not easy to grasp. Despite thousand and one varieties of endeavour unalloyed devotion ever remains most difficult to attain due to the fact that cleverness in serving God-head happens to be so rare. The Goddess of devotion satisfies and deludes most of her votaries with the gift of salvation; she does not give unalloyed devotion unless she detects special fitness in the recipient of her favour; for these reasons unalloyed devotion has ever been such a very rare attainment. Sree Rupa Goswami Prabhu observes in his Bhakti Rasamrita Sindhu—*

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*"यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो वहिः ॥"
—(भाः ५।१८।१२)

*"ज्ञानतः सुलभा मुक्तिर्भुक्तिर्यज्ञादिपुण्यतः ।
सेयं साधनसाहस्रैर्हरिभक्तिः सुदुर्लभा ॥"

That is to say—'by efforts after knowledge salvation in the shape of knowledge of the undifferentiated Brahman can certainly be obtained ; heavenly enjoyment is easily gained by pious deeds such as *jajna* etc ; but so long as the knack in the practice of devotional communion is lacking, despite thousand manner of efforts unalloyed devotion for Hari is not obtained'.

Unalloyed devotion is the essence of the most highly concentrated bliss. It is transcendental bliss, the boundless ocean of happiness. The happiness that exists in the material world, or the bliss due to the realisation of the undifferentiated Brahman that is found in the sphere of negative thoughts, multiplied a billion-fold, does not attain even the scale of comparison with a solitary drop of the ocean of the bliss of unalloyed devotion. Material pleasure is trivial, immaterial pleasure is dry ; both are different from spiritual bliss which belongs to quite another category and possesses far different characteristics. Things that are categorically different from one another cannot be compared one with the other. For this reason those that have realised the bliss of devotion are in a position to enjoy substantial happiness so intense that to them the bliss flowing from the realisation of the abstract Brahman appears to be as contemptible as the tiny pool indented by cattle-hoof. He only knows who has actually realised this bliss : it is inexpressible.

Unalloyed devotion is capable of attracting Krishna. Sree Krishna waited upon by all His beloved, subdued by love, is drawn close to one in whose heart devotion makes her appearance ;—and He cannot be won by any other method.

Unalloyed devotion is thus defined by Sree Rupa Goswami in his Bhakti Rasamrita Sindhu—*

"Unalloyed devotion is the cultivation of friendly feeling towards Krishna by means of all the senses to the exclusion of all selfish desires and unhampered by intellectual striving after he undifferentiated Brahman or by self-enjoyment etc." In other words un-adulterated devotion is that culture of friendly relation with Krishna by means of all the senses, which is free from every desire other than that of devotional improvement and which further involves exclusive attachment to Krishna and the abandonment of all worship of the gods as separate divinities. Such friendly feeling implies spontaneous liking for Krishna. The pursuit of the abstract Brahman or the Over-soul is possible only by the methods of inductive reasoning and concentration (योगः) ; and is, therefore, not devotion (भक्ति). Knowledge (ज्ञान) in this connection means the knowledge of Sankhya and the quest

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*"अन्याभिलाषिताशून्यं ज्ञानकर्म्माद्यनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥"
—(भः रः सिः पूः विः ११६)

of the undifferentiated Brahman. The true knowledge regarding spirit (जीव), matter and God-head and of their inter-relation, is absolutely neccessary for the realisation of the self. Such knowledge is a part and parcel of the practice of unmixed devotion. By the word 'karma' is meant the selfish, fruitive and penitential works that are daily performed by the smartas. The services of Krishna, although they have an external semblance to such activities, are quite distinct from 'karma' for the reason that they possess the characteristic of selfless, unflinching devotion to Krishna ; and are, therefore, known by the name of 'bhakti' or 'devotion'. The renunciation (वैराग्य) or knowledge (ज्ञान) that precedes the appearance of devotion is also a variety of selfish enjoyment(कर्म्म). Therefore, the causeless, incessant, and exclusive service of the soul (जीव) to Sree Krishna alone indicates unalloyed devotion.

But it may still be asked 'How are we to ascertain that our devotion to Godhead is unalloyed ? The following sloka of Sreemad Bhagabat supplies three criteria of un-alloyed devotion by means of which we are enabled to distinguish in our own case as well as in that of others, genuine from pseudo-devotion.

"Just as in the case of one sitting at meal the taking of every morsel of food is attended with simultaneous satisfaction, nutrition and appeasement of hunger, so in the case of a devotee betaking himself to the holy feet of a true Preceptor (सद्‌गुरु), unalloyed devotion, realisation of the transcendental Truth and renunciation of everything else than Krishna—all these three—simultaneously manifest themselves."* This applies only to the case of one who has already realised true devotion. It may also be noticed in this connection that of the six indications of un-alloyed devotion, mentioned in the sloka quoted at the beginning, only the first four appear in the incipient stage of devotion ; the last two manifest themselves in the realised state alone.

'Vishnu' and 'Vaishnava'.

THE words 'Vishnu' and 'Vaishnava' have been manifested in this world from eternity. They were in use during the pre-historic period. In the vedic age the use of the words 'Vishnu' was very frequent. The glories of 'Vishnu' have been sung by the Vedanta as well as by the Upanishads in many places.

The Rig-Veda is considered to be the oldest of the four vedas. It is the oldest

*"भक्तिः परेशानुभवो विरक्ति
रन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्यु-
स्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥"
—(भाः ११।२।४२)

book of the world. Long before the compilation of the Rik-Samhita, the Divine mantras were manifested in the hearts of the Rishis, having been handed down by a regular succession of preceptors. We find the following mantra in the first *mandala* of the Rigveda*

The above mantra also occurs in the Atharva-veda VII. 2-5. ; and recurs in the Sam-veda-Samhita.

In the above Rik-mantra, the verb 'निदधे' has the 'लिट्' form. According to the Sutra of Panini 'परोक्षे लिट्' (३।२।११५) the 'लिट्' form of a verb is used to denote action that is not actually perceived by the speaker and hence the alternative word for 'लिट्' is 'परोक्ष'. As for instance, in the sentence 'रामो वनं जगाम' the speaker is directed to use the 'लिट्' form of the verb if he wants to express the fact of Ram's sojourn into the forest long after its actual occurrence. Therefore, in as much as the oldest Rik-mantra, in order to express the fact of the 'Tribikrama Incarnation of Vishnu, uses the 'लिट्' form of the verb, it is definitely proved that Vishnu is not a mere god of the vedic age ;—but that, on the contrary, He had no beginning. He is the Ever-Existent, Eternal, Unchangeable Reality or Godhead Himself. Vishnu is eternal (सनातन). The worshippers of Vishnu are also eternal. This is so because we find in this very first *mandala*, in the next Rik-mantra, the clear statement to that effect viz—*

In this mantra the realm of Vishnu has been described as the highest ; by the expression 'दिवीव चक्षुराततम्' His self revealing character is affirmed ; by the plural form of the word 'सूरयः' the eternal existence and plurality of the worshippers of Vishnu are established ; by the expression 'सदा पश्यन्ति' the constant nature of His worship by many worshippers is asserted.

A class of writers confounded by the Illusory Energy of Vishnu, relying on worldly learning, have vainly attempted to prove that 'Vishnu', in the Vedas, is only an alternative name of 'Suryya'. Durgacharyya and other saura commentators of the *nirukta* have thus failed in their disingenuous attempts to establish their particular, narrow, sectarian views. Sayanacharyya, in his commentary of the Rig-veda, explains the threefold-stride of Vishnu by means of the story of the Bamana Incarnation. The commentator Mahidhar in his explanation of the same passage has noted as follows—"विष्णुस्त्रिविक्रमावतारं कृत्वा इदं विश्वं विचक्रमे विभज्य क्रमतेस्म। तदेवाह त्रेधा पदं निदधे भूमावेकं पदमन्तरीक्षे द्वितीयं दिवि तृतीयमिति क्रमादग्नि-वायु-सूर्यरूपेणेत्यर्थः (वाजसनेय संहिता ५।१५ भाष्य)", that is to say 'Vishnu

---

*"इदं विष्णुर्विचक्रमे त्रेधा निदधेपदम्।
समूढ़मस्य पांसरे॥"—(१म-२२सू-१७ऋ)

*"तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम्॥"—(१म-२२सू-२०ऋ)

by the manifestation of His threefold-power-Incarnation encompassed the whole universe with His three strides. One stride appeared on the earth, the second in the sky and the third in the realm of light—as fire, air, and '*Suryya*' respectively."

Notwithstanding the fact of 'Vishnu' being the appellation of one of the twelve Adityas, the *nirukta* has clearly proved that 'Vishnu' and 'Suryya' are not the same god and that the Supreme Lord Vishnu is never an alternative name of 'Suryya'. As a matter of fact in the Rig-veda itself 'Vishnu' and 'Suryya' have been described as separate gods. (Vide Rik—I. 90-9)*

"May Mitra, Baruna, Suryya, Indra, Brihaspati and Urukrama Vishnu grant our well-being". It is clearly proved by the mantra just quoted that 'Suryya' and Urukrama Vishnu' are two different gods. Had it been otherwise they would not have been mentioned separately. It will be superfluous to multiply such instances.

The vedic gods are divided into three classes according to their place of residence viz residents of the realm of light, of the sky and of the earth. Among the gods of the realm of light are—Dyu, Baruna, Mitra, Suryya, Pushan, Vishnu, Vivashwata, Aditya, Ushas, Asvin etc. Here also, just as Asvin is not Suryya, for the same reason 'Vishnu' cannot be 'Suryya'.

We find the story of the strides of the threefold-power-Incarnation of Vishnu also in the Mahabharata—*

The events of the pre-historic age are recorded in our shastras such as the *Mahabharata* etc. Only meagure references to the events of that remote age, of which the history is contained in the *Itihasas* and the Puranas such as the Mahabharata, the Srimad Bhagabatam etc, are to be found in the Vedic-Samhitas etc. The subject treated in the Mahabharata and in the Puranas such as Srimad Bhagabat etc, is the history of events that occurred long before the period of the compilation of the Riksamhita ; and it is for this reason that the Puranas and Itihasas, although written in the period subsequent to that in which the *Samhita-portions* of the *Vedas* were compiled, are full of accounts of events that occurred in the *pre-vedic* period.

There is also another class of records from which we learn definitely that 'Vishnu', in the Vedas, is not merely another name of 'Suryya'. The *Rishis* have thus described the mode of contemplation of Vishnu—†

*"शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं नो इन्द्रो वृहस्पतिः शं नो विष्णुरुरुक्रमः ॥"

*"क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः"
—(शान्तिपर्व १३।१७१)

†"ध्येयः सदा सवितृमण्डलमध्यवर्त्ती
नारायणः सरसिजासनसन्निविष्टः ।
केयूरवान् कनककुण्डलवान् किरिटी
हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥"

"Within the orb of 'Suryya', seated on the lotus, decorated with keyura and golden kundala, crowned, adorned with necklace, holding the conch and disc, may we always contemplate Narayana of golden complexion."

In the Geeta, Vedavyasa, the great Codifier of the Vedas, has informed us in words spoken by the Supreme Lord—

"The effulgence of the moon, the fire and the sun that lights up this vast world is a part of my Halo."

Just as there is a group of writers who have attempted to prove that the Vedic Vishnu is identical with 'Suryya' so also there happens to be another class of people, similarly deluded by the Illusory Energy of Vishnu, who hold the opinion that in the Rigveda it is 'Indra' who bears the name of 'Vishnu'. But in the Veda itself it is definitely mentioned that 'Vishnu' is different from 'Indra' and 'Suryya' (*vide* Rigveda I 155. Riks 1,2,3,4,5,6 etc.). In these Riks Indra and Vishnu have been mentioned as separate gods, and Vishnu has been distinguished from the other gods by such special epithets as 'इनस्य' (१।१५५।४) 'the Lord of all' (*vide* Sayana's commentary), 'त्रातुः' (१।१५५।४) 'Protector' (*Ibid*), 'अवृकस्य' (*Ibid.*) 'without a foe', नित्यतरुणः 'Ever young', 'उरुगाय' etc. Speaking of Indra the Rig-veda says (*vide* I, 155-3)—'Indra gives animals their procreative power (*vide* S's commentary on the same mantra). Also the use of the compound word 'इन्द्राविष्णु' occurs in numerous passages of the Rig-veda. Panini notes—'देवता द्वन्द्वे च' (६।३।२६) 'In compounding words signifying 'god' the first word (पद) takes the suffix 'आनङ्'. In accordance with the above *sutra*, we can say definitely that in the compound 'इन्द्राविष्णु' Indra and Vishnu are the names of two separate gods.

The various different passages in the Vedas in which the word 'Vishnu' has been used are quoted below, along with the *mantra*, for information of the reader. In the Rig-veda—

1. अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
   पृथिव्याः सप्तधामभिः ॥ (१म २२सू १६ऋ)
2. इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।
   समूढमस्य पांसुरे ॥ (१म २२सू १७ऋ)
3. त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः ।
   अतो धर्म्माणि धारयन् ॥ (१म २२सू १८ऋ)
4. विष्णोः कर्म्माणि पश्यत यतो व्रतानि पस्पशे ।
   इन्द्रस्य युज्यः सखा ॥ (१म २२सू १९ऋ)
5. तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
   दिवीव चक्षुराततम् ॥ (१म २२सू २०ऋ)
6. तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।
   विष्णोर्यत्परमं पदम् ॥ (१म २२सू २१ऋ)
7. मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहम् ।
   तिरो अद्रिमस्ता ॥ (१म ६१सू ७ऋ)
8. विष्णुर्यद्धावद्वृषणं मदच्युतं वयो न
   सीदन्नधि बर्हिषि प्रिये ॥ (१म ८६सू ७ऋ)
9. उत नो धियो गो अग्राः पूषन्विष्णवेवयावः
   कर्त्ता नः स्वस्तिमतः ॥ (१म ९०सू ५ऋ)
10. शं नो विष्णुरुरुक्रमः ॥ (१म ९०सू ९ऋ) etc.

"यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥"
—(गीता १५।१२)

Thakur Bhaktivinode.

THE transcendental nature of Thakur Bhaktivinode as realised by *suddha bhaktas* finds expressions in the following sloka* which is repeated by all his followers in making their daily obeisance to him :—

"Obeisance to Thee, Bhaktivinode,
by name Sachchidananda,
The Embodiment of Gaur's Love,
the great follower of Rupa."

The mercy of Gaurasundar has the power of establishing *Jivas* in their true nature and thereby enabling them to realise the bliss of eternal service to God. Thakur Bhaktivinode is the embodiment of this *Shakti* (Attribute) of Divine Love. Gaurasundar is Godhead Himself. His Attributes are not separate from Himself. There is no difference between the Attributes of Gaurasundar and Gaurasundar Himself. The *bhakta* (devotee of God')is the inseparably associated counterpart of Godhead. The Attributes of God and the Devotee of God are Divine. His relation to God is one of inconceivable simultaneous difference and identity. The difference consists in this that the *shakti* and the devotee are worshippers (आश्रय) and not the object of worship (विषय). Godhead with all His transcendental parapharnolia ever *indwells* His *shakti* and His devotee. They are His own. Out of pity for the apostate *Jivas*, God sends His own Messenger into this world in every age for establishing the pure (शुद्ध) and eternal (सनातन) religion in the form of constant service of Krishna. Either Krishna or Krishna's own messenger establishes the true and eternal religion in this world. This task is beyond the capacity of those who are not helped by the Grace of God Himself.

It will not be possible for us to understand the true meaning of the career of Thakur Bhaktivinode if we do not keep constantly in our mind this all-important fact that Thakur is the embodiment of Divine Love,—a saviour of the fallen beings, sent by God Himself into this world for the purpose of establishing the eternal religion of all *Jivas* (सनातन धर्म्म), whic' consists in the eternal and incessant service of Krishna ; He taught *Sanatan Dharma* to the world by way of propaganda and by practising it himself in every act of his *earthly* life. 'All (good) qualities of Krishna manifest themselves in His devotee and not at all in those who are given to selfish enjoyments.' So says the Bhagabatam :—*

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*"नमो भक्तिविनोदाय सच्चिदानन्द नामिने।
गौरशक्ति-स्वरूपाय रूपानुगवराय ते॥"

*"यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः॥" (५।१८।१२)

He was an ideal father, erudite scholar, practical reformer, and distinguished author. This was realised by everyone who had the good fortune of coming into close personal contact with him. It is realised by an increasing number of people in this country who have devoted their serious attention to the subject. His practice is exemplified by the conduct of everyone of his followers. They exist at the present moment in our very midst; and it is quite practicable for any of us to observe closely their mode of life. Everyone who has really taken the trouble of watching their daily life is bound to be convinced of the transcendental purity of the minutest acts of their lives. Those *suddha bhaktas* fully realise that it is by following the path chalked out by Thakur Bhaktivinode that they have been enabled to attain such perfect purity of body, mind and speech. The purity of the stream is the conclusive proof of the purity of the source.

Thakur Bhaktivinode, in the midst of the multifarious duties of a most active official, found time to propagate the teachings of Sree Gaurasundar and firmly re-establish the practice of *Sanatan Dharma* in this country. His activity was many-sided. A main item was the identification and restoration of forgotten and uncared-for holy sites (लुप्ततीर्थ). His epoch-making and most momentous discovory in this field was that of the actual site of Sreedham *Mayapur*, the place of the Advent of Mahaprabhu Sree Chaitanya Deva, which was completely lost sight of for many years. The actual site of the residence of Pundit Jagannath Misra, the father of Sri Gaurasundar, was found out and arrangements were made for the preservation of this Holy Site and for the construction of a permanent shrine on the spot in which Holy Images of Sree Sree Mahaprabhu and Vishnupriya Devi were solemnly installed. Many of the old sites connected with Mahaprabhu in the region of Gauda (गौड़मण्डल) were discovered and identified and arrangement made for the proper maintenance of the shrines connected therewith. Propoganda-centres were opened at different places of Gauda-desha. Thakur Bhaktivinode established *Nama-hattas* (propaganda-centres of the Holy Name) at different places in the districts of Nadia, Burdwan, Midnapur etc. He also worked hard for the revival of the religion of unalloyed transcendental love of Godhead in the Muttra-quarters For this purpose Thakur Bhaktivinode constantly travelled from place to place often on foot, begging at every door and always delighting in Hari Sankirtan in the company of a large number of devotees The closing years of his life were spent at Puri where he built a small house for the purpose of *bhajan* ('practice of devotion') on the sea-beach. He cut himself off from the world during the last four years till his disappearance in 1914.

During these years he was visited in his *bhajan-kutir* by many people of every description and was ever ready to help them with advice and necessary instructions.



It will thus appear that Thakur Bhaktivinode was in his own life indefatigable in the practice of *sudha Sanatan dharma* taught by Mahaprabhu and was no less strenuously occupied in the work of restoration of the worship of God at holy sites and the establishment of congregational and individual religious life in the country. But at the same time he was aware that his misson was also to expound to the whole world the teachings of Sri Mahaprobhu which had been and is still misunderstood by people in this country and elsewhere He directed his attention in the first instance to Bengal. He found that the people had practically no knowledge of the monumental works of the associates and the most illustrious followers of Mahaprabhu. The very existence of many of those works was unknown. Those who gave themselves out to be the followers of Mahaprabhu mistook ignorance of the Scriptures for devotion (भक्ति) and selfish enjoyment (काम) for love of God (प्रेम). The educated people had very little practice of religion in any form. The mass and especially women were addicted to *Smarta* ritualistic practices, the object of which was the attainment of selfish enjoyments. The Pandits were mostly either supporters of such fruitive ceremonies or believers in an abstract form of God devoid of all spiritual pastimes, this latter being the bequest of Godless Buddhism and the teaching of Sankaracharyya. Scepticism among the educated classes coupled with the prevalance of Polytheistic or Neutralistic and negative attitudes on the part of the learned among the pundits left the country without a lead on the path of the eternal religion of *Jiva viz.* the incessant service of Godhead who is the Absolute Truth, the Eternal Existence and the Ocean of all trancendental Bliss (रस).

The embodiment of God's love in the form of Thakur Bhaktivinode out of pity for *Jiva* in his distress and perplexity

took up at this stage the task of enlightening him again about the only duty of all *Jivas* which has been proclaimed by all the different Scriptures and which was made clearly manifest to the people of this country four hundred years ago by the Supreme Lord Himself, Who playing the role of a devotee taught *Jiva* his duty in its concrete form that there might be no room for misunderstanding.*

"Himself practising the *Dharma*, The Lord teaches *Jiva* that if one does not practise *Dharma* himself, he cannot teach it to others." The career of Mahaprabhu embodying the teachings of all the Scriptures was the subject that Thakur Bhaktivinode placed before the people of Bengal in clear and simple language and with a wealth of learning and depth of spiritual insight that make his numerous works a part and parcel of the Scriptures of all countries, explaining in minutest detail, in unambiguous language, the only true religion of all *Jivas*. They deserve to rank with the immortal works of Thakur Brindabandas and of Kaviraj Goswamin as Scriptures of the *Suddha Sanatan Dharma*.

We have not obtained any comprehensive work on the *Suddha Sanatan Dharma* directly from the pen of Sri Chaitanyadeva Himself. His teachings were, however, recorded with the most zealous care by His Associates and Followers during the period that He remained manifest in the world and in that immediately following His disappearance. The monumental works of the six Goswamis were composed in Sanskrit under His own direction. The account of His career was recorded systematically in verse in their great works Sri Chaitanya Bhagabat and Sri Chaitanya Charitamrita by Thakur Brindabandas and Krishnadas Kaviraj Goswamin respectively, both of whom were disciples of Lord Nityananda, the Greatest Associated Counterpart of Sriman Mahaprabhu.

In Bengal, at the time of the appearance of Thakur Bhaktivinode, the works of the six Goswamis were practically unknown. The works of Thakur Brindabandas and Kaviraj Goswami were little known and were almost utterly misunderstood. The socalled Vaishnabas of Bengal were then, as a rule, looked down upon by the orthodox Hindu society. But the name of Mahaprabhu was universally venerated. The esoteric meaning of His teachings had been completely forgotten and even the most highly gifted intellects of the country admired Vaishnava devotional literature as merely satisfying their poetic fancies. The divinity was confounded with humanity. This philanthropic attitude was general and was partly responsible for the prevalence of immoralities in socalled many religious

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*"आपनि आचरि' धर्म्म जीवेरे शिखाय ।
आपनि ना कैले धर्म्म शिखान न याय ॥"
—(श्रीचैतन्यचरितामृत आदि ३।२१)

practices that ate into the vitals of society.

With the object of dispelling this general ignorance of the principles of *Suddha Sanatan Dharma*, Thakur Bhaktivinode applied himself to publish systematically important authoritative works dealing with the teachings of Mahaprabhu, with exhaustive explanatory notes in Bengali. A few of these publications may be mentioned here. In 1880 he published Sree Krishna Samhita in Sanskrit with the most learned Introduction, Appendix and Translation in Bengali. In 1886 he published the Gita with commentaries of Srila Biswanath Chakravarti Thakur and his own annotation '*Rasik Ranjan*' in Bengali; in 1891, Srimad Bhagabat Gita with commentaries of Srila Baladeva Vidyabhusan and his Bengali annotation '*Bidvad Ranjan*'. In 1894, Ishopanishad with his Bengali annotation '*Vedarkadidhiti*'. In 1895, Sri Chaitanya Charitamrita with his '*Amritaprabaha Vashya*' in Bengali. In 1897, Sri Brahma-Samhita with his Bengali annotation '*Prakashini*'. In 1898, Srikrishna Karnamrita with his Bengali annotation. In the same year Sri Upadeshamritam by Sri Rupa Goswami with his Bengali annotation '*Piyusbarshini Virtti*' and Sri *Brihat Bhagabatamritam* by Sri Sanatan Goswami with his annotations in Sanskrit and Bengali. In 1901, Sri '*Bhagabatarka-marichimala*. In 1904, edited *Satkriasaradipika*—a Vaishnaba Smriti by Srila Gopal Bhatta Goswami.

This was supplemented by the publication of a series of original works in Bengali prose and verse. Some of the most important of them are—in 1881, *Kalyan Kalpataru*; in 1886, *Sri Chaitanya Sikshamrita*;in 1890 *Sri Navadwipadhama Mahatmya*; in 1892, *Sri Mahaprabhu and His Sikska*; in 1893, *Sri Saranagati, Sokashatan, Jaivadharma*; in 1900, *Sri Harinama Chintamani*; in 1902, *Bhajan Rahasya*. The Bengali religious monthly '*The Sajjana-Toshani*' was started by him in 1879 and he continued to edit the paper for seventeen years when it was made over to the present editor who published it for seven years till the appearance of the weekly *Gaudiya*—the only Bengali organ of the Suddha Bhakti movement The *Sajjana Toshani*, re-appeared this year bearing also the alternative name of '*The Harmonist*' and has been given by her editor a tri-lingual garb of English, Sanskrit and Hindi. Besides these Thakur Bhaktivinode also wrote a numberof works in English, Sanskrit, Persian, Urdu and Hindi.

Thakur Bhaktivinode possessid a style that is easy, invigorating, cheerful, lucid and uniform and enriched with the fresh wealth of an ample vocabulary culled from the inexhaustible store-house of Sanskrit and adapted into Bengali in a natural way. The Bengali language in the hands of Thakur Bhaktivinode has thus been transformed into a powerful vehicle for the conveyance of the sublimest and

the most highly philosophical truths of religion with an ease and precision that makes his works highly interesting and at the same time perfectly intelligible to the most ordinary reader including women and children.

Thakur Bhaktivinode is the Pioneer of the *Suddha Bhakti Movement* that is at present sweeping over the country. In his numerous literary works he has supplied the golden key that unlocks 'the region of Eternal bliss' to all *jivas.* The teachings of Mahaprabhu give us the real meaning of the Scriptures, reconciling all differences of opinion that trouble the world. In Mahaprabhu centres the only hope of the *future* and *present* of all *jivas.* But the teachings of Mahaprabhu were not grasped by people of this country and their real significance passed long ago clean out of the memory of the nation. Thakur Bhaktivinode has made the eternal religion live again in his pages. Without his help nobody at the present day can understand the teachings of Mahaprabhu or the *Absolute Truth.* With his help the *Absolute truth* can be easily understood. The Absolute Truth alone can reconcile the otherwise irreconcilable differences and discords of this world. It is universally recognized that the *Truth* is bound to prevail over untruth in the long run. But even the *Truth* can only be grasped by those whose minds are perfectly free and prepared to receive it when it actually makes its appearance. But most of us are not ready to welcome the Truth for its own sake. Thakur Bhaktivinode tells us that a perfectly pure mind alone is fit to receive the Truth. Perfect purity is not to be found in the world. It belongs to Divinity alone and is imparted by Divine Grace ; and God often sends His own beloved to convey His Grace to fallen *jivas* if only they submit to receive it from him.

The *utsabas* (religious celebrations) of the vaishnavas are the concrete realisation of this Divine Truth. They are the practical recognition of the necessity of honouring God by the method of honouring His beloved ; because it is the only way of serving God and obtaining His Grace.

We shall conclude this brief account of Thakur Bhaktivinode by presenting the reader with a few short extracts from the Thakur's writings embodying his views regarding *Nama-Bhajan* (Adoration of the Holy Name) which constitutes the fundamental doctrine of the Suddha Sanatan Dharma and the solution offered by him of some of the most pressing problems that confront the generation.

The Holy Name :—"There are many persons who failing to understand the distinction between 'the dimly perceived Name' (नामाभास) and the Holy name Himself (श्रीनाम), suppose that the Holy Name is only an ordinary word made up of certain letters of the Alphabet

and that, therefore, the taking of the Holy Name without faith (श्रद्धा) is also effective. They adduce as proofs the history of Ajamila and certain passages of the Scriptures such as "साङ्केत्यं पारिहास्यं वा" etc. It has already been stated that the Holy Name is the 'Absolute Truth Himself' (चैतन्य) and 'the embodiment of the elixir of the highest ecstatic emotion (रसविग्रह) ; and is not attainable by the organs of sense. This being so, if one dees not seek the help of the Holy Name with a mind free from offence, no good result is possible. The effect of the utterance of the Holy Name by a person devoid of faith (श्रद्धा) is that thereby it becomes possible for such person subsequently to take the Holy Name with faith. Therefore, those who, deliberately misinterpreting for a selfish purpose, explain the Holy Name as being merely the juxtaposition of a number of letters forming only a constituent part of fruitive ceremonials, are utterly impious; and their taking of the Name is an offence against the Holy Name Himself."('Harinama' Page 7.)

"Sriman Mahaprabhu with His associated counterparts, attendants, powers and associates (साङ्गोपाङ्गास्त्रपार्षद) has taught the *jivas* of the world *sankirtan* (congregational chanting) of *Harinama* (the Name of Hari) which is the proper religion in Kali-Yuga. It is not the fact that His appearance was for the purpose of the deliverance of a small number of people of India On the contrary, His purpose was to deliver all *jivas* by the propagation of the eternal religion to all countries of the world. Mahaprabhu Himself declared this in the following words—*

"My Name will spread into all the regions and villages of the earth." There is no doubt that this indisputable command will very shortly turn into a fact. It appears to be absolutely certain that all the religions of the world will mature into one universal church of the sankirtan of the Holy name...... Oh ! When will that day arrive, when in England, France, Russia, Prussia and America, fortunate men of those countries, with flags, drums, *Khole* and *Karatal* (cymbals) etc, in their native towns, shouting ever and anon the Holy Name of Sri Chaitanya Mahaprabhu will send a thrill of ecstatic delight all over the world ! When will that auspicious day make its appearance when, from one end of the earth white men of Europe and America forming into procession and shouting "All glory to Sri Shachinandana," will meet halfway and embrace us as brothers and the devotees of our country will reciprocate advancing from the other end ! When will that day be when those Europeans will declare "Brothers, we have betaken ourselves to the Holy Feet of Sri Chaitanya Deva—the Ocean of Love ; we beseech you to embrace us as a token of your

*"पृथिवीते आछे यत नगरादि ग्राम ।
सर्व्वत्र प्रचार हइबेक मोर नाम ॥"

kindness !" When will that day dawn when the absolutely pure transcendental love of Vishnu will be the only religion of all *Jivas* ; and, like rivers meeting the ocean, all the narrow creeds will finally merge in the eternal Vaishnab religion."

(The Sajjana Toshani Vol IV. Page 41.)

Varnasram Dharma—"It is not the purpose of any patriotic Indian to destroy the *Varnasram Dharma* (the duties of the four *Varnas* and of the four stages). It is our duty to eliminate the impurities that have crept into the system. In order to rejuvenate *Varnasram Dharma*, it will be necessary to adopt the following principles—(1) No one's *Varna* will be settled by birth alone (2) the *Varna* of Every person should be settled in accordance with the nature formed by the association of early years and by the course of acquistion of knowledge and experience."

(The Sajjana Toshani Vol II. Page 123.)

The Selection of *Sadguru* (True Spiritual Guide) "At the time of accepting a preceptor one must satisfy himself that (1) he must be well acquainted with the true significance of the scriptures that will enable him to dispel the gloom of ignorance from the mind of the disciple and that (2) he must be above all human frailties and ever devoted to the Transcendental Truth. Such a preceptor is doubtless capable of instructing the disciple in knowledge of every kind. The preceptor who initiates should never be renounced except for the two following reasons (1) the disciple should renounce his preceptor when he discovers that his *Guru* does not possess the above qualities due to the disciple's mistake in choice. (2) the disciple should repudiate his preceptor in case he (preceptor) becomes a hater of Vishnu and Vaishnaba."

(Jaivadharma ch. XX)

"Within the Gaudiya Sampradaya an abundant crop of evils have sprung up during the last four hundred years. The first and foremost duty of an Acharyya is to uproot those evils completely......He alone is an Acharyya who teaches the Dharma that he himself practices."

Thakur's two predictions :—

(1) Some person imbued with the power of God will again establish the true *Varnasram Dharma* in accordance with the Divine Dispensation.

(2) Within a short time there will exist only one *Sampradayu* (School) in the realm of devotion 'bhakti'. Its name will be **"Sri Brahma Sampradaya."** All other Sampradayas will merge in this Brahma Sampradaya.



Sri Sri Chaitanya Bhagabat

[*Continued from page 72 August 1927.*]

CHAPTER II.

Summary :—In this chapter are treated—the precedent appearance of the associated-counterparts and eternal associates of God-head, the then condition of Nabadvipa, Advaita Prabhu's Krishna-worship with water and *Tulasi*, the appearance of Sri Nityananda on the 13th day of the bright fortnight of the month of Magh, the hymn of the gods while the Lord was in the mother's womb, the advent of Sri Gaur-chandra ushered by Sri-Krishna-Kirtan on the full-moon day of the month of Falgun and the attendant rejoicings.

The establishment of the *Dharma* of the *Kali* Age, viz., the *Nama-Sankirtan* of Sri Hari, was the cause of the Incarnation of the Supreme Lord with all His paraphernalia. At that time Nabadvipa was a most prosperous town and a great centre of learning, but devoid of godli-ness. On the advent of the Supreme Lord Nabadvipa became the centre of the propaganda of the eternal religion whither gathered together a large number of the most eminent devotees born in different parts of the country. These facts have been clearly stated in this short chapter.

1. All glory to Mahaprabhu Gaursundar,
   Glory to the son of Jagannath, the Great
   Lord of Lords
2. Glory to the Life of Nityananda-Gadadhar,
   All Glory to the Refuge of Advaita and
   other devotees.
3. All glory to Gauranga with the *association-of-kindred* of His devotees !
   By listening to the story of Chaitanya,
   devotion to God is gained.
4. I make my obeisance again at the feet of
   the Lord ;
   May the Incarnation of Gaur-chandra
   manifest itself on my tongue.
5. All glory to the Ocean of holy pity, Gaur-chandra,
   All glory to Nityananda, embodiment of
   the holy service of God !
6. The two Brothers and Their devotees *are*
   the unknown Truth,
   Even They out of mercy make the Truth
   well-manifest.
7. In Brahma and other beings the Truth
   manifests itself by the grace of Krishna,
   As all Scriptures—the Vedas and the
   Bhagabat—sing.
8. *By whom of yore the heart of Brahma was made reminiscent of the power of creation and by whose direction the goddess of speech.*
   Who declares the worship of Sri Krishna, was born from the mouth of Brahma,—may the greatest of Rishis be kind to me !
9. Brahma was born of old from navel-lotus
   of Vishnu.
   Yet lacked the power of sight ;
10. Where-upon as he besought the Lord with
    all his heart,
    The Supreme Lord Himself out of mercy
    appeared before his view.
11. Then, by the grace of Krishna, the goddess
    of speech manifested herself,
    And then had he knowledge of the
    Supreme story of all Incarnations.
12. Even such is the Incarnation of Krishna-chandra, most inscrutable,
    Without his grace who has the power to
    know ?

13. Incomprehensible, unapproachable, is the *lila* of Krishna-Incarnation.
As Brahma himself has declared in the Bhagabat—

14. *"Who in the three worlds knows Thy lila, O Lord? Thou art the Great, the Container of every blessing, All-soul, Lord of all revelation,*
Lo, where or why or in what manner or when, dost Thou ever play? Manifesting even Thy own incomprehensible power.

15. Why does Krishnachandra incarnate Himself
Who has power to know this Truth?

16. Yet what has been said in the holy Bhagabat, Geeta,
Touching cause of His Incarnation let me repeat—

17. *"Verily, O Bhara'a, whenever religion decays,*
And un-godliness grows apace, then I incarnate Myself.

18. *"For the protection of sadhus, the destruction of evil-doers.*
The establishment of religion, I am Born in every Age."

19. Whenever religion is checked
And impiety waxes strong,

20. In order te protect the godly and to destroy the wicked,
Brahma with others supplicate for His Incarnation at the feet of the Lord.

21. Whereupon the Lord, to establish the Divine dispensation for the Age,
Becomes visible in this world with His associates and attendants

22. Chanting of the Name of Hari is the Divine dispensation for the *Kali* Age
For the establishment of which is the Incarnation of the mighty Son of Sachi.

23. Hence says the Bhagabat that for the manifestation of *Kirtan*, the Truth of all truths,
Gaurchandra became Incarnate—

24. *"In the afore-said way, O king, they worship God in the Dvapara Age;*
Now listen how by the ritual of tantras they worship Him in the Kali Age.

25. *"Those possessed of spiritual discernment, by the method of adoration replete with Sankirtan,*
Worship the chanter of Krishna of yellow complexion with His associated-counterparts, attendants, instrument and companions."

26. In the *Kali* Age there is no other religion than chanting the Name of Hari,
All this was manifested by Chaitanya Who is Narayan Himself.

27. In the *Kali* Age in order to foster the religion of *Sankirtan*
The Lord Himself became Incarnate with all His attendants.

28. By the command of the Lord, first of all, His attendants,
Where born in the midst of mortal men.

29. Even Ananta, Siva, Birinchi, the Rishis—
And the associates and kin of all Incarnations—

30. All were born as devotees;
Krishna alone knows who was sprung from whom.

31. Some were born in Nabadvipa, some in Chatigram,
Some in Rahr, some again in Odra, Srihatta and to the West.

32. In various places the devotees were born,
And came to Nabadvipa where they were joined together.

33. In the region of Navadwipa itself were born most of the Vaisnavas,
Though some of the best beloved servants of the Lord appeared at some other places.

34. Sribash Pandit and Sriram Pandit,
Godly Sri Chandrasekhar worshipped of the three worlds,

35. Healer of the disease of mortality Sri Murari—
All these Vaishnavas were born in Srihatta.

36. The foremost of the Vaishnavas Pundarik Bidyanidhi,
The beloved of Chaitanya Vasudeva Dutta—

37. All these appeared in Chatigram.
Haridas was born at Buddhan.

38. In the land of Rahr is the village of Ekchaka
Where appeared the Divine Nityananda ;—

39. Hadai Pandit was the prince of pure Brahmans
Whom the original and universal Father pretended to have as begetter.

40. The ocean of mercy, bestower of devotion to God, the stay of all holy Vaishnavas,
Nityananda Rama thus manifested himself in Rahr.

41. In secret the gods uttered jubillant shouts,
In secret they showered celestial flowers ;

42. And from that auspicious day, over all the regions of Rahr.
All blessings appeared fast to multiply.

43. In Tirhut appeared Paramananda Puri,—
In whose company jointly at Nilachal sported Sri Chitanya.

44. There be many holy places on the bank of the Ganges,
Why then does a Vaishnava prefer impure lands for his birth ?

45. Even the Lord Himself appeared on the bank of the Ganges ;
Why did He will the birth of His associates afar from the sacred steam ?

46. In diverse lands that lie out of the track of the Ganges and the Name of Hari,
In regions never trod upon by the Pandavas,

47. To favour the *jivas* of those places,
Krishna contrived the appearance of great devotees.

48. The Incarnation of Chaitanya is for the deliverance of the whole world,—
This the Lord Himself by His own holy mouth has promised.

49. The Lord saves all by making His own Vaishnavas,
To be born in impure lands and unholy families.

50. Whatever the land or the family in which a Vaishnava makes his appearance—
His power saves all for a million leagues.

51. The places where the Vaishnavas resort
Attain the sanctity of the holiest *tirthas*.

52. Wherefore in every region Sri Chaitanya Narayana
Caused His devotees to appear.

53. In all different lands the devotees were born,
Thence came up to Nabadvipa where all were joined together.

54. In Nabadvipa the Lord Himself was to appear,
Therefore all His devotees gathered there.

55. There is no village in the three worlds like Nabadvipa
Where the Supreme Lord Chaitanya became Incarnate.

56. Aware of the Advent of the Lord, Bidhata,
With an abundance of every blessing, had filled the place.

57. Who can describe the glories of Nabadvipa ?
Millions bathed at every *ghat* of the Ganges

58. The city swarmed with millions of people
of every age and caste,
All highly skilled by the grace of *Sarasvati.*

59. All boasted of their mastery of the *shastras*,
Even children pitted themselves against
the Professors.

60. From all different countries people flocked
to Nabadvipa ;
Learning could be relished only by
studying at Nabadvipa !

61. There was no limit to the gathering of
students ;—
The number of Professors,—no body
could tell.

62. All the people lived in great happiness
by the kind glance of Rama ;—
But wholly absorbed in worldly pursuits
all their time uselessly passed away.

63. The whole world was void of devotion
to Krishna,
The evils of later Kali appeared even at
this early state.

64. People know nothing of religion and
duty :—
They kept up whole nights over songs of
Mangalchandi,

65. Or, worshipped Bishahari with boastful
pomp,
Or, squandered tbeir fortunes away in
making dolls !

66. They wasted their wealth on the marriage
of sons and daughters.
In such vanities the time of everyone
was wholly spent.

67. Even the Bhattacharyyas, Chakraverties,
Misras,
Missed utterly the meaning of the
Scriptures ;

68. And for teaching the Shastras they earned
The reward of certain perdition for
themselves and their hearers.

69. They did not praise the *kirtan* of Krishna,
the Divine Dispensation of the Age,
They blamed everything that they praised.

70. There were those that practised austerities
and renunciation
But even their mouths never uttered
the Name of Hari.

71. Perchance at their bath, the very best
Uttered the Names of 'Govinda' and
'Pundarikaksha'.

72. There were Professors who taught their
pupils the Geeta and Bhagabatam,
But even their tongues never expatiated
devotion to God !

73. Finding all world bewitched by Vishnu's
Illusory Power,
The devotees were moved with great grief.

74. 'How will all these *jivas* be delivered !
The world is drowned in coarse pleasures !

75. 'Being implored no one takes the Name of
Krishna !
Everyone ever talks of his learning and
rank !

76. And so the *Bhagabatas* practised devotion
all by themselves,
Worshipping Krishna, bathing in the
Ganges, discoursing Krishna.

77. All joining together they prayed with
blessed word—
'Soon, O Krishnachandra, vouchsafe
Thy Power to all'.

78. In this same Nabadvipa dwelt the greatest
of the Vaishnavas,
Named Advaita-Acharyya, praised in
all worlds,

79. The most eminent teacher of knowledge,
devotion and renunciation ;
Equal to Sankara in expatiating devotion
to Krishna

80. Who excelled in interpreting all Scripture, of the three worlds,
And taught from every part that 'devotion to the Feet of Krishna alone is true.'

81. With stalk of *tulasi* immersing in water from the Ganges,
Incessantly he worshipped Krishna with high zeal.

82. And ever with a mighty voice, pregnant with the Power of Krishna-inspiration,
He spake, and the sound of his voice, piercing the universe. reverberated in Baikuntha.

83. Love's appealing voice reached the Ears of Lord Krishna,
And overcome by devotion the Lord Himself appeared.

84. Therefore is Advaita the foremost of the Vaishnavas,
His devotional attachment to Krishna merits universal praise.

85. Advaita lived thus in Nadia,
Grieved at sight of the people so void of devotion.

86. And all the world was mad with the taste of material pursuits,
And Krishna-worship and devotion to Krishna, was realised by none.

87. Some worshipped the goddess Basuli with a great variety of offerings,
Some worshipped demons with meat and wine.

88. In the midst of this peronnial orgy of dance and song, music and tumultuous gaiety,
Only the most blessed Name of Krishna was never heard by anybody.

89. The gods have no joy in festivities from which Krishna is excluded,
Advaita most of all felt sick at heart,

90. By nature Advaita was ever kind of heart—
Being moved to pity he turned his thoughts to the deliverance of *jivas*—

91. "If my Lord Himself becomes Incarnate
Then all these *jivas* would be saved !

92. "Then would I merit my boastful name of 'Advaitha-Singha',
If I could show to all here the Lord of Baikuntha."

93. "Bringing here the Lord of Baikuntha, seeing Him face to face,
Shall dance and sing, delivering all *jivas* !"

94. Making this resolve, with this single purpose,
Advaita constantly worshipped Sri Krishna's Holy Feet.

95. 'Advaita is the Cause of the Incarnation of Chaitanya',
This the Lord Himself has repeatedly declared.

96. In Nabadvipa also dwelt Pandit Sribasa,
In whose house Chaitanya displayed His Harisankirtan.

97. The four brothers sang Krishna's Name at all time,
Worshipped Krishna and bathed in the Ganges three times a day.

98. And many other Vaishnavas lived disguised in Nadia,
Born previously by God's command.

99. Sri Chandrasekhar, Jagadish, Gopinatha,
Sriman, Murari, Sri Gaduda, Gangadas.

100. To name every one singly would swell the bulk of the book,
In the narrative I shall take the name I know.

101. All of them were diligent in the practice of religion, all were open-hearted,
No one knew anything else than devotion to Krishna.

102. All behaved to one another as kin and friends of all
No one was aware of his own appearance in this world.

103. Finding the whole world void of devotion to Vishnu
All were pained in their inmost hearts ;

104. No one was willing to listen to Krishna-discourse,
The devotees chanted His *kirtan* by themselves.

105. They met together at the house of Advaita for the period of a few *dandas*,
When they were relieved of all their griefs by Krishna-talk.

106. The devotees saw that the world was one blighted waste,
There was no place to converse, so they cried in their grief.

107. All the Vaishnavas combined, even Advaita himself,
Failed to persuade even a single being to understand the Truth !

108. Smitten with despair Advaita began to fast,
And all the Vaishnavas sent forth sighs and lamentations.

109. 'What is the dance for Krishna ? Why is His *kirtan* chanted ?
Who is a Vaishnava ? Why is he called such ? What is *Sankirtan* ?'

110. The people knew nothing of these in their hankering for sons and riches ;
And all the *pashandis* jointly scoffed at the Vaishnavas !

111. The four Sribasa brothers in their own house,
At nightfall, sang aloud the Name of Hari.

112. Hearing this the *pashandis* said, "Woe betide to us ;
This Brahman will ruin the village !

113. "The Yavana king is very violent, if these doings
Ever reach his ears Nadia is doomed !"

114. Said others,—"Let us pull down his house
And cast into the river this Brahmin with his house.

115. "We must kill this Brahmin for the good of the village,
Or, else the Yavanas will devour all of us !"

116. In this manner talked all the *pashandis*,
The *Bhagbatas* heard this and shed tears crying 'Krishna '

117. But Advaita blazed up with wrath,
And, listless that his clothes fell off, thus spoke to all the Vaishnavas—

118. "Listen, Sri Nibasa, Gangadas, Suklambar—
I shall cause Krishna Himself to become visible to all eyes ;

119. "Krishna Himself appearing in this world will deliver all,
The Lord joining you will Himself expound devotion to Krishna.

120. ' If I fail in this, then will I put forth from this body
Four arms and taking up the disc

121. "Decapitate all the *pashandis* !—
So shall it be if Krishna be my Lord and I, His servant.''

122. In this strain ever spake Advaita,
And with this resolve worshipped Krishna's Holy Feet.

123. And all the devotees with a singleness of heart
Amidst tears worshipped the Lotus-feet of Krishna.

124. The Bhagabatas roamed over all Nadia
And heard no-where any discouise of devotional worship.

125. Some for grief thought of giving up their bodies,
Some sighed and fell to crying 'Krishna' ;

126. No one's food tasted in his mouth,
Everyone was cast into deep grief by seeing the godless ways of the world.

127. The devotees now renounced all enjoyment ;
And the Supreme Lord Himself prepared to be Incarnate.

(*To be continued*).

AN APPEAL.

We humbly approach the generous public with our prayer which would appear novel to them. The people of the world are pulling up with their thoughts in three different ways. So, religious views chersihed by those three different sections vary from each other. What is innate in man is displayed in different manifestations, and this fact is proved in religious platform too Some are engaged in carrying on their inner thoughts in give-and-take policy, which is, in other words, "*Karmabad*," while others are freeing themselves from receiving and bestowing, *i. e.* hankering after freedom from the manifested world, be it mundane or heavenly. The third view of religionists is quartered in devotional activities, which is wrongly observed by the former two sections. This school of devotees entertains the Personality of Transcendental Godhead with His Paraphernalia, consisting of Spirit & Matter. The spirit as well as matter are counter-parts of the Origi·al—one being the associated and the other disasociated. The associated counter-part is harmonical with original, where as the disasociated counter-part has diffective feature in it. So, the thinking world will naturally class these three in a differentiative mood. Let us not disturb these three ideas considering their situation when we require to admit them to speak freely.

Institutions of the former two classes are abundant all over India and abroad, and people may confound that similar institutions are in existence to combat with the other two. But true devotional institution has got harmonious origin which does not permit un-loving conduct to any particular thought. In order to enlighten the people of Northern India of the true devotional enterprise of the Religion of Love, three such institutions are already established at Benares, Nimsar and Brindaban, and a fourth one is going to be established at Kurukshetra, which will serve the purpose of distinguishing physical and mental activities with that of unalloyed spiritual proceedings on the plane of religion.

We crave with every humility to draw the attention of the public to support us in any way they can for the interest of the present society. This act of kindness on the part of the people will not only encourage us in our present attempt, but this will lead to the desired success and fulfilment they long for from the Benevolent Almighty. We intend to celebrate the Installation Ceremony of the Institution of *Sanatan Dharma* or all-pervading Eternal Religion at the afore-said four places.

PROPOSED DATES OF CELEBRATIONS :

1. Benares, from 25th September to 10th October. 2. Brindaban, from 11th October to 8th November. 3. Kurukshetra, from 9th November to 22nd November. 4. Nimisar, from 23rd November to 26th November.

Most humbly yours,

Tridandi Swamins

Bhakti Pradip Tirtha,
Bhakti Vibek Bharati,
Bhakti Hriday Ban.

Goswami Atul Chandra *Bhaktisaranga,*
Prof. **N. K. Sanyal** M. A.
Kunja Behari *Vidyabhusan,*
Bhagabatratna, Bhaktishastri.

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः } श्रीगौड़ीय मठः, पद्मनाभः, ४४१ गौराब्दः, १८४६ शकाब्दः { चतुर्थी संख्या

श्रीमन्मध्वाचार्यः

[पण्डितवरः श्रीमद्दमार-विट्ठलाचार्य-द्वैतवेदान्त-विद्वान्]

नमः प्राणेशान्तर्हृदयकमलावासहरये
नमः सीताकान्त, प्रबलहनुमत्प्रेमविपुल ।
नमस्ते श्रीकृष्ण, द्रुपदतनया भीमदयित,
नमो वेदव्यास, श्रुतिवितत, मध्वार्चितपद ॥

इह खलु निखिलभूमण्डलमण्डनायमाने भरतखण्डे दक्षिणपश्चिमभागः सह्यमलयपर्वतप्रत्यन्तदेशः पश्चिमाब्धिपरिसरः परशुरामक्षेत्रमिति प्राचीनपरिचयपात्रतामालम्बते । तत्किल पुरा विधिनिषेधबन्धविधुरेणापि भार्गवेण परशुरामेण प्रसवित्रीप्रमापणांहःकलिलपरिजिहीर्षुणा गोकर्णक्षोणीनिक्षिप्तचरणेन दक्षिणाभिमुख-प्रक्षिप्त-शरेणा-कन्या-कुमारि-मण्डलमकूपारमपसारयित्वा विप्रेभ्यो वितीर्णम् । तत्र तावदादिमध्यान्त्यकेरलमिति त्रेधा विभक्ते प्राथमिकोत्तरभागः उत्तरदक्षिणकर्नाटकाख्यविभागद्वयपरिमण्डितः विशेषतः कर्नाटकभाषाप्रचारः । तयोर्द्वितीये दक्षिणकर्नाटके तुलुकर्नाटकभाषाद्वयसम्वलिते उडुपीक्षेत्रं रजतपीठापरसंज्ञं श्रीमध्वाचार्यचिरकालावस्थितिमुखरितयशः पात्रं चकास्ति ।

अत्र किल पुरा त्रिसहस्राधिकवर्षेभ्यः कश्चिद्राम-भोजनामा क्षात्रभूपतिः परशुरामप्रीतये महान्तं वैष्णवं यागं कर्त्तुकामो वेदवेदाङ्गयज्ञक्रियादिपरिनिष्ठितान् भूसुराननुपलभमानः पाञ्चालदेशपरिसरवर्त्तिनः सुर-निम्नगातरङ्गसङ्गपवित्रितसमीरणप्रसरात् द्रोणाचार्य-स्वायत्तीकृताहिच्छत्रदेशात् साङ्गवेदकुशलान् यक्षविद्या-परपारगामिनः साग्निहोत्रकुटुम्बान् भूसुरेन्द्रान् विंशत्त्यु-त्तरशतपरिमितान् समानयामास। त एवाद्यापि विंश-त्त्युत्तरशतकुलीनाः सदाचाराः विप्रेन्द्रा निवसन्ति परशुराममण्डले। राजा तु विप्रद्रैर्यागं निर्णीय भूशुध्यै लाङ्गलादिभिः कर्षणं यावत्कारयति तावदेव लाङ्गल परिसरवर्त्तिनं मृतं महासर्पमद्राक्षीत्। सर्पवधप्राय-श्चित्तचरणे विप्रैराज्ञतः श्रीक्षेत्रस्य चतुर्दिक्षु 'ताङ्गोडु' 'माङ्गोडु' 'अरितोडु' 'मुच्चिलकोडु' संज्ञकान् सर्प-देवालयान् निर्म्ममे। मध्ये च रजतमयं पीठमेकं विधाय तदुपरि सौवर्णं सर्पमेकं प्रतिष्ठाप्य यावद्यागमाः रब्धवान् तावत्तदीय परमभक्तिपरिपाकप्रसन्नान्तरः सर्वान्तरः परशुरामः सौवर्णसर्पफणाधस्तात् रजतपीठ-मध्ये लिङ्गाकारेण प्रत्यक्षः परमभक्तं प्रसन्नमकार्षीत्। तदेतच्छेषशायिभगवन्मन्दिरमद्याप्यनन्तेश्वरनामकं रजत-पीठे क्षेत्रमूलपुरुषाधिष्ठितं भासते। ततः परं कतिपय-वर्षेभ्यश्चन्द्रमाः दक्षशापग्रस्तकलस्तपस्ययात्र वाञ्जारण्ये चन्द्रमौलिं प्रीणयन्नासीत्। तदायतपः स्वायत्तीकृतः शम्भुः सरोवरमध्ये लिङ्गेन शिवरूपानुमितिं व्यधात्। तस्यास्य क्षेत्रस्य द्वादशगव्यूतिपरिमण्डलस्य पूर्वदिशि 'त्रेदाचल' दक्षिणदिशि 'पापनाशिनी नदी' पश्चिमदिशि 'आरबसागरः' उत्तरदिशि 'सुवर्णानदी' चेत्यवधयः। एवं रजतपीठमध्योदित विष्णुदेवताकं उडुपतपःप्रसन्न-शिवदेवताकं चैतत्क्षेत्रं 'रजतपीठपुरं' 'उडुपी'ति च प्रसिद्धिमगात्।

अस्य पुनः क्षेत्रस्य सप्तगव्यूतिपरिमिताग्नेय्यां दिशि भार्गवरामेण चतुर्विधायुधैः शिलाखण्डभेदनपूर्वकं विहितचतुर्दिग्विदीर्णपरश्वधधनुर्बाण-गदाभिदाभिश्च तीर्थ-चतुष्टयः परशुरामकरकञ्जसञ्जातसंस्थानया नन्दगोप-तनयया श्रीकृष्णभगिनीपदाधिरूढया दुर्गया समलंकृतो विमानगिरिर्विराजते। तत एकमात्रगव्यूतिमितपूर्वदेशे पाजकक्षेत्रं पावनं जामदग्न्यचिरवाससंस्तुतं पाप-नाशिनीसरित्प्रवाहप्लावितरजस्कं भासते। अत्र पुरा मध्यगेहकुलजन्मा वेदवेदाङ्गकुशलो भारतभागवतरामा-यणादि सच्छास्त्रपरिज्ञाततत्वः नारायणभट्टनामा भूसुरः सत्कुलप्रसूतया पतिपरायणया वेदवत्या भार्यया सहा-वात्सीत्। तस्यैवं निजधर्म्मचरणदीक्षितस्य जन्मान्त रायदुर्दैवदुर्विपाकवशात् प्रथमोत्पन्नं पुत्रद्वयं न चिर-काल जीविदेवभूयङ्गतम्॥ पुत्रविच्छेदपरिक्षीणश्चिरायुषं गुणगणसरस्वन्तमज्ञानान्धकारविवस्वन्तं पुत्रमभीप्स-मानः समं दयितया द्वादशाब्देषु रजतपीठाधिपं स्वकुल-देवमाराधयन् पयोव्रतप्रमुखकर्कशव्रतैर्देहं कार्श्यमा-निनाय। एतस्मिन्नेव काले भूतले साङ्करदुःशास्त्रान्ध-कारप्रसरान्धीभूतसुजने ज्ञानोदयायार्थितः सुरैर्भग-वानादिपूरुषः स्वभक्ताग्रयायिनं मुख्यप्राणमाक्षपया-मास। भगवदाज्ञा भरनमिताङ्गयष्टिर्मरुद्धीशः कलि-युगाब्दे एकोनचत्वारिंशदुत्तरत्रिशताधिकचतुःसहस्र (४३३९) विलम्बिनामके संवत्सरे आश्वीजशुद्धविजय-दशम्यां बुधवासरे मध्यगेह कुलीननारायण भट्टदयितायां वेदवत्यामाविरभूत्। जातस्य शिशोः पिता द्वादशेऽहनि 'वासुदेव' इति नाम चक्रे। किंचिन्नतर बाललीला-विभवैः परिजनं विस्मापयन् बालः क्रमेण वृद्धो जनका-द्र ततरमक्षरपाटवमलभत्। समुचिते वयस्युपनीतः वेदाध्ययनाय पाजकक्षेत्रात्पञ्चगव्यूतिमितपश्चिमदिशि दण्डतीर्थे पूगवनान्वयजं विप्रमगात्। तत्रापि सह वयस्यैः द्रुतगमनोत्प्लवनजलगमनशिलोद्धरणग्रहण-निग्रहणप्रभृतिबलकार्ये सर्वान् पराजयन् न सम्यगधीयानः

परं गुरुणा भर्त्सितः पृष्टश्च सर्वमधीतमनधीतं च मुखत एवोद्गिरति स्म। अल्पकालादेव वेदाध्ययनव्याजेन रहसि गुरवे तत्त्वविद्यामुपदिश्य तदनुज्ञातः स्वगृहमगात्। कदाचित् पितरं प्रति 'तात' अहं किल मायिशास्त्रं निरस्य वैष्णवसिद्धान्तं स्थापयिष्यामीत्यवादीत्। तदा यद्येतत्त्वया शक्येत कर्तुं तर्हि तव हस्तगता शुष्ककाष्ठयष्टिरपि पुनरुज्जीवयितुं शक्येत्यसम्भावनापरिहासपूर्वमक्षिप्तः पित्रा स्वकरगतां शुष्ककाष्ठयष्टिं भूमौ स्थाप्य मृदापूर्य जलसेचनेन सकिसलयमारचयत्। स किलाद्यापि वृक्षः पाजकक्षेत्रे प्रसिद्धो जीवति। एवं वासुदेवः स्वजनं विस्मापयन् कतिपयाहोभिः पारमहंस्यग्रहणेनैव दुर्वादिनिग्रहं निर्णीय गृहकोशपशुषु विरक्त एव पित्रादिभिरलक्षितो रजतपीटमगात्॥

भगवान् विष्णुर्हंसरूपी पारमहंस्यं धर्मं लोके चिख्यापयिषुरादौ चतुर्मुखायोपदिदेश। ततः सनकादयश्चत्वारः प्रापुः। तेभ्यो दुर्वासाः ततः परतीर्थः ततः सत्यप्रज्ञः अथ प्राज्ञतीर्थ अस्मादच्युतप्रेक्षः धर्ममुपदेशक्रमेण प्राप्तवानपि कलिकालबलेन मायावादिशास्त्रमेव पठन् तत्रैव बद्धादरासीत्॥ तदा किल मायिनः स्वविरोधिमतान् दस्युवृत्या बलात्कृत्य निजायत्तानकुर्वन्। तद्भियापि साधुजना मायावादिकलङ्काङ्किता एव रहसि भगवन्तं गुणवन्तमुपासन्ते। तदच्युतप्रेक्षोऽपि प्रतीत्यै मायावादी गोप्ये प्रणवादिसन्मंत्रजपध्यानपर एवासीत्। इदं परमरहस्यं पारमहंस्यं परम्परासिद्धगुरुमुखत एव लिलिप्सुर्वासुदेवस्तदीयपरिचर्ययात्मीय निर्वेदं बोधयितुकामस्तमेव गुरुं वरयन् पर्यचरत्॥ आत्मजनिर्वेदप्रतिपत्तृभ्यां जनयितृभ्यामागत्य सविनयाश्वसानभर्त्सनभीषणदृढ़साहसप्रतिज्ञं निषिद्धोऽप्यचञ्चल उपलब्धगुरुप्रसादः सौम्यवत्सरे जन्मत एकादशे शुभदिवसे यत्याश्रममगृह्णात्। गुरुरपि प्रसन्नान्तर आनन्दाब्धिकुमुदबान्धवायानन्दतीर्थ इति मध्व पदैकाभिधेयं नामधेयमदात्।

निजाश्रमवेषाचरणे गुरुमपि विस्मापयन् तार्क्किकमौलि वासुदेवं मायावादिसिंहं वादिसिंहमहङ्कारसागरं बुद्धिसागरश्च वादतोऽजैत्। श्रीरामसेतुं गन्तुकामोऽनन्तशयनक्षेत्रे शेषशायिपरिचर्यापूर्वकं वेदान्तसूत्राणि भगवदनन्तगुणपरतया जीवादिभिन्नोत्तमपरतया च व्याचक्षाणः कालडीदुभिक्षुणा विना भाष्यकरणेन स्वभाष्यविरुद्धकथने निषिद्धस्तं निरुत्तरं वादेन विधाय कन्याकुमारीविलोकनाद्रामसेतुं जगाम। तत्र समाप्य चातुर्मासिकविधिं श्रीरङ्गादिषु प्रतीतक्षेत्रेषु भगवन्तमाराधयन्नैकासु सभासु दुर्वादिनो न्यगृह्णात्। पयस्विनीतटदेवालये षडङ्गवेदार्थ प्रतीतान् ब्राह्मणानर्थविचारे निरुत्तरी कृत्या चिरादेव सर्वज्ञयतिरित्यभिख्यां लेभे। बदरिकाश्रमं जिगमिषुराज्ञां गुरोः प्राप्य कतिपयशिष्यवृतो विशदतीर्थक्षेत्रनदीषु चरन्नचिरादेवोत्तीर्णसुरसिन्धुर्बदरीं यातस्तत्र प्रत्यहमरुणोदयावसरविहितशीतलगङ्गामज्जनः काष्ठवह्निहिनमौनोपवासः परमं भगवन्तं नरनारायणं विशेषतः प्रीणयन्नवात्सीत्। तदाभिनववायुरूपदिदृक्षुणा बादरायणेनानन्य विषयमनुज्ञातः शिष्यान् शिक्षालेखनपूर्वं विहाय हैमवतोत्तुंगशिखराच्छिखरमुत्पतन्नेव बदरीं बादरायणनिकाय्यमासादितवान्। ज्वलत्तेजः पुञ्जविस्मितैर्बादरायणान्तेवासिभिः सकौतुकमवलोकितः प्रणम्य सत्यवतीतनयं तदायपरिचर्याचरणपूर्वकं वेदवेदान्तभारतपुराणरहस्यं पाराशर्यहृदयङ्गमं निशम्य तत्रैवापरभागे विराजन्तं नरनारायणं सहैव व्यासेनाद्राक्षीत्। तदाज्ञापरिरम्भनिर्भरः पर्वतादवरुह्य शिष्यानवलोकयत्। साकं छात्रैः प्रतिनिवृत्तः सञ्चरन् गोदावरीतीरे वेदशास्त्राभिज्ञसभासु षट्शास्त्राणि खण्डयामास। मध्यमार्ग एव निरवद्यमेकविंशतिदुर्भाष्यदूषणं भुवनभूषणं सूत्र-

भाष्यं रचयामास। क्रमाद्रजतपीठङ्गतः स्वगुरवे मोहपीतलवणोदकायामृतमिव वृथाकृत दुर्भाष्यपरिश्रमाय स्वभाष्यं पाठयामास। कलिमलपङ्किले-प्युत्तर काले श्रीकृष्णार्च्चनादिभिः सुजनानुद्दिधीर्षुमन्थ-पाशधरां बालकृष्णप्रतिमां रौप्यपीठे शुभप्रतिष्ठां व्यधात्।

सेयं प्रतिमा परमपावनी पुरातनीति प्राचां प्रमोद-प्रवादः। पुरा किल भगवाननादिपुरुषः पोरिपोषि-तात्मयादवबन्धुरष्टोत्तरशतधिकषोड़शसहस्रवनितामोद-पेशलः श्रीकृष्णः परिधायमाणरत्नाकरायां द्वारकायां प्रियसुतप्रेमविह्वलया देवक्या सकौतुकानन्दपरवशमुदितः प्रियवत्स! नाहं तत्र भवदीयबाललीलावैभवानु-भवदिष्टभागिन्यभूवं तदद्य कदापि कैशोरलीलो भूत्वात्म-मनः सम्मोदमावहेति। तावत्तदायदिद्रक्षासापलप्रकाम आत्मारामः सद्योगृहीतैकवर्षीयस्तनन्धयरूपः जनन्युत्सङ्ग-माख्ह्य सदयावलोकेषद्धासं तां प्रमदवारिप्लावमज्जयत्। दधिमन्थन्त्यस्तस्याः करतलात्प्रसभं मन्थदण्डमपहरन् दधिभाण्डं लिङ्गभेदेन मोक्षमानयत्। तत्रोद्दीप्तं नव-नीतं क्षीरार्णवपोप्लूयमानमिव विधुबिम्बं मुखे चकार। शिष्टमात्मकलेवरे लिलिम्पे। पुनः सपाशमन्थानहस्त-स्तत्पुरतो नरीनर्त्ति स्म। स्वानन्दसान्द्रसंहननया शौरि-प्रणयिन्या सुद्रढ़मालिङ्गितश्चुम्बित उपलालितः प्रमोदा-श्रुसिक्तश्च परं मुहूर्त्तात्तद्रूपमुपसञ्जहार। तदा नाति-दूरे विस्मयोपात्त स्त्रक्विणी रुक्मणी रूपास्वदासमाप्त-मनोरथा पुनरपि बालभावं ययाचे। भगवान् प्रणयिनी परिसरे पत्युः कैशोरलास्यं परिहास्यं वदन् क्षणमात्र-हूतेन विश्वकर्म्मणाऽप्रतिमां स्वबालरूपप्रतिमां कारया-मास। तां किलरुक्मिणी सभक्त्युन्मेषं पूजयन्ती लालयन्ति कालमतिवाहयामास। यदा किल भगवान् भूभार-संहार-कृत-सर्वकृत्यः परं धाम वैकुण्ठमगात् ताव-त्तत्रैव प्रतिमां विहाय रुक्मिण्यप्यगात्। धनञ्जयस्तां समुद्रतीरे श्रीकृष्णजलविहारकासारे प्राक्षिपत्। सापि श्रीकृष्णाङ्गसम्वलितचन्दनरेणुगुण्ठिता कालक्रमाति-वृद्धगोपी चन्दणगुप्तासीत्। अष्टाविंशेऽस्मिन् कलियुगे पञ्चाशदुत्तरत्रिशताधिकचतुःसहस्राब्देष्वतीतेषु कदा-चित् कश्चिद्रौप्यपीठपुरपरिसरवर्त्ती नाविकः कैवर्त्तः महत्या नौकया वस्तूनि द्वारकादेशं नीत्वा विक्रीय च शून्यां नौकां स्वदेशं प्रत्यावर्त्तयन् बहुतरवातवेगभिया नौकाभाराय गोपीकासारतटात् शुष्कगोपी चन्दन-पिण्डानारोप्य स्वदेशं प्रतस्थे। निरन्तरायमरसरन्ती नौका यावद्रजतपीठात्पश्चिमभागे समुद्रे निश्चलासीत् तावत्कैवर्त्तैः प्रयत्नशतेनापि न चालनीयासीत्॥ तत्र भगवता श्रीकृष्णेनैव स्वप्ने प्रबोधितः प्रमोदतीर्थः समुद्रे स्नात्वा तीरे तमेव ध्यायन्नासीत्। नाविकेन योगिनं दयाभियोगिनं मन्यमानेन सदैन्यं परमानुग्रहा-यार्थितः श्रीमन्मध्वाचार्यः स्वकरवसनचालनमुद्रया नौकां चालयामास। तदा परमानन्दनिर्भरेण धीवरेण स्वकीयसर्वस्वदानायाभियाचितः केवलं गोपीचन्दन-पिण्डमगृह्णात्। तंमपिपिण्डं यत्र बभञ्ज तदद्यापि कर्नाटके 'वड़भण्ड' नामकं क्षेत्रं समुद्रतीरे चकास्ति। भगवान् मध्वमुनिस्तत्पिण्डसंपिण्डितां बालकृष्णप्रतिमां रुक्मिणी भक्तिभरप्रसन्नकृष्णाधिष्ठितां द्वादस्तोत्रभिधः-स्तुतिपठनेन रजतपीठमानीय कासारे शिष्यैः सम्मार्ज्य पञ्चरात्रागमविध्यनुष्ठानेनोत्तमनक्षत्रग्रहयोगलग्ने शुभ दिवसे प्रतिष्ठापयामास॥

(क्रमशः)

सटीक-शिक्षादशकमूलम्

[श्रीमद्भक्तिविनोद-ठक्कुर-रचितम्]

(पूर्वानुवृत्ता)

स वै ह्लादिन्याश्च प्रणयविकृतेर्ह्लादनरतः
तथा संविच्छक्तिप्रकटितरहो भावरसितः।
तथा श्रीसन्धिन्या कृतविशदतद्धामनिचये
रसाम्भोधौ मग्नो व्रजरसविलासी विजयते ॥५॥

श्रीहरेर्निखिलरसाधारत्वं विशदयति स वै ह्लादिन्याश्चेति। सः श्रीकृष्णः स्वरूपशक्तेर्ह्लादिनीवृत्तेः प्रणयविकृतिकृत ह्लादनव्यापारे रतः। पुनः तच्छक्तेः संवित्वृत्तिप्रकटित-प्रकाशितरहस्यानां भावेन रसितः। पुनश्च तच्छक्तेः सन्धिनीवृत्तिकृत तदुपयोगि चिद्धामनिचये रसाम्भोधौ रससमुद्रे मग्नो भूत्वा व्रजरसविलासी सन् विजयते। रसो वै सः। रसं ह्येवायं लब्ध्वानन्दी भवति। को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात्। एष ह्येवानन्दयति। इत्यादि श्रुतिषु तस्य ह्लादिनी शक्तिपरिचयः। प्रज्ञानं ब्रह्म, सत्यं ज्ञानमनन्तं ब्रह्म इत्यादि वेदवचनेषु तस्य संविच्छक्तिपरिचयः। दिव्ये ब्रह्मपुरे ह्येष संव्योम्न्यात्मा प्रतिष्ठित इत्यादि वाक्येषु सन्धिनीशक्तिपरिचयो द्रष्टव्यः। भगवत्सन्दर्भे। अथैकमेव स्वरूपं शक्तित्वेन शक्तिमत्वेन च विराजते। यस्य शक्तेः स्वरूपभूतत्वं निरूपितं तच्छक्तिमत्त्वप्राधान्येन विराजमानं भगवत्संज्ञामाप्नोति। एकस्यैव तत्त्वस्य सत्वाचित्वादानन्दत्वात् शक्तिरप्येका त्रिधा भिद्यते। तदुक्तं श्रीविष्णुपुराणे "ह्लादिनी सन्धिनी संवित् त्वय्येका सर्वसंस्थितौ। ह्लादतापकरी मिश्रा त्वयि नो गुणवर्जिते॥ तत्र ह्लादकरूपोऽपि भगवान् यया ह्लादते ह्लादयति च सा ह्लादिनी। तथा सत्तारूपोऽपि यया सत्तां दधाति धारयति च सा सन्धिनी। एवं ज्ञानरूपोऽपि यया जानाति ज्ञापयति च सा संविदिति ज्ञेयम्। तदेवं तस्यास्त्रयात्मकत्वे सिद्धे येन स्वप्रकाशतालक्षणेन तद्वृत्तिविशेषेण स्वरूपं वा स्वयं स्वरूपशक्तिर्वा विशिष्टं वाविर्भवति तद्विशुद्ध सत्वम्। तच्चान्यनिरपेक्षस्तत्प्रकाश इति ज्ञापनज्ञानवृत्तिकत्वात् संविदेव। अस्य मायया स्पर्शाभावाद्विशुद्धसत्वम्। तत्र चेदमेव सन्धिन्यंशप्रधानंचेदाधारशक्तिः। संविदंशप्रधानमात्मविद्या। ह्लादिनी सारांशप्रधानं गुह्यविद्या। युगपच्छक्तित्रयप्रधानं मूर्त्तिः। अत्राधारशक्त्या भगवद्धाम प्रकाशते। अथ मूर्त्त्या परतत्त्वात्मकः श्रीविग्रहः प्रकाशते। एवम्भूतानन्तवृत्तिका या स्वरूपशक्तिः सात्विह भगवद्धामांशवर्त्तिनी मूर्त्तिमती लक्ष्मीरेव। तदत्व सर्भेन्दा ननु माया खलुशक्तिः। शक्तिश्च कार्यक्षमत्वं तच्च धर्म्मविशेषः। तस्य कथं लज्जादिकम्। उच्यते। एवं सत्यपि तासां शक्तीनामधिष्ठातृदेव्यः श्रूयन्ते। यथा केनोपनिषदि महेन्द्रमाययोः संवादः। रसविचारः श्रीभक्तिरसामृतसिन्धौ। विभावैरनुभावैश्च सात्विकैर्व्यभिचारिभिः। स्वाद्यत्वं हृदिभक्तानामानीता श्रवणादिभिः। एषा कृष्णरतिः स्थायी भावो भक्ति रसो भवेत्। तत्र ज्ञेया विभावास्तु रत्यास्वादन हेवतः। ते द्विधालम्बना एके तथैवोद्दीपनापरे॥ कृष्णश्च कृष्णभक्ताश्च बुधैरालम्बना मताः। रत्यादेर्विषयत्वेन तथाधारतयापि च। उद्दीपनास्तु ते प्रोक्ता

भावमुद्दीपयन्ति ये। ते तु श्रीकृष्णचन्द्रस्य गुणाश्चेष्टाः प्रसाधनम्। अनुभावास्तु चित्तस्थ भावानामवबोधकाः। ते वहिर्विक्रियाप्रायाः प्रोक्ता उद्भास्वराख्यया। नृत्यं विलुठितं गीतं क्रोशनं तनुमोटनम्। हुङ्कारो जृम्भणं श्वासभूमालोकानपेक्षिता। लालास्रावोऽट्टहासश्च घूर्णा हिक्कादयोऽपि च। कृष्णसम्बन्धिभिः साक्षात् किञ्चिद्वा व्यवधानतः। भावैश्चित्तमिहाक्रान्तं च्यते समत्युवि बुधैः। सत्वादस्मात् समुत्पन्ना ये भावास्ते तु सात्विकाः। चित्तं सत्वीभवत्प्राणे न्यस्यत्यात्मानमुद्भटम्। प्राणस्तु विक्रियां गच्छन्देहं विक्षोभयत्यलम्। तदा स्तम्भादयो भावा भक्तदेहे भवन्त्यमी॥ ते स्तम्भ स्वेदरोमाञ्चाः स्वरभेदोऽथ वेपथुः। वैवर्ण्य नयप्राश्रु ल इत्यष्टौ सात्विकाः स्मृताः। अथोच्यन्ते त्रयस्त्रिंशद्भावा ये व्यभिचारिणः। विशेषेणाभिमुख्येन चरन्ति स्थायिनं प्रति। वागङ्ग सत्यसूच्या ये ज्ञेयास्ते व्यभिचारिणः। सञ्चारयन्ति भावस्य गतिं सञ्चारिणोपि ते। उन्मज्जन्ति निमज्जन्ति स्थायिन्य मृतवारिधौ। उर्म्मिवद्वर्धयन्त्येनं यान्ति तद्रूपताञ्च ते। निर्वेदोऽथ विषाददैन्यं ग्लानि श्रमौ च मदगर्वौ। शङ्कात्रासावेगा उन्मादापस्मृती तथा व्याधिः। मोहमृतिरालस्य जाड्यं व्रीड़ावहित्था च। स्मृतिरथवितर्क-चिन्तामति-धृतयो-हर्षोत्सुकत्वञ्च। औग्र्यामर्षासूयाश्चापल्यञ्चैव निद्रा च। सुप्तिर्वोध इतीमे भावा व्यभिचारिणः समाख्याताः॥ अथ स्थायीभावः। अविरुद्धान् विरुद्धांश्च भावान् यो वशतां नयन्। सुराजेव विराजेत स स्थायीभाव उच्यते। स्थायीभावोऽत्र स प्रोक्तः श्रीकृष्णविषया रतिः। परमानन्द तादात्म्याद्रत्यादेरस्य वस्तुतः॥ रहस्य स्वप्रकाशत्वमखण्डत्वञ्च सिध्यति। तथाप्युज्ज्वल नीलमणौ। स्याद्दृढ़ेयं रतिः प्रेम्णा प्रोद्यन् स्नेहः क्रमादयम् स्यान्मानः प्रणयो रागोऽनुरागो भाव इत्यपि॥ बीजमिक्षुः स च रसः स गुड़ः खण्ड एव सः। स शर्क्करा सिता सा च सा यथा स्यात् सितोत्पला॥ एतेन रससमुद्रस्य कृष्णस्य रसलीला सङ्केतेन वर्णिता। रसो वै स इति श्रुत्युक्त्या कृष्ण एव परम रसः॥ स तु नित्यमखण्डत्वेपि रसरूपेण विचित्रलीलापरः। प्रकटाप्रकटभेदेन लीलापि द्विविधा। अप्रकटलीलाया नित्यवर्त्तमानत्वे न भूतभविष्यद्विभागः कालातीतत्वात्तस्याः। प्रकटलीलावर्णनं तु कृतिसाध्यम्। तदपि अतलत्वादपारत्वादास्तोऽसौ दुर्विगाहताम्। स्पृष्टः परं तटस्थेन रसाब्धिर्मधुरो यथा। एतत्सर्वं भक्तिपूतचेतसावेदितव्यं न तु युक्तिविचारेण॥ ५॥

स्फुलिङ्गा ऋद्धाग्नेरिव चिदणवो जीवनिचया
हरेः सूर्यस्यैवापृथगपि तु तद्भेदविषयाः।
वशे माया यस्य प्रकृतिपतिरेवेश्वर इह
स जीवो मुक्तोऽपि प्रकृतिवशयोग्यः स्वगुणतः॥६॥

भगवत्तत्वं समालोच्याधुना तद्विभिन्नांशरूपं जीवस्वरूपं लक्षयति। स्फुलिङ्गा ऋद्धाग्नेरिति। सूर्यस्थानीयस्य हरेः किरणपरमाणव एव जीवसमूहाः। ते तु ऋद्धाग्नेः समृद्धाग्नेः स्फुलिङ्गा इव। अण्वंशत्वात्ते च हरेः सकाशात् नित्य पृथक्। तटस्थ शक्तित्वात्तेऽपि भगवतापृथक् शक्ति शक्तिमतोरभेद न्यायात्। हरिरेव ईश्वरः प्रकृतिपतिः मायाधीशः। माया तु तस्य विधिकरीति हरेः प्रभुता। जीवस्तु स्वभावतः नित्यं बद्ध मुक्तावस्था भेदेऽपि मायावशयोग्यः इति जीवेश्वरयोः भेदो विचारितः। श्रुतयः। यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति एवमेवास्मादात्मनः सर्वाणि भूतानि व्युच्चरन्ति। तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदञ्च परलोकस्थानञ्च सन्ध्यं तृतीयं स्वप्नस्थानम्। तस्मिन् सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदञ्च परलोकस्थानञ्च। तद्यथा महामत्स्य उभे कूलेऽनुसञ्चरति पूर्वञ्च परञ्चैव मेवायं पुरुष एता-

बुभावन्तावनुसञ्चरति स्वप्नान्तञ्च बुद्धान्तञ्च। श्रीगीतोपनिबद्धवाक्यानि। भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा। अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्। जीवभूतां महाबाहो ययेदं धार्यते जगत्। एतद्योनीनि भूतानि सर्वाणीत्युपधारय। अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥ तत्त्वसन्दर्भे। यद्वैव यदेकं चिद्रूपं ब्रह्ममायाश्रयतावलितं विद्यामयं तद्वैव तन्माया विषयतापन्नमविद्यापरिभूतं चेत्ययुक्तमिति। जीवेश्वरविभागोऽवगतः। ततश्च स्वरूपसामर्थ्यवैलक्षण्येन तत् द्वितीयं मिथो विलक्षणस्वरूपमेव द्रुष्टमित्यागतम्। न चोपाधितारतम्यमयपरिच्छेदप्रतिविम्बत्वादि व्यवस्थया तयोर्विभागः स्यात्। तत्र यद्युपाधेरनाविद्यकत्वेन वास्तवत्व तर्हि विषयस्य तस्य परिच्छेद विषयत्वासम्भवः। निर्द्धर्म्मकस्य व्यापकस्य निरवयवस्य प्रतिविम्वत्वायोगोऽपि उपाधिसम्बन्धाभावत् विम्वप्रतिविम्वभेदाभावात् दृश्यत्वाभावाच्च। उपाधिपरिच्छिन्नाकाशस्थ ज्योतिरंशस्यैव प्रतिविम्बो दृश्यते नत्वाकाशस्य। दृश्यत्वाभावादेव। तथा वास्तवपरिच्छेदादौ सति सामान्याधिकरण्य ज्ञानमात्रेण तत्त्यागश्च भवेत्। तत्पदार्थप्रभावस्तत्र कारणमिति चेदस्माकमेव मतं सम्मतम्' ॥ रश्मिस्थानीय चिदेकात्मशुद्धजीवरूपेणाव...त। परमात्मसन्दर्भे। एकस्य पुरुषस्य नानात्ममुपपाद्य तस्य पुनरंशा विवियन्ते। तत्र द्विविधा अंशाः स्वांशा विभिन्नांशाश्च विभिन्नांशास्तटस्थशक्त्यात्मका जीवा इति। स्वांशस्तु गुणलीलावतारभेदेन विविधाः। अन्यत्र च। अथ परमात्मपरिकरेषु जीवस्तस्य तटस्थलक्षणम्। प्रीतिसन्दर्भे च। तदेवं तस्य रश्मिपरमाणुस्थानीत्वांशत्वे सिद्धे तद्वत् सर्वस्यामपि दशायां कर्त्तृत्वभोक्तृत्वादि स्वरूपधर्म्मा अपि सिध्यन्ति। तद्वदेव च परमेश्वरशक्त्यनुग्रहेणैव ते कार्यक्षमा भवन्ति। तत्र प्रकृतिविकारमयकर्त्तृत्वादिकं तदाय मायाशक्तिमयानुग्रहेण। अतएव तत्सम्बन्धात् संसारः। स्वरूपशक्तिसम्बन्धान्मायान्तर्द्धाने संसारनाशः। पाद्मोत्तरे जीवस्वरूपव्याख्या। ज्ञानाश्रयो ज्ञानगुणश्चेतनः प्रकृतेः परः। न जातो निर्विकारश्च एकरूपस्वरूपभाक्। अणुर्नित्यो व्याप्तिशीलश्चिदानन्दात्मकस्तथा। अहमर्थोऽव्ययः क्षेत्री भिन्नरूपः सनातनः। अदाह्योऽच्छेद्य अक्लेद्य अशोष्योऽक्षर एव च। एवमादिगुणैर्युक्तः शेषभूतः परस्य वै। मकारेणोच्यते जीवः क्षेत्रज्ञः परवान् सदा। दासभूतो हरेरेव नान्यस्यैव कदाचनेति। तथान्यत्र। अणुमात्रोऽप्ययं जीवः स्वदेहं व्याप्य तिष्ठति। यथाव्याप्य शरीराणि हरिचन्दनविप्रुषः। श्वेताश्वतरे। बालाग्रशतभागस्य शतधा कल्पितस्य च। भागो जीवः सविज्ञेयः स चानन्त्याय कल्प्यते। अन्यत्र श्रुतौ। एष हि द्रष्टा स्प्रष्टा श्रोता रसयिता घ्राता मन्ता बोद्धा कर्त्ता विज्ञानात्मा पुरुष इति। जीवस्वरूपश्च श्रूयते। यो विज्ञानेन तिष्ठन्निति। सुखमहमस्वाप्सं न किञ्चिदवेदिषमिति। अत्र जीवकर्त्तृत्वं तु परेशाधीनं तस्मात् जीवः प्रयोज्यकर्त्ता परेशस्तु हेतुकर्त्ता इति भाष्यकृन्मतम्। जीवस्य बद्धावस्थायां दौर्वल्यात् तस्य मायापरिभूतत्वम्। मुक्तावस्थायामपि स्वगुणतः अणुस्वभावतः तद्दौर्वल्यं स्यादेव तथापि तदवस्थायां स्वरूपशक्तिविलास अनुग्रहतः अणोरपि जीवस्य तच्छक्तिविशेषवलात् न मायादौरात्म्यसम्भवः। तस्मात् जीवानां तदवस्थायां अपुनरावृत्ति लक्षणा सम्पत्ति र्भवति। भक्तिवलरहितानां कर्म्मज्ञानाश्रितानान्तु तदवस्थायामपि पतनशङ्का रक्षकाभावात्॥ ६॥

(क्रमशः)

श्रीश्रीगुरुगौराङ्गौ जयतः

❊ निवेदन ❊

सनातन धर्म्म भारतवर्षमें आदि कालसे प्रचलित है। काल के प्रभावसे इसके पालनमें त्रुटि आजाने के कारण सर्वसाधारणमें इसके प्रति जब उदासीनता दिखलाई देने लगती है, तब उस उदासीनता या ग्लानि को दूर करनेके हेतु समय समय पर भगवान् अथवा उनकी शक्तिसे सम्पन्न कोई महापुरुष—मनुष्य जाति के कल्याणार्थ- संसारमें अवतीर्ण होते हैं।

सनातन धर्म्मकी संस्थापनाके अर्थ अनेक सहृदय धर्म्मप्रचारक अनेकों उपायोंसे सदैव चेष्टा किया करते हैं। उनमेंसे बहुतसे स्थूल शरीर तथा सूक्ष्म शरीर की उन्नतिके लिये प्रयास करते हैं। उनकी यह चेष्टा, निस्सन्देह, विशेष प्रशंसनीय है। परन्तु मानव शरीर सम्बन्धी यत्न स्थायी नहीं है, यह समझकर सनातन आत्मधर्म्मकी कथाओंका अनुशीलन अत्यन्त आवश्यक है। इसी उद्देश्यसे आर्यावर्त्त के प्रधान तीन स्थानोंमें (काशी, वृन्दावन और नैमिषारण्य) भगवद्भजन करनेके लिये तीन मठ संस्थापित किये गये हैं। हालमें ही कुरुक्षेत्रमें भी एक मठ स्थापित होनेवाला है। इन चारों मठोंका भगवद्विग्रह स्थापन और नित्यसेवा संसारका अपार कल्याण करेंगे।

१।—काशी मोक्षप्रदायिका सप्त पुरियोंमें प्रधान और विद्वानोंके निवास स्थानका केन्द्र है। यहींपर श्रीसनातन गोस्वामीजीके हृदयमें धर्म्मके समस्त सिद्धान्तोंका प्रादुर्भाव हुआ।

२।—श्रीवृन्दावन श्रीराधाकृष्णकी क्रीड़ास्थली तथा मानवजातीय काव्यालङ्कारका चिन्मय साहित्य है। भगवत्प्रेमके पूर्ण विकासस्थान इस वृन्दावनकी उपलब्धिसे मनुष्योंकी सर्वसिद्धि होती है।

३।—अश्रुतपूर्व वेदव्याख्यानोंसे ऋषियोंने एक दिन जिस स्थानमें लोकातीत विद्यामें पारदर्शिता लाभ की थी, उसी नैमिषारण्यकी महिमा किरणसे समस्त जगत्का सांसारिक प्रतीति रूप असुविद्या नामक अन्धकार विदीर्ण हो जायगा। इस स्थानमें एक स्थायी पाठशाला पूर्व गौरवके स्तम्भरूपमें प्रतिष्ठित की जायगी।

४।—जिस स्थानमें भक्ताधिराजोंने भजनीय उद्देश्यसे रससाधन का आदर्श प्रदर्शित किया था और जिस श्रीगौड़ीय वैष्णवोंके उपास्य श्रीगौरसुन्दरने अनुगत जनों के लिये प्रकाशित किया था, उसी कुरुक्षेत्रमें स्थानेश्वरी जगन्नाथजीका भवन, द्वैपायन सरोवर और लक्ष्मीकुण्ड अवस्थित हैं। ीपक स्थानकी स्मृति जीवोंका नित्य कल्याण साधन करेगी।

अन्तमें, आर्यावर्त्तवासी सनातन धर्म्मावलम्बियोंसे हमलोग करबद्ध प्रार्थना करते हैं कि आप लोग, यथाशक्ति सर्वप्रकारसे इस मङ्गलकार्यमें अवश्य सहायता प्रदान करें।

❊ उत्सव-काल ❊

(१) काशी—महालयासे लक्ष्मीपूर्णिमातक। (२) श्रीवृन्दावन—लक्ष्मीपूर्णिमासे कार्त्तिक पूर्णिमा-तक। (३) कुरुक्षेत्र—कार्त्तिक पूर्णिमासे त्रयोदशीतक। (४) नैमिषारण्य—त्रयोदशीसे द्वितीयातक।

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7. Swananda-Sukhada-Kunja :—Swarupganj. Bhajan-Sthal of Thakur Bhaktivinode.

8. Shree Gour-Gadadhar Math :—Champahati (Samudragarh, Burdwan), A holy place of worship, more than four centuries old.

9. Modadruma Chhatra :—Mamgachi (Jannagar). Home of Thakur Brindaban Das, the world-known writer of Chaitanya Bhagabat, the oldest epic on Shree Chaitanya Dev.

10. Shree Bhagabat Asana :—Krishnagar, Nadia. Publishing house of Books on Devotion.

11. Shree Purushottam Math :—"Bhakti-Kuti"; Sea-side, Swargadwar, Puri. Bhajan sthal of Thakur Bhaktivinode.

12. Shree Brahma-Gaudiya Math :—Alalnath, Puri, Orissa. Occasional Residence of Shree Chaitanya Mahaprabhu.

13. Shree Sachchidananda Math :—Oriya-Bazar, Cuttack. Preaching Centre of Orissa.

14. Shree Gaudiya Math :—1, Ultadingi Junction Road, (P.O. Shyambazar), Calcutta.

15. Saraswat Asana :—10A, Ultadingi Junction Road, Calcutta.

16. Shree Paramahansa Math :—Naimisharanya, Ancient Seat of Bhagabat-preaching.

17. Shree Madhva-Gaudiya Math :—90, Nawabpur Road, Dacca. Preaching Centre of East Bengal.

18. Shree Gopaljiu Math :—Kamalapur, Dacca.

19. Shree Gadai-Gaur Math :—Baliati, Dacca.

20. Shree Krishna-Chaitanya Math :—Chhipigali, Brindaban, Muttra. Preaching Centre of U. P. and the Punjab.

21. Shree Sanatana-Gaudiya Math :—11/1/D, Kudaiki Chouki, Benares. Preaching Centre of U. P. and Behar.

22. Shree Bhagabat Math :—Chirulia, Basudebpur, Midnapur.

23. Prapannasram :—Amlajora, Burdwan.

24. Shree Chaitanya Gaudiya Math :—Dumarkonda, Chirkunda, Manbhum.

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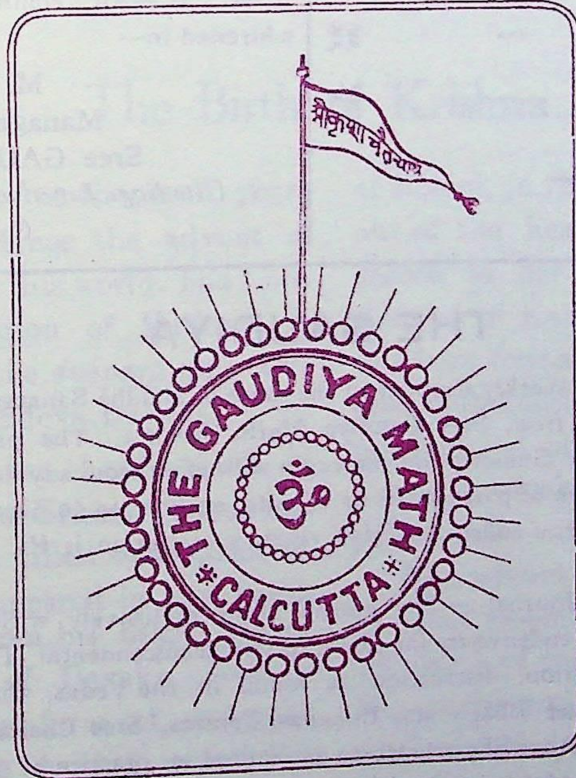
श्रीसज्जनतोषणी

OR

THE HARMONIST

October 1927

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

Sri Srimad BHAKTI SIDDHANTA SARASWATI

Goswami Maharaj

CONTENTS :

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

VOL. XXV. OCTOBER 1927, 441 Chaitanya-Era. NO. 5.

The Birth of Krishna.

A LITTLE over five thousand years have elapsed since the advent of Lord Sri Krishna in this world. The Lord appeared in the region of Mathura at the conjunction of the *dvapara* and *kali* ages as Son of Vasudeva-Devaki.

The process of the Lord's birth is thus described in the Srimad Bhagabat. Sri Krishna having willed to be manifest in the world first appeared in the heart of Vasudeva and from his heart passed to the pure heart of Devaki. Nursed by her love in the form of maternal affection, like the waxing moon, Sri Krishna underwent gradual growth in the heart of Devaki. Subsequently, on the eighth lunar day of the dark fortnight of the month of Bhadra, on Wednesday, while the moon was in the constellation of Rohini, in the depth of night, from out of the heart of Devaki the Lord passed to her couch in the lying-in-chamber of Kamsa's prison. Sri Krishna was born four-armed, holding the conch, disc, club and lotus, adorned with crest, pendant and other ornaments, wearing a great profusion of curls and clad in yellow robe.

The advent of the Lord did not in any way resemble the birth of a *jiva*. The birth of the supreme Lord, like all His manifestations, is eternal and transcendental. Sri Krishna ever manifests the *lila* of His birth in the pure and unalloyed hearts of His devotees. The eternal and transcendental *lila* of His birth became visible in this mundane world towards the end of the *dvapara* age.

The cause of His advent into the world is described in the following *sloka* of Srimad Bhagabat.—*

"His passionless nature, as represented by devotees like Vasudeva etc., being oppressed by opposed, perverted and terrible forms in the shape of *daityas* like Kamsa etc., like the kindling of fire by the rubbing of two pieces of fire-wood, the Lord of mundane and transcendental worlds, the kind-hearted Lord Srikrishna, although devoid of phenomenal birth (अजः), joining with the Lord of Baikuntha, His *byuha*, the Prime Cause Purusha, His secondary 'Incarnations and other differing forms comes down into this world from His own sphere." The main cause of the appearance of Sri Krishna in this world is His wish to gratify the yearnings of those loving devotees who happen to be placed in this world ; as no one except Godhead Himself has the power of satisfying the longings of His devotees. In order to delight Srutadeva, Bahulasva and other *bhaktas* by the sight of Himself and for showing kindness to Vasudeva and others of His beloved ones by the destruction of the forces of *danavas*, the supreme Lord was born in this world. This was the main cause. The prayer of Brahma and other gods for the relief of the world was a secondary cause of His birth.

The plenary Incarnation is not manifest until the main cause is about to fructify. At the time of the full Incarnation separate and partial Incarnations for relieving the earth become superfluous. Just as on the occasion when the Suzerain Emperor himself marches out to conquest the vassal kings of different regions follow him as a matter of course, so also when Sri Krishna Himself appears in the world, His manifestations viz., the Lord of *parabyom* (वैकुण्ठ), His *byuha* (four-fold manifestations viz. Vasudeva, Sankarshana etc.), His secondary Incarnations such as Rama, Nrisingha, Baraha, Vamana, Nara Narayana etc., also appear simultaneously on the earth with Sri Krishna. As thousands of sparks issuing out of a great fire are re-absorbed into it, in like manner all Incarnations having issued out of Sri Krishna are on His advent into this world re-absorbed into their original Source. Or again, just as for the conflagration of villages and towns the power of lamps and of a great fire are identical, but the full happiness, in the form of relief from the discomforts due to cold, can be obtained only from the great fire,—in like manner, although the relief of the earth from oppressions may be effected equally by Purusha and secondary Incarnations, the supreme happiness of loving devotees cannot be

*"स्वशान्तरूपेष्वितरैः स्वरूपैरभ्यर्द्यमानेष्वनु-
कम्पितात्मा ।
परावरेशोमहदंश युक्तोह्यजोऽपिजातो भगवान्
यथाग्निः ॥

afforded by any one except Sri Krishna Himself.

The *jiva* is born as the result of his *karma* and his birth is brought about by the power of *maya* which is alien to the nature of the *jiva*. The God-head is born of His own will and by His own power which is eternally and inseparably joined with Himself. The power by hich the Supreme Lord manifests His birth is eternal spiritual and full of transcendental bliss. Whereas the power by which the *jiva* is born is external to him and full of the triple misery. This difference has been described by the Lord Himself in the Geeta—*

"My birth and actions are transcendental ; those who know this truly are not born again on leaving the body ; such persons attain to Me, O Arjuna."

As the Lord is not born by entering into the vital fluid like *jivas* so also He has no mundane parents. We learn from the previons history of Sri Vasudeva-Devaki that in expectation of the birth of Sri Krishna, in their third previous birth in the *manvantara* (period of *manu*) of Svayambhuba Manu, Vasudeva was a *prajapati* by name Sutapa and Devaki was known as Prisni. Having been commanded by Brahma to pro-create offspring they devoutly practised *tapas* (austerities), controlling their senses, for the period of twelve thousand years of heavenly measure. The four-armed Sri Vishnu, thereupon, appeared in their hearts purified by devotion, and on expressing His willingness to confer any boon that was desired by them they prayed for a son like the Lord Himself ; whereupon the Lord agreeing to be their son became known by the Name of 'Prisnigarbha' 'Born in the womb of Prisni.' After this, in their second previous birth, when Sutapa and Prisni being reborn on the earth bore the names of Kashyapa and Aditi, then also Vishnu was born as their son Vamana, the younger brother of Indra and was known by the Names of 'Upendra' and 'Vamana.' According to this account of the scriptures Vasudeva and Devaki would seem to have been mere *jivas* perfected by a course of spiritual efforts. But Vasudeva-Devaki the eternal parents of Sri Krishna can never be merely perfected *jivas*. Therefore, the efforts of Sri Vasudeva etc., as spiritual novices in their previous births were rendered possible by the will of God Himself for the edification of this world by the manifestations of Vasudeva etc. in the pure hearts of the devotees of Krishna. That is to say Vasudeva etc. are ever perfect and never practised any courses of spiritual endeavour. But their portions attaching themselves to certain *jivas* practised spiritual endeavours for the instruction of the world ; and those

*"जन्म कर्म्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥"
(गीता—४।९)

portions were subsequently re-absorbed into the original. The accounts in the scriptures only express the fact that the original and its offshoots are identical in manifestation.

The above proves that the birth of the Supreme Lord Sri Krishna is transcendental. But from the history of His devotees in the Scripture it seems at first sight that they were born and suffered various troubles and miseries like ordinary *jivas*. If they were not like ordinary *jivas* how could miseries befall them on their appearance in this world in the train of God Himself? What else are such occurrences as the incarceration of Devaki-Vasudeva in the prisons of Kamsa, the grief of the dwellers of Braja at separation from Krishna, the devoted attachment of Nanda and Yasoda for their son resembling that of mundane parents, etc.? The satisfactory solution of such complaints is realised by the *jiva* only when he is established in his proper self. The attendants of God-head are the direct manifestations of His own power. Their births etc. are the sports of God's transcendental power. By the will of Sri Hari Himself they appear in this world as helpers of His *lila*. Their exhibitions of suffering etc. are only subtle methods of tasting the elixir of His *lila*. Those exhibitions are not the consequences of their selfish worldly enjoyments like the sufferings of this world. On the contrary, they add variety to the enjoyment of the delicious sweetness of the service of Krishna. The attachment of mundane parents for their short-lived son is merely the perverted reflection of the transcendental, wholesome and all-absorbing attachment of His original parents imbued with spiritual love for their eternal Son, Sri Krishna. The attachment of worldly parents for their ephemeral son being the selfish enjoyment of the fruits of *karma*, is altogether unwholesome and, therefore, to be shunned. But the atachment of Nanda-Yasoda for their eternal Son is perfectly wholesome and worthy of being emulated by those possessed of transcendental love.



Birth of Sree Krishna

(Translated from the Sreemad Bhagabat—Sk. X. Ch. 3)

1. There-upon appeared, imbued with all good qualities, the most beauteous time
Of the birth-star of the Birth-less, with serene planets, stars and meteors.

2. The quarters rejoiced, the clear sky became star-lit ;
On the Earth, towns, villages, pastures and mines overflowed with every blessing.

3. The streams flowed with a pellucid current, the lakes were decked with beautiful lotuses,
The rows of flowery woods resounded with the melodious notes of birds and hum of bees.

4. The winds blew, pleasant to touch, laden with holy incense and pure ;
The sacrificial fires of the twice-born burnt tranquilly with a full and steady flame.

5. The minds of the pious, ere-long oppressed by the foes of gods, were gladdened ;
At the birth of the Un-born celestial drums beat harmonious music,
Celestial singers (*kinnaras* and *gandharbas*) joined in song, the choir of perfect beings (i) sent up hymns of praise,
Danced with delight celestial dancers and heavenly nymphs,
Overjoyed the saints and the gods showered celestial flowers ;—

6. And toward the ocean slowly the heavy-laden clouds muttered thunder
At the birth of Janardana in the gathering gloom of dark night.

7. The In-dweller, Vishnu, appeared in the pure, unalloyed heart (ii) of Devaki,
Likest the full moon rising in the quarters of the East.

8. And Vasudeva saw that marvellous Boy, with the lotus eyes, four-armed, holding the conch, club and other weapons,
Marked with the sign of *Sribatsa*, the gem *koustuva* adorning the neck, in yellow robe, beauteous with the hue of the dense cloud,
The great profusion of curls lit up with the glory of the effulgence of the most precious jewels that studded the crest and pendant,
And adorned with the most exquisite belt, armlets and brace-lets.

9. Whereupon Anakadundubhi surveying Hari,his son,with eyes expanded wide with wonder,
Rendered oblivious of everything by joy at the happy event of the Appearance of Krishna, (mentally) bathed and gave away as present ten thousand kine to the twice-born.

10. Then, assured that He was, indeed, the Supreme Being Himself, bending low with palms joined he of pure understanding,
Freed from fear, aware of God's omnipotence, thus, O Bharata, addressed in prayer the Lord Whose effulgence irradiated the lying-in chamber—

(i) सिद्धि (ii) विशुद्ध सत्त्व

Vasudeva said—

11. "Lord, Thyself hast appeared,—the Being Himself Who is beyond Nature,
Embodiment of unalloyed bliss, Seer of the inmost minds of all ;

12. Who having first created by His own power this world made up of the three qualities,
Without being within, yet is conceived as pervading it ;—

13. As the unchangeable primordial principles, in association with changeable qualities, being different and of various potentiality, produce the world,—
And thus combining and producing appear as auxiliary, though unchanged and unchangeable-existing before the birth of the world :

14. So Thou, conceived by the pure intelligence as possessed of transcendental qualities, art free from all mundane qualities ;
And being perfectly un-covered, there is neither exterior nor interior of all that are of Thee, or of Thyself, the Soul of everything.

15. He who affirms as true the objects of his own selfish enjoyment, does so through foolishness and ignorance of his real self ;
Such speculation is nothing but empty words—accepting as true that which is utterly rejected by the Scriptures.

16. From Thee, O Lord—Who transcends all effort, change and quality—the birth, maintenance and destruction of this world are said to proceed :
In Thee, the Supreme Lord, there is no contradiction, all qualities serving Thee as Their source.

17. Such art Thou Who, for the maintenance of the threefold world by thy Own power, wear'st the white colour of Thine,
The red permeated by *rajas* for the purpose of creation and the black hue of *tamas* for the destruction of the world.

18. Thou, the Infinitude, the Supreme Lord of the Universe, in order to protect this earth hast appeared in my house :
Thou wilt destroy the armies led by the wearers of the insignia of Kings served by *crores* of *Asuras*.

19. Lord of the gods, this churl, forewarned of Thy birth in my house, killed our children that were born before Thee,
And is even now approaching with brandished weapons, hearing of Thy advent from the lips of messengers."

(To be continued)

Thakur Haridas

(Continued from P. 63, August 1927.)

THAKUR Haridas had infringed the social code by giving up Yavanic manners and customs, and it was for such offensive conduct that he had been on that day hauled up before the administrator of the district at the instigation of the Yavana community which was actuated by a desire to safe-guard the traditional customs of their society. Thakur Haridas made the following reply,—"All this is merely the sport of the illusory power of God. The true religion is not the monopoly of either Yavana or Hindu ; and therefore, there can be no danger of the worship of Hari which is the common object of both communities, becoming impossible by one's leaving the Yavana society. God is beyond all material objects ; He is the eternal, indivisible and absolute Reality. He is the perfect Truth. One worships Him in the manner that his own understanding approves, this also is His dispensation. It is not necessary to create disorder by ignoring differences of the fitness of different persons. It is God Himself Who having caused me to be born in a Yavana family has employed me on this quest of the highest good ; and on the other hand, He may similarly, causing another to be born in the highest Brahman family of the Hindus, make him turn a Yavana because of his Yavanic propensities. Such is the will of God Who is ever full of beneficence. I will not follow the Yavanic custom by reading *kalma*, giving up the highest good. Be pleased to award any punishment if you consider this an offence. I am prepared to accept it."

The *muluk-pati* Kazi now began to blaspheme against Vishnu in scolding Haridas, and when at last Haridas said, "Even if my body be cut to pieces, if body and life leave me, my mouth will never give up the Name of Hari," being much enraged the Kazi sentenced him to be put to death after being severely whipped at twenty-two market-places af the Amua *muluk* !

While he was being whipped in the market-places, Haridas employing himself in the recollection of Sree Krishna and chanting aloud Krishna's holy Name, remained unaffected by pain. The good people of those places noticing the utmost severity of the blows inflicted on the body of Haridas openly sympathised with him, but the wicked rejoiced. Some apprehended that very great harm would befall both the principal as well as his aiders and abetters of such brutal persecution of

the great saint. In the same way that Prahlad was tortured in olden times by command of Hiranya Kasipu, Thakur Haridas was humiliated and oppressed by those Yavanas. Bearing patiently his intolerable pain Haridas always said, "Have mercy on all these *jivas* O Lord, may none of them offend Thee by their treatment of me !" Till at last even the Yavanas said, "The whole Yavana community will suffer the terrible consequences of this inhuman oppression of you who is, indeed, a great saint. But your life has not been ended even by such prolonged and terrible beating. The *mulukpati* will put us to death if we fail to kill you !" At this Haridas pitying those Yavanas who were beating him exhibited the sight of quitting his mortal frame.

But those evil-minded Yavanas, to prevent any good resulting to him if his body were interred in the earth which happened to be the method of disposal of a dead body recommended by the Yavana scriptures, thought of casting the body of Haridas into the Ganges ! All this time the great Thakur Haridas, immersed in meditation, was occupied with recollection of Krishna. The Yavanas who had been ordered by the Kazi to throw his body into the Ganges were unable with all their efforts to lift it and informed the Kazi of their own discomfiture. It was only then that those ruffians at last desisted from their wicked endeavours.

The *muluk-pati* Kazi, on the termination of the meditative trance of Thakur Haridas, begged his forgiveness with folded hands, saying, "I am now convinced that you are a great Pir and not merely a wordy sage or a juggling miraculist. For give me for my many faults. No one in heaven, earth or the subterrene, is able to know your real nature. You may go where you like, we will no more oppose you." Thakur Haridas returned to Fulia without being daunted even by such terrible persecution.

At that time Fulia was a most populous village and an important centre of the Brahman community. The Brahmans of Fulia received Haridas with great cordiality on his return. Having witnessed those deeds of his transcendental love they sympathised with his misfortunes and discussed among themselves regarding the cause of his sufferings. The holy Thakur said, "I have been a great offender. Having actually heard the Yavanas blaspheme against Vishnu I sinned by not opposing and preventing them. In consequence of that sin those sufferings were necessary for my own good. My offending ear, instead of having been deafened, listened to all those blasphemies with alacrity for which sin Bidhata has awarded the due punishment." These utterances of the Thakur full of the spirit of humility did not save the *mulukpati* and his followers and all

their families from destruction. All of them perished shortly with all their families. The holy saint continued un-opposed to take night and day the Name of Hari in the view of all the people. His cell at Fulia on the bank of the Ganges, by the chanting of the Name of Hari, was transformed into Vaikuntha and ceased to be a place within the domain of *maya*.

A great hissing serpent had taken up its abode in the cell of the Thakur. this did not give rise to the least fear in the mind of Thakur Haridas. He took the Name of Hari all unconcernd, living in the same cell with the huge reptile. At last, however, he was persuaded by the representations of the Brahman residents of the village and the pressing entreaties of his friends to make up his mind to give up the cell. At this the serpent of its own accord departed from the place. The Brahmans were filled with great wonder by witnessing this extraordinary event.

One day at the house of a certain wealthy man a snake-charmer was exhibiting the scene of the suppression of the serpent *kalia* by Krishna, with dancing and singing. Thakur Haridas accidently arrived on the spot and taking his stand on one side watched the performance. The dancing and singing of the snake-charmer producing in Thakur Haridas the excitation of the *lila* of Krishna his breath was obstructed and he presently fainted away. Recovering from his fit *Prabhu* Haridas himself joined in the dancing and singing. The eight *svattic* changes were manifested in his body. The snake-charmer stopping his performance stood silently on one side with his palms joined together. The exhibition was, however, resumed after an interval. The spectators joyously sprinkled themselves with the dust trod by the feet of Haridas. A hypocritical Brahman in the crowd who was ambitious of religious fame thought within himself that he also would attract the regard of the spectators and the snake-charmer if he exhibited artificially similar *svattic* manifestations. Thinking thus that Brahman in imitation of Haridas began to exhibit in his own body all the *svattic* perturbations in an artificial way. The snake-charmer, who had stood still with joined hands at the time of the spiritual manifestations of Thakur Haridas, noticing this hypocritical exhibition of the Brahman, began at once to belabour him with all his might The hypocrite, feeling the inconveniance of enduring such thrashing for any length of time, took to his heels. When the spectators asked the snake-charmer the reason for that sort of behaviour he said, "This Brahman by his hypocritical exhibitions was bringing contempt upon Thakur Haridas. That is why, inspired by the *mantra* of the king of serpents, I have punished him according to his deserts." It is, of course, a thing

to be devoutly wished that all conceited people may always be punished in the aforesaid manner for their insincere Krishna-performances. The snake-charmer again joined in the dancing and singing of Thakur Haridas.

As an eternal companion of God-head Haridas always appears in the world whenever the Supreme Lord Himself becomes Incarnate and helps to enrich His *lila* by friendly support. For helping the *lila* of Chaitanya-chandra ; to quote an old author, "Haridas was born in an inferior society by the command of the Lord Himself, in order to teach the world that caste and community are meaningless. If the devotee of Vishnu is born in the very lowest community he is none the less to be worshipped, as all the scriptures testify. In order to prove the truth of these sayings of the Scriptures Haridas was born in a low community. The touch of Haridas is coveted by the gods ; even the Ganges longs for the immersion of Haridas. The bondage of the world is snapped at the sight of one who takes the shelter of Haridas. He who utters the name of Haridas only once, verily, verily, goes to the eternal abode of Krishna," The king of serpents in the form of the snake-charmer declared these glories of Haridas to the assembled people for the edification of all good men.

(To be continued)

The Holy Name

IN this material world there is always difference between the thing itself and its name, form, attributes and action. For example when I say 'a table' the word 'table' is not the thing itself and is quite different from it ; but in the spiritual world it is a veritable truth that there is no such difference between an object and its name, form, attributes and action ; or, in other words, they are identical. In the material world this difference between the thing and its name, form, attributes etc. is due to the presence of *maya* or 'illusion'. But in the spiritual sphere or Vaikuntha there is no such 'illusion' or screen intervening between the object and its name, form, attributes and action. In Vaikuntha the Word is Brahman or God Himself. The word 'Vaikuntha' means 'that from which *maya* or 'illusion' is expelled. It is purely spiritual.

From this we can infer that the Name of God, unlike the names of things mundane, is identical with God

Himself ; and God Himself is identical with His Form, Attributes and Actions. This being so it may be asked why is it that we do not feel or realise the presence of God in our hearts when we utter His holy Name ? Why do our hearts remain steeped in the darkness of ignorance, instead of being illuminated by the eternal Existence, Intelligence and Bliss—the Nature of Krishna Himself—when we take His holy Name ? Or why do we not realise that we are also self-existent, eternal beings, possess spiritual intelligence and can enjoy transcendental bliss, when we chant His holy Name ? The only answer is that it is because we are quite ignorant of the above fundamental difference between things mundane and spiritual.

We do not know the real nature of the holy Name of Krishna. It is thus defined in Padmapurana*—

"In as much as there is no difference between Krishna Himself and His Name, Krishna's Name like the philosopher's stone (चिन्तामणि) gives the wished—for object of His Servitors, is Krishna's own Self and is the embodiment of spiritual (चैतन्य) ecstatic bliss ; that is to say, it is not an object (आश्रय) of perverted, worldly pleasures because of its being outside the sphere of empiricism and being also in-capable of adulteration with *maya*. Krishna's Name is perfect that is incapable of being measured by *maya* (मीयते अनया). His Name is pure that is un-adulterated with illusion as it rejects *maya*. His Name is eternally free that is beyond the region of *maya*." In other words Krishna's Name, His holy Image and He Himself are identical, there being no difference between them ; and all Three are full of eternal, ecstatic, spiritual bliss. But in the case of the fallen *jiva* his real nature is quite different from his name given by his father, his physical body, his material qualities and his worldly activities.*

"Therefore, Krishna's Name, Form, Qualities and Actions (विलास) are never comprehensible by means of material senses. Whenever a *jiva* actually realises that in his spiritual nature he is the eternal servant of Krishna then only the transcendental Name, Form, Attributes and actions of Krishna spontaneously manifest themselves in his spiritual (अप्राकृत) organs of sense such as the tongue, eye, ear etc." Krishna's Qualities, Krishna's sports and pastimes (विलास), the characteristic traits of His servitors, being eternal, spiritual and full of transcendental bliss, are not comprehensible by the material forms, pleasures, odours, sounds and touch of

*"नाम चिन्तामणिः कृष्ण चेतन्यरसविग्रहः ।
पूर्णः शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनोः ॥"

*"अतः श्रीकृष्णनामादि न भवेद्ग्राह्यमिन्द्रियैः ।
सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यदः ॥"
—(पद्मपुराण)

jiva engrossed in the triple qualities of *sattva, rajas* and *tamas.* In other words they are not liable to be enjoyed by the senses of the *jiva* that are addicted to the enjoyment of the fruits of their activities because they are self-effulgent, eternal, spiritual and full of beatitude. There is mutual difference (but no identity) between the name, form, quality and action of material objects situated within the sphere of the triple qualities (सत्व: रज: तम:) ; but in transcendental Krishna there is no such difference all those being identical.

In this Iron Age (कलियुग) the holy Name of Krishna is the only object of worship because God is invisible but manifests Himself as His holy Name which is Krishna's Incarnation as *Logos.* Hence the Srimad Bhagabat enjoins the chanting of Krishna's Name as the only form of worship of the *kali* Age.*—

"That which in the *krita* Age (सत्ययुग) results fom the meditation of Vishnu, which in the *Treta* Age is the product of the performance of sacrifice (यज्ञ) and which in the *Dvapara* Age is the outcome of service (परिचर्या), in the *kali* Age is the fruit of the chanting of the holy Name of Krishna." Therefore, in the *kali* Age there is no other course left for *jiva* than the chanting of Hari's Name. This is clearly stated in the oft-quoted *sloka* of the Brihannaradia Purana—

"हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥"

The above *sloka* is thus explained in Sri Chaitanya Charitamrita (Adi. XVII. 22—28)—'In the *kali* Age Krishna incarnates Himself as the holy Name. The whole world is liberated by the chanting of the holy Name. Hari's Name has been repeated three times for emphasis. The use of the particle 'एव' is to convince the worldly-minded. The further addition of the word 'केवल' makes the assurance perfectly sure. Knowledge, *yoga,* austerities, work etc. are prohibited.

He who believes otherwise is never to be saved. The word 'नास्ति' reinforced by 'एव' has been repeated thrice to signify that the non-believers in the holy Name will in NO case attain salvation—Never, Never, Never.'

But everyone of us is not fit to chant the holy Name. The qualities the possession of which is essential in order that one may be able to chant the holy Name are thus stated by Mahaprabhu Himself in the following *sloka* in His *Sikshastak* :—*

"He is fit to chant always the Name of Hari who considers himself humbler

---

*"कृते यद्ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्त्तनात् ॥"
—(भाः १२।३।५२)

*"तृणादपि सुनीचेन तरोरिव सहिष्णुना ।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥
(चैः चः अन्त्यः २० परिच्छेद)

than a blade of grass, who is patient and forbearing like the tree and who does not covet respect from others but ever pays due respect to everyone" Freedom from worldly vanities in their fourfold aspect of (1) humility, (2) patience, (3) absence of pride and (4) readiness to honour others, is the necessary condition for chanting the Name of Hari. The chanting of the holy Name is not possible for those who are given to wordly vanities. The above mentioned fourfold attachment for material objects stands in the way of the chanting of the holy Name. Being liberated from those vanities the purified *jiva* is enabled to chant always the Name of Hari. By obeying this rule the novice on the path of devotion obtains the holy feet of Sri Krishna as the fruit of Hari-Sankirtan. The taking of the Name of Hari by those who are ignorant of this relationship is either dim perception of the Name (नामाभास) or an offence against the Name (नामापराध) by means of which the love of Krishna, which is the only object of chanting the holy Name by *jiva* is not gained.

He who chants the holy Name must be devoid of all passions and must not hanker after worldly name, fame or wealth. He must be above the triple qualities of *maya* (निर्गुण). Krishna dose not confer loving devotion (कृष्णभक्ति) upon His devotee unless and until He finds His devotee free from all mundane affinities. Because Krishna, His Name, His devotee and His devotion are all above the triple qualities of *maya* (निर्गुण) and are purely spiritual. He is, therefore, unattainable to those who have the least trace of mundane attachment. That is to say the holy Name of Krishna does not manifest itself in the heart of a devotee who has not realised his true self the nature of which we learn from the holy lips of Mahaprabhu Himself in the following *sloka*—*

"The true self of the *jiva* is neither a Brahman, nor a Kshatriya, nor a Vaishya, nor a gain a Sudra ; neither a Brahmachari, nor a Householder, nor a *Banaprastha* nor a *Sannyasin* ; but is the eternal servant of the servants' servants of the lotus feet of the Lord of *gopis*, the ocean of the nectar of eternal ecstatic bliss." The true devotee must not cherish a particle of desire other than the loving service of Krishna.†

"O ! Lord, I ask not for wealth, followers or the gift of poesy ; give me in birth after birth only cause-less, spontaneous, loving devotion to Thy holy feet."

The chanting of the holy Name of

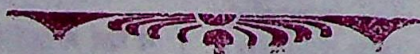
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*"नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नाहं वर्णी न च गृहपतिर्नो बनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिल परमानन्दपूर्णामृताब्धे-
र्गोपीभर्त्तुः पदकमलयोर्दासदासानुदासः ॥"

†"न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकीत्वयि ॥"
—(चैः चः अन्त्यः २०परिच्छेद शिक्षाष्टक ४र्थ श्लोक)

Krishna is the only means (अभिधेय) of attaining the final object (प्रयोजन) of spiritual existence. *'Prem'* (Love) in Krishna is alone the final object of spiritual existence. He who does not know the relationship (सम्बन्ध) that exists between Krishna and himself is not at all qualified for taking the Name of Krishna. Without this knowledge of relationship (सम्बन्ध ज्ञान) devotion for Krishna does not arise and without devotion love for Krishna is impossible. It has already been said that mere taking of the holy Name without the knowledge of this relationship is either a dim perception of the Name or an offence against the holy Name. A true devotee must first of all understand and carefully avoid both the dim perception (नामाभास) and the offence against the holy Name (नामापराध) In order to understand this he must know the distinction between the pure Name (शुद्धनाम) and the dim perception (नामाभास) and the offence against the Name (नामापराध). We have already explained what the pure Name (शुद्धनाम) is and how to take it. The dim perception of the Name can be thus explained. Krishna and His Name are identical and are the spiritual Sun to dispel the darkness of ignorance (माया). The Sun of the holy Name (नामसूर्य) has appeard in this world out of pity for the fallen *jivas*. The ignorance of the fallen *jivas* is like the fog and their hankering after worldly enjoyment, frailties and sins (अनर्थ) are like clouds. These produce darkness by screening the Sun of the holy Name. They prevent the eyes of the fallen *jivas* from seeing the Sun. They cannot really darken the Sun itself which is very big and self-luminous. The Sun is said to be obscured when the shadow of the clouds obscure the vision of the *jivas*. The dim perception of the Name is due to the presence of these obstructions viz. ignorance, hankering after worldly enjoyment, frailties and sins which prevent the fallen *jivas* from obtaining a clear vision of the Sun of the holy Name. As soon as a fallen *jiva* is imbued with the clear knowledge of the relationship that subsists between Krishna and himself viz. that he is the eternal servant of Krishna and that his final object of life is love of Krishna, the dimness of perception wanes and the clearness of vision improves, his spiritual eye being opened. in proportion to his realisation of this relationship.

(To be continued)



Taking Refuge in God (श्रीशरणागति)

(Continued from the 66th page, August 1927)

[IV]

1. When in youth for earning money
I felt a bound-less ambition,
By the rites of religion my help-mate's hand
I did espouse ;

2. Setting up a home in her company
My time long I spent ;
Many a son and daughter were born,
My spirit was broken utterly.

3. The burden of family increased day by day ;
Under its weight I was forced to halt.
Old age arriving beleaguered me,
My mind was always disturbed ;

4. Worried by disease, racked by cares,
My heart scared by every want,
Seeing no way in utter darkness
I am now oppressed with fear.

5. The world's strong current does not abate,
The terror of death is nigh :
'After finishing worldly duties I shall worship Thee,'
That hope is vain !

6 "Now hearken, O Lord, I am utterly helpless,"
Bhaktivinode says,
"Without Thy mercy all is despair,
I now crave the shelter of Thy feet."

[V]

1. My life
Is ever given to sin,
In it there is not a particle of good ;

Torment to others
Much have I caused ;
I have pained all jivas.

2. For my own pleasure
I was never afraid of sinning,
Selfish and devoid of pity as I am.
Dejected by happiness of others,
Always untruthful,
The misery of others has been my delight.

3. Endless are the selfish desires
That fill my breast ;
To anger and insolence I am so prone,
Ever drunk with vanity,
Bewitched by worldliness,
I wear malice and pride as cherished ornaments.

4. Ruined by sleep and idleness,
Abstaining from all good works,
I am ever most zealous in evil deeds.
For the sake of worldly fame
An adept in the practice of duplicity,
A coveteous victim of greed am I.

5. Even such a sinner,
Shunned by all the good,
And a constant offender, I am.
Void of all good work,
Always evilly disposed
And poisoned with various misery.

6. Now in old age,
Bereft of all help,
Humbled and hoping naught,
Bhakativinode
At the feet of the Lord
Tells his grief.

[VI]

1. Hear, O Lord, the tale of my sorrows—
The poison of worldly enjoyment
I have sipped, pretending it was the nectar ;
But now the sun is setting.

2. In the diversions of play my childhood,
My boyhood in studies, I wasted ;
There arose no consciousness of good in me.
For enjoying my youth,
I devised a home and settled down in it ;
Children and friends did fast multiply.

3. Old age soon arrived,
All joys departed ;
With disease I was smitten down.
The senses lost their vigour,
The body grew feeble,
The heart was sad lacking enjoyment.

4. Devoid of a particle of true knowledge,
Missing the elixir of devotion,
What help is there for me ?
Thou art the Friend of the fallen ;
I am the worst of sinners ;
In mercy lift me to Thy feet,

5. Judging me
Thou wilt find no good ;
Have pity, judge me not !
The nectar of Thy lotus feet
Make me taste ;
Do Thou deliver Bhaktivinode.

[VII]

1. Lord, this is my prayer at Thy feet :
The twigs of Thy holy feet
My desert mind not seeking
Was enamoured at stony worldliness.

2. The strength to rise again
I am unable to attain ;
Mourning I pass my days.
Lord of the humble
Thou art called ;
Thy feet I beseech.

3. Baseness such as mine
Nowhere else is to be found ;
Give me Thy grace.
In the company of Thy own,
In the pleasures of Thy talk,
I shall give up all evil.

4. In Thy abode,
Singing Thy Name,
To spend night and day is my hope.
For the shade of Thy feet,
Most deliciously cool,
Prays Thy servant, Bhaktivinode.

(To be continued.)

An Appreciation Letter.

2, Wellesley Square, Calcutta.
The 22nd September, 1927.

Telephone ; Cal. 2767.

The Manager,
The Harmonist Office.
Gaudiya Math
1, Ultadingi Junction Road,
Calcutta.

Dear Sir,

I write to say, how much I appreciate the issue of The "Harmonist." The time has come to harmonise the religions of the world ; the antagonism which men made in the past must cease ; it is surprising sometimes to note on how many things we can agree upon, and how few things there are about which we differ. I trust this will be avowed policy of your good paper ; justice to all faiths favouritism to none.

I shall be glad to put your excellent paper on the exchange list. You may publish this letter if you think it helpful.

Might I suggest that the Sanskrit translations of words and passages be relegated to foot-notes ; too many quotations check the running interest of the reader.

With every good for the future,

Yours very faithfully,
Sd/ H. W. B. Moreno.
B. A. M. R. A. S. (Lond)
Editor, The Century Review

[TRUE COPY.]

Sri Sri Chaitanya Bhagabat

[*Continued from page 90 September 1927.*]

128. By command of God first the source of Sri Ananta,
Nityananda-Rama, appeared in Rahr.

129. On the auspicious thirteenth day of the bright fortnight of the month of Magh,
In the womb of Padmavati, in the village named Ekchaka.

130. Hadai Pandit was the best and purest of Brahmans.
Him the original Parent of all vouchsafed to have as progenitor.

131. The ocean of mercy, bestower of devotion, Lord Balaram,
Coming into this world, bore the name of Nityananda.

132. At his nativity the gods uttered unobserved
Great triumphal shouts, showered flowers;

133. And from that day over all the regions of Rahr,
The choicest blessings began fast to multiply.

134. The Lord, in the garb of super-ascetic
Wandered over the world, delivering the fallen.

135. And thus Ananta manifested Himself.
Listen now how Krishna made His appearance.

136. In Nabadvipa dwelt Jagannath the best of Misras.
Zealous, like Vasudeva Himself, in performing spiritual duties ;

137. He was the ideal Brahman, of a most generous disposition :
There is nothing to compare him with ;—

138. Even as Kasyap, Dasarath, Vasudeva, Nanda—
The embodiment of all purest spirits—was blessed Jagannath Misra.

139. His wife, named Sachi, most devotedly loyal to her husband,
The mother of all the world, was incarnate devotion of Vishnu.

140. After several daughters had left this world
Their only surviving child was a son, the great Bisvarup.

141. The figure of Bisvarup was as that of the god of love himself
Whose sight gladdened the hearts of the Brahman and his wife.

142. From very birth Bisvarup was unattached to the world,
And while still a child he know well all the scriptures.

143. The whole world was absolutely void of devotion to Vishnu,
The very first quarter showed all the symptoms of degeneracy of the maturity of the Age of evil.

144. When dharma disappears the Lord becomes Incarnate
Apprised of the sufferings of His devotees.

145. Wherefore the supreme Lord Gaurchandra.
Did now enter the forms of Sachi and Jagannath.

146. The mouths of Ananta uttered words of glory,
Which, as in a dream, were heard by Jagannath Misra and Sachi.

147. And the two shone as fiery energy incarnate
Withal un-perceived by any.

148. Knowing that the Lord Himself is to appear in the world
Brahma, Siva and others came down and worshipped Him with prayers.

149. These facts are the highest of the hidden truths of the Vedas ;
Of this, regarded from all points of view, there is no doubt.

150. Listen devoutly to the prayers of Brahma and the other gods ;
By hearing which one attains inclination and attachment for Krishna :—

151. "All glory to the Supreme Lord, the Father of all !
All glory to His Incarnation for the purpose of Samkirtan !

152. "All glory to the Protector of the Scriptures, religion, devotees and Brahmans !
All glory to the great Destroyer, the Subduer of the ungodly !

153. "All glory to the Embodiment of all Truth !
All glory to the Absolute Lord of all the great gods !

154. "Even Thou—Who art the abode of infinite billions of worlds—
Manifestest Thyself in holy Sachi's womb.

155. "What Thou willest who is able to understand ?
Creation, maintenance and destruction of the world are Thy pastimes.

156. "Does He by Whose will all world is dissolved
Lack power to destroy Kamsa or Ravana by His fiat ?

157. "Yet in the families of Vasudeva and Dasarath
The Lord Himself appearing destroyed them.

158. "Thus Thou art, Thy purpose who can understand ?
Thyself alone knowest Thy own mind.

159. "By Thy command every single servant of Thine
An infinite number of worlds can deliver ;

160. Even yet Thy own self, to bless this world,
Becoming Incarnate teachest all religions.

161. "In the Satya age assuming the white colour
Thou teachest ascetic's duties practising them Thyself—

162. "Wearing the skin of the black antelope, the ascetic's staff, kamandula and braids,
As Brahmachary Thou establishest the religion.

163. In the Treta age wearing the beauty of red complexion.
As sacrificer Thou teachest the religion of Yajna—

164. "With the *sruk* and the *sruba* in hand, in the garb of Sacrificer,
Practising Thyself, inducest all to adopt the Sacrifice.

165. "In the Dvapara age wearing the Divine colour of blue clouds
Thou teachest the religion of ritualistic worship of every household—

166. "In yellow robes, bearing Thy own insignia the *sribatsa* etc.
As a great sovereign thou worshippest Thyself.

167. "In the Kali age, of yellow colour, as a Brahman,
Thou teachest the religion of Samkirtan that is hidden in the Scriptures.

168. "How infinite are Thy manifestations !
Who is able to tell ?

169. "At the Deluge, as Fish Thou dost sport
in the water ;
In the form of the Tortoise Thou art
the support of all jivas ;

170 "As Hayagriva Thou restorest the Vedas ;
Destroyest the two primal demons, Madhu
and Kaitava ;

171. "Liftest the world in the form of the holy
Boar ;
In the form of Man-lion tearest
Hiranya ;

172 "In the strange form of Dwarf Thou
outwit'st Bali ;
As Parasu-Rama rootest out all kshatriyas
from the earth ;

173 "Thou slayest Ravana in the form of
Ramachandra ;
As Wielder of the plough Thou dost
indulge in infinite sports ;

174 "As Buddha Thou makest manifest
the religion of mercy ;
In the Form of Kalki Thou destroyest
the *mlechchas* ;

175 "Thou bestowest the nectar as
Dhanvantari
To Bramha and others as Hansa Thou
teachest the Truth ;

176 "As Sri-Narada Thou singest on the bina ;
As Vyasa expoundest the Truth
regarding Thyself ;—

177 "And resplendent with the glory and
potency of all manifestations,
Thou sportest in many diverse ways
as Krishna in Gokula.

178 "As Devotee, in this present Incarnation,
Displaying all Thy *Sakti* Thou wilt
sing *Samkirtan* :

179 "The whole world will be filled with
Samkirtan
And the loving devotion to God will
spread to every household.

180 "How describe the manifestation of
the joy of the world !
Even Thyself wilt dance with all Thy
servants !

181 "Those who at all time contemplate
Thy lotus feet
Have power to deliver from all evil :

182 "The tread of their feet rids the earth
of her ills,
The glance of their eyes purifies the
ten directions,

183 "By their dance with lifted hands,
the perils of heaven are averted :
Such is Thy glory, such the dance
and Thy servants.

184 "*By his two feet the ills of the earth, by
his eyes those of every direction, by
his lifted hands those of heaven—
All evils are in diverse ways uprooted.
O King, by the dance of the devotee
of Krishna.*

185 "Thyself, O Lord, becoming visible
in this world
In the company of Thy kindred of
devotees wilt preach love by
means of *Samkirtan*.

186 "Such glory of Thine who has power
to describe ?
Even devotion to Vishnu which is hid
in the Vedas Thou wilt give
freely away !

187 "Thou concealest devotion bestowing
freedom from misery in its stead !
Its attainment is the high hope cherished
by such as we ;—

188 "This supreme gift Thou, the Sovereign of the world, wilt freely bestow,
There is no reason but Thy mercy alone prompts such favour.

189 "By the utterance of whose Name all sacrifice is fulfilled—
Even Thou, O Lord, art Incarnate at Nabadvip.

190 "Have mercy, O Lord, vouchsafe this favour,
So may we have the fortune of witnessing it.

191 "After long delay the wish of the Ganges is fulfilled :
Thou wilt sport in her stream is the desire eternally cherished by her.

192 "Of Whom the greatest *yogis* have a glimpse in their meditations,
Even the Lord Himself will become visible in the village of Nabadvipa.

193 "Make we also our obeisance to Nabadvipa
Where in the house of Sachi and Jagannath the Lord is Incarnate."

194. In such wise Brahma and the gods themselves unobserved,
With prayers daily worshipped the Lord.

195. The Container of all the worlds abode in Sachi's womb
Till the glory of the full-moon day of the month of Falgun dawned upon the world.

196. The choicest blessings of the boundless universe,
Were all merged together into the splendour of that bright eve.

197. And with *Samkirtan* the Lord appeared
As He Himself made known under pretence of eclipse.

198. God's Providence who has power to comprehend ?
It was God's will that the moon was obscured.

199. Over all Nabadvipa the people saw the eclipse,
And on all sides arose the auspicious chant of the *kirtan* of Sri Hari.

200. Millions of people hastened to bathe in the Ganges,
And, as they ran, shouted incessantly, 'Say Hari'.

201. There was such chanting of the Name of Hari over all Nadia
That the sound filled and overflowed the Universe.

202. All the devotees listened to the sound unheard before,
All of them said, 'May there be eclipse at all time.'

203. And all said, "This day such great joy I feel
It seems as if Krishna Himself has appeared".

204. All the devotees came out for bathing in the Ganges.
There was incessant chanting of the Name of Hari in all directions.

205. The young and the old, women, the good and the bad,
All repeatedly cried 'Hari' on seeing the eclipse.

206. "Say Hari", "Say Hari"—were the only words to be heard,
The chant of the Name of Hari encompassed the globe of the universe.

207. The gods showered flowers in all directions,
And all the while celestial drums beat triumphal melody.

208. Such was the time when the Life of all the world,
Holy Sachi's Darling, appeared.

Song (धानशी)

209. The moon was eclipsed,
The ocean of the holy Name was manifest
The banners of victory over discord waved high,
The Lord Himself appeared.
All the fourteen worlds
Sent up a universal acclamation of praise.

210. At sight of Gauranga-chandra
All grief of the people of Nadia vanished
And joy grew apace every day.

211. The drums beat,
A hundred conches blew,
Sounded the flute and horn.
Sri Chaitanya Thakur
And Nityananda Prabhu
Sings Brindabandas.

Song (धानशी)

212. Brighter than the sun
Is the beautiful holy Form
The eye cannot look upon,
The wide eyes
Are slightly arched
Nothing that I know is like them.

213. This day Gauranga has come
Within reach of this world
The four quarters are filled with delight;
One universal chant of Hari
Fills all space to the seat of the Lord,
Verily Gauranga-chand has appeared.

214. Resplendent with sandal-paste
Is the broad Bosom
Across it waves the garland of wild flowers;
Like the cool moon
Is the sphere of the Holy Face,
The great Arms extend to the Knee.

215. Gazing on Chaitanya
All the world praises,—
There is universal jubilation;
Some dance,
Some sing,
Discord alone is grieved amid the joy.

216. Set on the head of the four Vedas
Chaitanya is the crown of glory
Ignorant sinners do not know;
Sri Chaitanya-chandra
And Nitai Thakur
Sings Brindabandas.

Song (पाठमञ्जरी—एकपदी)

217. Gaur-chandra appears,
The ten quarters rejoice.

218. His loveliness surpasses millionfold the beauty of cupids;
He laughs hearing the chant of Himself.

219. Very, very sweet are His face and eyes,
Showing all signs of the Sovereign paramount:

220. The holy feet are marked with the flag and the bolt,
Every limb captivating the minds of all the world.

221. All dangers have fled afar,
All the blessings stand manifest.

222. Sri Chaitanya is the life of Nityananda,
Brindabandas sings His praise.

Song (नटमङ्गल)

(Burden)

223. Of the Incarnation of Chaitanya
The gods heard,
There was high jubilation, O.
Beholding His beautiful face,
That relieves from all trouble,
All were distracted with joy, O.

224. Ananta, Brahma, Siva,
And all the gods,
Asuming the human form, O,
Sang 'Hari, Hari',
Under the pretence of eclipse,
None could detect, O.

225. In the ten directions
Ran all people at Nadia
With loud cries of 'Hari, Hari', O.
Gods and men intermingling,
Joined in gaiety,
Filling Nabadvipa with gladness, O.

226. In the yard of Sachi's house,
All the gods
Fell prostrate in adoration, O ;
In the darkness of the eclipse,
No one noticed them,
Difficult to know are the pastimes of Chaitanya, O.

227. Some chanted hymns of praise,
Some held the umbrella,
And some waved the whisk, O ;
In high ecstacy,
Some threw flowers,
Some danced, sang, made music, O.

228. With all His devotees
Gour Hari came
Atheists knew nothing, O ;
The sweet glory of Sri Krishna-Chaitanya
And Lord Nityananda
Sings Brindabandas.

Song (मङ्गल—पञ्चमराग)

(Burden)

229. The drums and trumpet
Auspicious triumphal measures
Discourse sweetly, O,
This day we meet Him
Who is beyond the ken of the Vedas
There is no time for delay, O.

230. The abode of the Immortals is full of joy
And auspicious tumult
With the bustle of preparation, O.
By great good has chanced
That Chaitanya
Is manifest at Nabadvipa, O.

231. There is mutual embracings
And incessant kissings,
No one feels ashamed, O,
For joy at the birth
Of the Price of Nadia
Friend and foe are joined together, O.

232. In such pleasure
The gods hie to Nabadvipa,
Hear the Name of Hari on all sides, O,
Touched by Gaur's sweetness
All are distracted and subdued,
And sing, "All glory to Chaitanya," O.

233. They see in Sachi's house
Gauranga-Sundar,
Like millions of moons in conjunction, O;
Assuming the forms of men,
Under the pretence of eclipse,
The gods chant aloud the Name of Hari, O.

234. Served by all His consorts
Gaurchandra comes
The atheist knows nothing, O,
Sri Charitanya is the life
Of Nityananda-chand
Whose sweet glory sings
Brindabandas, O !

(To be continued.)

Here ends the second chapter entitled 'the description of the birth of Sri Gaurchandra' in Part First of Sri Chaitanya Bhagabat.

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः } श्रीगौड़ीय मठः, दामोदरः, ४४१ गौराब्दः, १८४९ शकाब्दः { पञ्चमी संख्या

श्रीमन्मध्वाचार्यः

[पण्डितवरः श्रीमदद्मार-विठ्ठलाचार्य-द्वैतवेदान्तविद्वान्]

(पूर्वानुवृत्ता)

स्वस्ति ! श्रीमत्परमहंसपरिव्राजकाचार्य वर्य त्वाद्यनेकगुणगणालंकृत पदवाक्यप्रमाणपारावारपारङ्गत सर्वतन्त्रस्वतन्त्र यमनियमासनप्राणायामप्रत्याहारध्यानधारणा समाध्यष्टाङ्गयोगनिरत श्रीमद्भैष्मीसत्यासमेत श्रीकृष्णपादपद्माराधक श्रीमद्द्वैतवैष्णवसिद्धान्त प्रतिष्ठापनाचार्य श्रीमदानन्दतीर्थाभिध श्रीमन्मध्वाचार्याः ।

एवं मध्वाचार्य सम्प्रदायप्रवर्त्तकपरमहंसाः स्वकीयसंस्थानप्रशस्तिपत्रिकासु श्रीमध्वाचार्यप्रशस्तिवैभव गुणाभिधानानि लिखन्ति । स एव मध्वाचार्यः स्वप्रतिष्ठापित मन्थपाशधरबालकृष्णस्य पूजाप्रवर्त्तनाय स्वसिद्धान्तप्रपञ्चनाय च अष्टौ ब्रह्मचारिपरमहंसयतीन् आत्मसहोदरादीन् निर्म्ममे । तानप्युडुपिक्षेत्राद्दक्षिणतः पञ्चयोजनमिते समुद्रतीरवर्त्तिनि कण्वर्षि चिरकाल तपस्यातिपावने कण्वतीर्थक्षेत्रे सन्यासवेदिकामण्डपे एकैकद्वारनिर्गमप्रयोज्यो भयपरस्परद्वन्द्वाधिकारान् विदधे । तेषु किल बाल ब्रह्मचारि सन्यासिषु श्रीमध्वाचार्य प्रियसहोदरः श्रीविष्णुतीर्थयतिः ज्ञानविज्ञानवैराग्यशमदमप्रमुखगुणैरनुपमः प्रशंसातीत प्रशस्ततपोनिधिः क्वचित् पञ्चमदिनकृत पञ्चगव्यमात्रपानः कदाचित् पतितपर्णमात्रकृताहारः हरिश्चन्द्रगिरिकृत चिरतपस्यापावनः पटुतर ध्यानसमासादित मन्त्रसिद्धिः प्राणायामसंवर्धितदीर्घायुः परिमाणः श्रीमध्वाचार्य प्रणयप्रसादैक भाजनं बभूव ।

ते च मध्वाचार्यशिष्याः हृषीकेशतीर्थः नृसिंहतीर्थः जनार्दनतीर्थः उपेन्द्रतीर्थः वामनतीर्थः विष्णुतीर्थः रामतीर्थः अधोक्षजतीर्थः इत्यभिख्या प्रतीतयशसः परमहंसावतंसाः श्रीकृष्णनियतपूजासमासादित भगवत्प्रसादाः श्रीमध्वशास्त्रप्रवचनविचारदक्षाः शमदमवैराग्यभक्त्यैक भूषणाः बभूवुः । एते किल पवनावतारानु ज्ञानिवर्त्तन सफलावताराः भुवने सात्त्विकप्रकृतीन् ज्ञानप्रकाश-

प्रसर ध्वस्ततमस्कान्विधाय कृतवैष्णवमार्गावलं बनान्विदधिरे। भगवान् मध्वाचार्यः विदेशेषु शास्त्रप्रचयाय गोदावरीतटाभिजनं विविधतर्कादिविद्याविजितवादिजनं शमदमादिगुणशोभनं शोभनभट्टं गृहस्थाश्रमसन्यासिनं चकार। एवं बहून् ब्रह्मचारिणः गृहस्थान् वानप्रस्थान् परमहंसांश्च स्वसिद्धान्तश्रवणमननध्यानप्रवचनपरान् स्वयोग्यज्ञानामृतपूरसेकपविन्त्रितान् भक्तिरूपोत्तर श्रेणीकृतपदान् अन्वगृह्णत्।

गृहस्थाश्रमिषु त्रिविक्रमाचार्यस्तदीयसिद्धान्तकृत-विक्रमः। अयं तु बाल एव सरसकविनाधुरन्धरः छन्दोलङ्कार जटिलमुदाहरणाख्यं काव्यमातेने। स्वयं मायावादशास्त्रवनसिंहो रहसि पित्रा सुब्रह्मण्येन सगुणोपासनविधानायाभ्युदितोऽपि वयस्यैर्मायिभिरुन्मार्गोत्तेजितः शास्त्रे बहुतरप्रमाणयुक्तिविरोधाननुभवन् परिहारं पृच्छति स्म गुरुम्। परिहाराकुशलतयागुरोः शास्त्रं तुच्छं मन्यमानोपि चिरकाल परिश्रमायत्ताभिमानवशात् पुनरपि शुश्राव। स किल क्वचित् मध्वशास्त्रयुक्तिशरप्रयोग पटुभिः कलहायमान स्तानपि विविधोत्तर धूलिपातवशादन्धयामास। माध्वयुक्तिसन्ततिमेकान्ततश्चिन्तयन्निशीथे केनाप्यलक्षितः शास्त्राणि माध्वानि विलोक्य विसिस्मिये, तत्र सञ्जात तत्वभावोपि विष्णुमङ्गले जयसिंहभूपकृतानुरागं संसदि विराजन्तं समीरतनयमद्राक्षीत्। तदा माध्ववदनशिबिरनिर्गतां नातित्वरां नातिरयां अस्खलन्तीं ब्रह्मसूत्ररथाङ्गभूयिष्ठां श्रुतिवारगम्भीरां सुयुक्तिसैन्धवसिन्धुभूतां स्मृतिवाक्यपदातिकासुपन्यासचतुरङ्गसेनां विपक्षगर्वहारिणीं श्रृण्वन् स्वयं मायावादं युक्तिश्रुतिविचारैः सिषाधयिषुरपि पञ्चदशाहोभिरसमर्थो निरुत्तरो बभूव। त्रिविक्रमः स्वकृतचापलं क्षमापयन् विसृज्य मायिकलङ्गानानन्दतीर्थगुरोः सूत्रभाष्यं श्रुत्वा गुर्वाज्ञा गौरवात् तत्वप्रदीपनाम्नीं टीकां भाष्यस्य निर्ममे। भगवता मध्वाचार्येण विरचितान् ग्रन्थानेकैकशः उपवर्णयन् सरसयुक्तिप्रचण्डमन्यं ग्रन्थं विधातुमभ्यर्थयामास। तदीयाभ्यनुज्ञामभिनन्दन्नानन्दतीर्थमुनिरनुव्याख्यां दुर्वादिगर्वक्रपाणीमातेने।

एवं मायावादिदुर्ध्वान्तप्रचण्डकिरणस्य बहुतर सात्विक जनहृदयाशाप्रचारस्य दुर्वादिकर्दमलिप्तप्रभतत्वप्रचारकस्य मध्वाख्यमार्त्तण्डस्य भुवने प्रतिष्ठां बहुमितिं चासहमानाः मायावादिनः पद्मपादप्रमुखाः पुण्डरीक पुरिं वादतोमध्वं जेतुमचोदयन्। स चापि मुहूर्तमात्रान्मध्वेन निरुत्तरीकृतः स्वयमपि वेदार्थकथनाय विप्रैर्बोधितः प्रवृत्तोपि पदच्छेदमात्रतः परिहास्यो बभूव। परं मध्वाचार्यस्य मिथ्यापवादप्रचारप्रवृत्तास्ततोपि तस्य प्रतीतयशः परिमोषणाकुशलाः सर्वे सम्मन्त्र्य श्रीमध्वाचार्यशिष्यसन्निहितं तदीयपुस्तकजातमचोरयन्। तदा श्रुतवृत्तान्तो मध्वाचार्यः द्रुतं गत्वा क्वचित्पलायन्तं पद्मपादं वादतः पराजित्य तेनापहृतपुस्तकजातं कुम्बलाधिपजयसिंहराजपुरतः पुनरगृह्णात्।

कालान्तरे स्वशास्त्रस्यापपाठादिना तिरोभावं शङ्कमानः कटतिलक्षेत्रे स्वसंस्थापित श्रीकृष्णप्रतिमानिकटे सर्वं शास्त्रं ताम्रपत्रिकासु विलिख्य भूमौ स्थापयामास। तदद्यापि हस्तमात्रपरिमितचतुष्कोणं व्यासतीर्थमिति माध्वैः परिपूज्यमानं चकास्ति। साम्प्रतं स्कन्दाद्रिकृततपोनिलयो मध्वानुजो मन्वन्तरमितजीवनः श्रीविष्णुतीर्थः कलिकालवशात् मध्वशास्त्रे तिरोहिते स्वयमागत्य तत्पुस्तकजातमुद्धृत्य शास्त्रं पुनः प्रचारयन् दुर्वादिनो निराकरिष्यतीति मध्वाचार्यस्य बदरीगमनकालीना शिष्यात्प्रत्याज्ञा।

यदा कश्चिच्छूद्रभूपतिर्वेदोक्तफलादर्शनादप्रमाणं वेद इत्याक्षिपत् तदा मध्वाचार्यः वेदोक्तफलमधिकारिणैव प्राप्यमिति वदन् स्वयं मुद्गबीजानि मुष्टिपरिमितानि गृहीत्वा "या ओषधीः" इत्यादि ऋचं जपन् प्रक्षिप्य

सद्यः परिदृश्यमानांकुरपत्रपुष्पफलानि चकार। महिशूरदेशे तुङ्गातीरे "मुड़गेरे" ग्रामे नदीप्रपातवेगपरिजिहीर्षया सहस्राधिकैर्जनैः प्रयत्नेनानीतां अशक्तया मध्ये स्थापितां महतीं शिलामालोक्य स्वयमेकेनैव हस्तेन समानीय नदीप्रपातेन्यधात्। तत्रैव "मध्वाचार्यैरेकहस्तेनानीताशिला" इति राजकीयैर्लिखिताक्षर विन्यासः अद्यापि सूच्यते।

एवं बहुतराभिर्देहज्ञानबलसाध्यामिलीलाभिर्भीमसेन इत्यभिश्रुतः स्वयमप्यासीत्। योगैश्वर्यायत्त विविध जलस्तम्भनाग्निस्तम्भना दृश्यगमन वायुमार्गोत्पतनादिविचित्र शक्तिर्दर्शनीय आसीत्। श्रीमध्वाचार्यकृतं दुःशास्त्रनिराकरणे श्रीमद्वैष्णवसिद्धान्तप्रचारञ्च विलोकय सुप्रसन्नान्तरादेवाः गगनतले सम्मिलिताः मध्वाचार्यस्य विविध चरितानि कीर्त्तनयन्तः मन्दारपारिजातादि दिव्यकुसुमानि ववर्षुः। एवं देवैस्तुतो भगवान् मध्वाचार्यः रजतपीठे अनन्तशायिदेवालये ऐतरेयोपनिषदं व्याचक्षाण एव शिष्यानाज्ञाप्य अवतारादितः एकोनाशीतितमे अष्टादशाधिकचतुःशतोत्तरचतुःसहस्रो (४४१८) कलियुगाब्दे पिङ्गल संवत्सरीय माघशुक्लनवम्यां सशरीर एव बदरीं ययौ। तत्र किल बादरायणनिलये वैवस्वतमन्वन्तरावसानपर्यन्तं व्यास देवात् श्रुतिसारा न्विशेषतः शृण्वन् स्वशास्त्रं व्यासशिष्येभ्य उपदिशन्नेव अस्य वैवस्वतमन्वन्तरस्यावसाने मूलरूपं वायुं प्रवेक्ष्यति। श्रीमद्वादिराजतीर्थमुनिरेवं लिखति। "अदृश्यो रौप्यपीठेऽस्तिदृश्योऽस्ति बदरीतटे। वैवस्वतावसानेतु मूलरूपं प्रवेक्ष्यति इति। अस्य मध्वाचार्यस्यावताराश्रमस्वीकार बदरीगमनकालनिर्णयं तु तदीयः साक्षाच्छिष्यः हृषीकेशतीर्थयति रणुमध्वचरितेस्फुटं लिखतीति तदुक्तमेव परमं प्रमाणम्। नान्यत्पुरुषबुद्धिमात्रकल्पितं तार्कितं वा।" अत्र मध्वाचार्यमुखविगलितं शुभवचनम्।

चतुःसहस्रे त्रिशतोत्तरे गते संवत्सराणान्तु कलौ पृथिव्याम्। जातः पुनर्विप्रतनुः स भीमो दैत्यैर्निगूढं हरितत्वमाह। इति—

"ॐ मरुत्पुत्रायकवये भीमाय भयहारिणे।
श्रीमदानन्दतीर्थाय प्रख्याताय नमो नमः॥"

सटीक-शिक्षादशकमूलम्

[श्रीमद्भक्तिविनोद-ठक्कुर-रचितम्]

(पूर्वानुवृत्ता)

स्वरूपार्थैर्हीनान् निजसुखपरान् कृष्णविमुखान्
हरेर्माया दण्ड्यान् गुणनिगड़जालैः कलयति।
तथा स्थूलैर्लिङ्गैर्द्विविधवरणैः क्लेशनिकरै-
र्म्महाकर्म्मालानैर्नयति पतितान् स्वर्गनिरयौ॥ ७॥

तदेवमनन्ता एव जीवाख्यास्तटस्थाः शक्तयः। तत्र तासां वर्गद्वयम्। एको वर्गोऽनादितः एव भगवदुन्मुखः। अन्यस्त्वनादित एव भगवत्पराङ्मुखः स्वभावतस्तदीयज्ञानभावात्तदीय ज्ञानाभावाच्च। तत्र प्रथमोऽन्तरङ्गाशक्तिविलासानुगृहीत नित्यभगवत्परिकररूपः। अपरस्तु तत्परांमुखत्वदोषेण लब्धछिद्रया मायया परिभूतः संसारी इति सिद्धान्तवाक्येन बद्धमुक्तभेदेन जीवोऽपि द्विविधः। तत्र प्रकृतिकवलितस्य जीवस्य बद्धलक्षणं वदति स्वरूपार्थैरिति। स्वरूपार्थः स्वरूपज्ञानं स्वीय चिदेकस्वरूपज्ञानं तद्रहितान् स्वरूप-

ज्ञानशून्यानित्यर्थः। निजसुखपरान् हरिभजनसुखं परित्यज्य निजेन्द्रियसुखमात्रानुसन्धानपरान् कामिनः। कृष्णविमुखान् कृष्ण एव मम सर्व्वस्व इति ज्ञानं विस्मृत्य जड़सुखभोगवाञ्छापरान्, अतएव दण्ड्यान दण्डयोग्यान् जीवान्। हरेर्मायाशक्तिः स्वीय सत्वादि-गुणनिगड़जालैः कलयति भावयति बध्नाति इत्यर्थः। पुनश्च स्थूलं भूतमयम्। लिङ्गं मनोबुद्ध्यहङ्कारमयं आवरणम्। तेन तान् आवरयति। क्लेशनिकरैः क्लेशास्तु पाप पापवीजाविद्याभेदेन त्रिविधाः। कर्म्म-जड़मदृष्टादि शब्द व्यपदेश्य मनादिविनाशि च भवति। कर्म्मालानैः कर्म्म एव आलानं बन्धनस्तम्भ स्तैः। मायातु तान् पतितान् बद्धजीवान् स्वर्गनिरयौ स्वर्ग-नरकौ नयति प्रापयति। मायात्र वहिरङ्गाशक्तिः। तत्र श्रुतयः। तस्मिंश्चान्यो मायया सन्निरुद्धः। मायान्तु प्रकृतिं विद्यान्मायिनन्तु महेश्वरम्। भगव-त्सन्दर्भे। यद्यपीयं वहिरङ्गा तथाप्यस्यास्तटस्थशक्ति-मयमपि जीवमावरितुं सामर्थ्यमस्तीति। तयेति तार-तम्येन तत्कृतावरणस्य ब्रह्मादिस्थावरान्तेषु लघुगुरु-भावेन वर्त्तत इति। परमात्मेत्यत्र नामाभिन्नताजनि-तभ्रमहानाय संग्रहश्लोकाः। मायास्यादन्तरङ्गायां वहि-रङ्गा च सा स्मृता। प्रधानेऽपि क्वचित् दृष्ट्वा तद्वृत्तिर्मोहिनी च सा। आद्ये त्रये स्यात् प्रकृति-श्चिच्छक्तिस्त्वन्तरङ्गिका। शुद्ध जीवेऽपि ते दृष्टे तथेशज्ञानवीर्य्ययोः। चिन्मायाशक्तिवृत्त्योस्तु विद्या-शक्तिरुदीर्य्यते। चिच्छक्तिवृत्तौ मायायां योगमाया समास्मृता। प्रधानाव्याकृताव्यक्तं त्रैगुण्ये प्रकृतौ परम्। न मायायां न चिच्छक्तावित्याद्यूह्यं विवेकिभिः॥ तत्त्वसन्दर्भे। मायाया जीवमोहनकर्त्तृत्वं भगवतस्तु तत्रोदासीनत्वं मतं वक्ष्यते च विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया। विमोहिता विकथन्ते ममाह-मिति दुर्द्धियः। अत्र विलज्जमानयेत्यनेन इदमायाति। तस्या जीवसम्मोहनं कर्म्म श्रीभगवते न रोचते इति यद्यपि सा स्वयं जानाति तथापि भयं द्वितीयाभिनि-वेशतः स्यादीशादपेतस्येति दिशा जीवानामनादि भग-वदज्ञानमयवैमुख्यमसहमाना स्वरूपास्फुरणमन्यरूपा-वेशञ्च करोति। श्रीभगवांश्चानादित एव भक्तायां प्रपञ्चाधिकारिण्यां तस्यां दाक्षिण्यं लङ्घितुं न शक्नोति। तथा तद्भयेनापि जीवानां स्वसाम्मुख्यं वाञ्छन्नुप-दिशति। दैवीह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ सतां प्रसङ्गा-न्ममवीर्य सम्बिदो भवन्ति हृत्कर्ण रसायनाः कथाः। तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धारतिर्भक्तिरनुक्रमिष्यति॥ गोविन्दभाष्ये। प्रकृतिः सत्त्वादिगुण साम्यावस्था तमोमयादि शब्दवाच्या तदीक्षणावाप्तसामर्थ्याद्विचित्र-जगज्जननी। कालस्तु भूतभविष्यद्वर्त्तमान युगपच्चिर-क्षिप्रादि व्यवहारहेतुः क्षणादि परार्द्धान्तश्चक्रवत्परिवर्त्त-मानाः प्रलयसर्गनिमित्तभूतो जड़द्रव्यविशेष इति॥ ७॥

यदा भ्रामं भ्रामं हरिरसगलद्वैष्णवजनं
कदाचित्संपश्यन् तदनुगमने स्याद्रुचियुतः।
तदा कृष्णावृत्त्या त्यजति शनकैर्मायिकदशां
स्वरूपं विभ्राणो विमलरसभोगं स कुरुते॥ ८॥

भगवद्भक्तिभावात् प्रकृतिमुक्तानां जीवानां स्वरूपं विवक्षया बद्धजीवानां स्वस्वरूपलाभप्रक्रियामाह यदा भ्रामं भ्राममिति। यदा यस्मिन् काले कर्म्ममार्गाश्रित नानायोनिभ्रमणसमये कदाचित् सञ्चितभक्त्युन्मुखि-सुकृतिबलेन मायाबद्ध जीवस्य हरिभक्तिरसगलितं चित्तं यस्य स एवम्भूतं वैष्णव जनं संपश्यन् तदनुगमने तच्चरित्रानुकरणे रुचिर्जायते तदा तदनुकरण रूप कृष्णा-वृत्तिः स्यात्। कृष्णनामाद्यनुशीलनं स्यादित्यर्थः। माया दूषितदशां क्रमेण त्यजति। स्वीय चित् स्वरूप प्रातिरूप मुक्तिं लब्ध्वा विमलरसभोगं प्रेमभक्त्यास्वादं स लभते॥ श्रुति वचनानि। समाने वृक्षे पुरुषो

निमग्नोऽनीशया शोचति मुह्यमानः। जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥ एवमेवैष सम्प्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते। स उत्तमः पुरुषः। स तत्र पर्येति जक्षन् क्रीड़न् रममाणः। मुक्तानां लक्षणानि। आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः॥ तत्र श्रीभागवत वचनानि। भवापवर्गो भ्रमतो यदा भवेत् जनस्य तर्ह्यच्युत सत् समागमः। सत्सङ्गमो यर्हि तदैव सद्गतौ परावरेशे त्वयि जायते मतिः॥ एषा गतिरेव दुर्लभा। रजोभिः सम संख्याताः पार्थिवैरिहजन्तवः। तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः। प्रायो मुमुक्षवस्तेषां केचनैव द्विजोत्तम। मुमुक्षूणां सहस्रेषु कश्चिन्मुच्येत सिध्यति। मुक्तानामपि सिद्धानां नारायणपरायणः। सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने। सूत्र भाष्ये च। बलवता सत्सङ्गेन कषाय पाके विद्या भवतीत्याह, अपि स्मर्यते। पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम्। पुनन्ति ते विषय विदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकमित्यादि भागवतवचनात्। श्रीभक्तिरसामृतसिन्धौ। आदौ श्रद्धा ततः साधुसङ्गोथ भजनक्रिया। ततोऽनर्थनिवृत्ति स्यात्ततो निष्ठा रुचिस्ततः। अथासक्तिस्ततो भावस्ततः प्रेमाभ्युदञ्चति। साधकानामयं प्रेम्णः प्रादुर्भावे भवेत् क्रमः॥ ८॥

हरेः शक्तेः सर्वं चिदचिदखिलं स्यात्परिणतिः
विवर्त्तं नो सत्यं श्रुतिमितिविरुद्धं कलिमलम्।
हरेर्भेदाभेदौ श्रुतिविहिततत्त्वं सुविमलं
ततः प्रेम्णः सिद्धिर्भवति नितरां नित्यविषये॥ ९॥

मायावादप्रतिषेधेन सर्वं चिदचित् जगत् श्रीहरेरचिन्त्य युगपत् भेदाभेदप्रकाशं शिक्षयति हरेरिति। सर्वं चिदचित् अखिलं जगत् भगवच्छक्तेः परिणतिः परिणाम एव। यस्तु ब्रह्मविवर्त्तवादः स न सत्यम्। सैव शब्दप्रमाणविरुद्धकलिमलमितिज्ञेयम्। सर्वं चिदचित् अखिलं जगत् भगवत् शक्तेरचिन्त्य युगपत् भेदाभेदावेव। इदमेव सुनिर्मलवेदप्रमाणसिद्धं तत्त्वम्। एतेन नित्यविषये परब्रह्मणि नित्य लक्षणः प्रेमैव सिध्यति। विवर्त्त चिन्तनादौ प्रेम्णः अनित्यत्वात् तत्सिद्धिर्न भवतीति संक्षेपसिद्धान्तः। श्रुतिः। ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् गीतोपनिषदि च। मया ततमिदं सर्वं जगदव्यक्तमूर्त्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः। न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥ भागवते च। अहमेवासमेवाग्रे नान्यत् यत् सदसत् परम्। पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम्। ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि। तद्विद्यादात्मनो मायां यथा भासो यथातमः। यथा महान्तिभूतानि भूतेषूच्चावचेष्वनु। प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम्। परमात्मसन्दर्भे। प्रादेशिकस्याप्यग्नेर्दीपादेर्दाहकस्यापि तद्विलक्षणाज्ज्योत्स्ना प्रभा यथा तत्प्रकाशविस्तारः। तथा ब्रह्मणः शक्तिकृतविस्तार इदमखिलं जगदिति। विचित्र शक्तिः पुरुषः पुराणो न चान्येषां शक्तयस्तादृशः स्युः इत्यादिकं श्वेताश्वतरोपनिषदादौ। आत्मेश्वरोऽतर्क्य सहस्रशक्तिरित्यादिकं श्रीभागवतादिषु। आत्मनि चैवं विचित्राश्च हीति ब्रह्मसूत्रे। तत्र द्वैतान्यथाऽनुपपत्त्यापि ब्रह्मण्यज्ञानादिकं कल्पयितुं न शक्यते असम्भवादेव। ब्रह्मण्यचिन्त्य शक्तिसद्भावस्य युक्तिलब्धत्वात् श्रुतत्वाच्च द्वैतान्यथानुपपत्तिश्च दूरे गता। ततश्चाचिन्त्य शक्तिरेव द्वैतपपत्तौ कारणं पर्यवस्यति। तस्मान्निर्विकारादि स्वभावेन सतोऽपि परमात्मनोऽचिन्त्यशक्त्यादिना परिणामादिकं भवति। चिन्ता-

मण्ययस्कान्तादीनां सर्वार्थप्रसवलोहचालनादिवत्। तदेतदङ्गीकृतं श्रीबादरायणेन श्रुतेश्च शब्दमूलत्वादिति। ततस्तस्य तादृशशक्तित्वात् प्राकृतवन्मायाशब्दश्चेन्द्र जालविद्यावाचित्वमपि न युक्तम्। किन्तु मीयते विचित्रं निर्म्मीयतेऽनयेति विचित्रार्थकरशक्तिवाचित्व मेव। तस्मात् परमात्मशक्तिपरिणाम एव शास्त्र-सिद्धान्तः। तत्र चापरिणतस्यैव सतोऽचिन्त्यया शक्त्या परिणाम इत्यसौ सन्मात्रतावभासमानस्वरूपव्यूहरूप द्रव्याख्य शक्तिरूपेणैव परिणमते न तु स्वरूपेनेति गम्यते यथैव चिन्तामणिः॥ क्वचिदस्य ब्रह्मोपादानत्वं क्वचित् प्रधानोपादानत्वं श्रूयते। तत्र सा मायाख्या परिणामशक्तिश्च द्विविधा वर्ण्यते। निमित्तांशो माया उपादानांशः प्रधानमिति। तत्र केवला शक्तिर्निमित्तम्। तद्व्यूहमयी तूपादानमिति विवेकः। अतएव श्रुतावपि विज्ञानं चाविज्ञानञ्चेति कस्यचिद्विभागस्याचेतनता श्रूयते॥ ९॥

श्रुतिः कृष्णाख्यानं स्मरणनतिपूजाविधिगणा-
स्तथा दास्यं सख्यं परिचरणमप्यात्मददनम्।
नवाङ्गानि श्रद्धा-पवितहृदयः साधयति वा
व्रजे सेवालुब्धो विमलरसभावं स लभते॥ १०॥

एतावत् सम्बन्धज्ञानमालोच्याभिधेय तत्त्वं वदति। अभिधेयं भगवद्वैमुख्यविरोधन्यायात् तत्साम्मुख्यमेव। तच्च तदुपासनलक्षणं भक्तिरेवाभिधेयं वस्तु। अन्याभिलाषिताशून्यं ज्ञानकर्म्माद्यनावृतम्। आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा इति लक्षणेन शुद्धा भक्तिर्लक्षिता श्रीरूपेण। क्लेशघ्नी शुभदा मोक्षलघुताकृत् सुदुर्लभा। सान्द्रानन्दविशेषात्मा श्रीकृष्णाकर्षणी च सा। अग्रतो वक्ष्यमानायास्त्रिधा भक्तेरनुक्रमात्। द्विशः षड्भिः पदैरेतन्माहात्म्यं परिकीर्त्तितमिति तन्माहात्म्यं सूचितं तेनैव। ग्रन्थेऽस्मिन् तदङ्गानि विव्रियन्ते श्रुतिरिति। श्रुतिरित्यादि नवाङ्गानि यः साधयति स विमलरसभावं लभते। तत्र साधनभक्तेर्लक्षणं क्रियते रूपेण। कृतिसाध्या भवेत् साध्यभावा सा साधनाभिधा। नित्यसिद्धस्य भावस्य प्राकट्यं हृदि साध्यता॥ तत्साधनमपि द्विविधं वैधीभक्तिसाधनं रागानुगाभक्ति साधनञ्च। साधु शास्त्रवाक्ये श्रद्धा मूलं यत् साधनं तत् वैधी भक्तिसाधनम्। तत्र रागानवाप्तत्वात् प्रवृत्तिरुपजायते। शासनेनैव शास्त्रस्य सा वैधीभक्तिरुच्यते इति वैधीभक्तिलक्षणं श्रीहरिभक्तिरसामृतसिन्धौ दृश्यते। सा श्रद्धा तु आनुकूल्यस्य सङ्कल्पः प्रातिकूल्यस्य वर्जनम्। रक्षिष्यतीति विश्वासो गोप्तृत्वे वरणं तथा। आत्मनिक्षेप कार्पण्ये षड्विधा शरणागतिरिति लक्षणेन लक्षिता। व्रजजनसेवालोभ मूलं यत् साधनं तदेव रागानुगा भक्तिसाधनम्। शेषोक्तमेव प्रबलं झटिति फलप्रदञ्च। ज्ञानकर्म्मादिनां नाभिधेयत्वं मुक्तिभुक्तिफलसाधकत्वात् प्रेमसाधनायोग्यत्वाच्च। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो निदिध्यासितव्य इत्यादि वेदवचनप्रमाणानि बहवः सन्ति। कर्म्मज्ञानादीनां न साक्षादभिधेयत्वम्। श्रुतौ नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैषवृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनुं स्वाम्। भागवते। तथापि ते देव पदाम्बुजद्वयप्रसाद लेशानुगृहीत एवहि। जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोपि चिरं विचिन्वन्। अतः सुकृतिबलेन साधुसङ्गलाभानन्तरं या शरणापत्ति लक्षणा श्रद्धा उदयति तया श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनमिति भक्तेर्नवाङ्गानि लक्षिताणि। तत्र श्रुतिः श्रवणम्। स च श्रीकृष्णनामरूपगुणलीलामयशब्दानां श्रोत्रस्पर्शः। महज्जनोच्चारितनामादेः श्रवणस्य विशेषमाहात्म्यम्। भगवन्नामरूपगुणलीलामयशब्दानां जिह्वास्पर्श एव कीर्त्तनम्। कृष्णनामरूपगुणलीलास्मृतिरेव स्मरणम्।

तच्च स्मरण, धारण, ध्यानात् स्मृतिसमाधिभेदात् पञ्चविधम्। यत्किञ्चित् अनुसन्धानं स्मरणम्। पूर्वचिन्तितविषयात् समाकृष्य सामान्याकारेण मनोधारणमेव धारणा। विशेषरूपेण रूपादिचिन्तनं ध्यानम्। अमृतधारावत् अनवच्छिन्नं तदध्रुवानुस्मृतिः। ध्येयमात्रस्फुरणं समाधिः। पादसेवनं परिचर्या तत्र स्वस्मिन् अकिञ्चनत्व सेवायोग्यत्वबुद्धिः तथा सेव्य वस्तुनि सच्चिदानन्दघनत्वबुद्धिश्च कार्या। श्रीमूर्त्तिदर्शनस्पर्शपरिक्रमानुव्रजनतुलसीवैष्णवसेवन भगवन्मन्दिरगङ्गा द्वारकादितीर्थदर्शनादयोऽप्यन्तर्भाव्या। अर्च्चनं तदागमोक्तावाहनादि क्रमकम्। ये तु सम्पत्तिमन्तो गृहस्थास्तेषां त्वर्चनमार्ग एव मुख्यः। आवाहनो क्रमो यथा। आवाहनं चादरेण सम्मुखीकरणं प्रभोः। भक्त्या निवेषणं तस्य संस्थापनमुदाहृतम्। तवास्मीति तदीयत्वदर्शनं सन्निधापनम्। क्रियासमाप्तिपर्यन्तस्थापनं सन्निरोधनम्। सकलीकरणं प्रोक्तं तत् सर्वाङ्गप्रकाशनम्। निवेद्यार्पण वैष्णवचिह्नानि निर्म्माल्यधारणचरणामृतपानादानि अर्चनाङ्गानि। भगवज्जन्मदिन कार्त्तिकव्रतैकादशीव्रतमाघस्नानादिकं अत्रैवान्तर्भाव्यम्। वन्दनमेव नमस्कारः। नमस्कारे एकहस्तकृतत्व वस्त्रावृतदेहत्व भगवदग्रपृष्ठवामभागात्यन्तनिकटगर्भमन्दिरगतत्वादिमया अपराधाः परिहर्त्तव्याः। दास्यं तच्च श्रीकृष्णस्य दासम्मन्यत्वम्। नमः स्तुति सर्व्वकर्म्मार्पणपरिचर्य्याचरणस्मृतिकथाश्रवणात्मकं दास्यमिति सिद्धान्तितम्। स्तुतिर्विज्ञप्तिः। सा च संप्रार्थनामयी, दैन्यबोधिका लालसामयी भेदेन विविधा। सख्यम्। तच्च हिताशंसनमयं वन्धुभावलक्षणम्। आत्मनिवेदनम्। तच्च देहादिशुद्धात्मपर्यन्तस्य सर्वतोभावेन तस्मिन्नेवार्पणम्। तत् कार्य्यं चात्मार्थचेष्टाशून्यत्वं तन्न्यस्तात्मसाधनसाध्यत्वम्। तदर्थचेष्टामयत्वञ्च। श्रीहरिभक्तिरसामृतसिन्धौ भक्तिसम्बन्धे यान्यानि वाक्यानि कथितानि तानि यथा। भुक्तिमुक्तिस्पृहा यावत् पिशाची हृदि वर्त्तते। तावत् भक्तिसुखस्यात्र कथमभ्युदयो भवेत्। अत्रत्याज्यतयैवोक्ता मुक्तिः पञ्चविधापि चेत्। सालोक्यादिस्तथाप्यत्र भक्त्यानातिविरुध्यते। सुखैश्वर्य्योत्तरा सेयं प्रेमसेवोत्तरेत्यपि। सालोक्यादिर्द्विधा तत्र नाद्यसेवा जुषां मता। किन्तु प्रेमैकमाधुर्य्यभुज एकान्तिनो हरौ। नैवाङ्गीकुर्वते जातु मुक्तिं पञ्चविधामपि। तत्राप्येकान्तिनां श्रेष्ठा गोविन्द हृतमानसाः। येषां श्रीश प्रसादोऽपि मनो हर्त्तुं न शक्नुयात्। सिद्धान्ततस्त्वभेदेऽपि श्रीशकृष्णस्वरूपयोः। रसेनोत्कृष्यते कृष्णरूपमेषा रसस्थितिः। शास्त्रतः श्रूयते भक्तौ नृमात्रस्याधिकारिता। निषिद्धाचारतो दैवात् प्रायश्चित्तन्तु नोचितम्। तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम्। शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रय। सम्मृग्यः श्रेयसां हेतुः पन्थाः सन्तापवर्जितः। अनवाप्तश्रमं पूर्वे येन सन्तः प्रतस्थिरे। अचिरादेव सर्वार्थः सिद्धस्तेषामभीप्सितः। सद्धर्म्मस्यावबोधाय येषां निर्वन्धिनी मतिः। यावता स्यात् स्वनिर्वाहः स्वीकुर्यात् तावदर्थवित्। आधिक्ये न्यूनतायाञ्च च्यवते परमार्थतः। अलब्धे वा विनष्टे वा भक्ष्याच्छादनसाधने। अविक्लवमतिर्भूत्वा हरिमेवधिया स्मरेत्। शोकामर्षादिभिर्भावैराक्रान्तं यस्यामानसम्। कथं तत्र मुकुन्दस्य स्फुर्त्तिसम्भावना भवेत्। पितेवपुत्तं करुणो नोद्वेजयति यो जनम्। विशुद्धस्य हृषीकेशस्तूर्णं तस्य प्रसीदति। यावन्ति भगवद्भक्तेरङ्गानि कथितानि ह। प्रायस्तावन्ति तद्भक्त भक्तेरपि बुधा विदुः। केषाञ्चित् क्वचिदङ्गानां यत् क्षुद्रं श्रूयते फलम्। वहिर्मुख प्रवृत्त्यैतत् किन्तु मुख्य फलं रतिः। सम्मतं भक्तिविज्ञानां भक्त्यङ्गत्वं न कर्म्मणाम्। ज्ञान वैराग्ययोर्भक्ति प्रवेशायोपयोगिता। ईषत्प्रथममेवेति नाङ्गत्व-

मुचितं तयोः। यदुभे चित्तकाठिन्य हेतुप्राये सतां मते। सुकुमारस्वभावेयं भक्तिस्तद्धेतुरीरिता। किन्तु ज्ञान विरक्त्यादिसाध्यं भक्त्यैव सिध्यति॥ रुचिमुद्वहतस्तत्र जनस्य भजने हरेः। विषयेषु गरिष्ठोपि रागः प्रायो विलीयते॥ अनासक्तस्य विषयान् यथार्हमुपयुञ्जतः। निर्बन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते॥ प्रापञ्चिकतया बुद्ध्या हरिसम्बन्धि वस्तुनः। मुमुक्षुभिः परित्यागो वैराग्यं फल्गु कथ्यते॥ धनशिष्यादिभिर्द्वारैर्या भक्तिरुपपद्यते। विदूरत्वादुत्तमता हान्या तस्याश्च नाङ्गता॥ कृष्णोन्मुखं स्वयं यान्ति यमाः शौचादयस्तथा। इत्येषाञ्च न युक्ता स्याद्भक्त्यङ्गान्तरपातिता॥ साभक्तिरेक मुख्याङ्गाश्रितानेकाङ्गिकाथवा। स्ववासनानुसारेण निष्ठातः सिद्धकृद्भवेत्॥ अथ रागानुगा भक्तिसाधनं श्रीरूपगोस्वामिना विवृतं विराजन्तीमभिव्यक्तं व्रजवासिजनादिषु। रागात्मिकामनुसृता या सा रागानुगोच्यते॥ रागानुगा विवेकार्थमादौ रागात्मिकोच्यते॥ इष्टे स्वारसिकी रागः परमाविष्टता भवेत्। तन्मयी या भवेद्भक्तिः सात्र रागात्मिकोच्यते॥ सा कामरूपा सम्बन्धरूपा चेति भवेद्द्विधा॥ कामाद्गोप्यो भयात् कंसो द्वेषाच्चैद्यादयो नृपाः। सम्बन्धाद्वृष्णयः स्नेहाद्यूयं भक्त्या वयं विभो! आनुकूल्य विपर्यास्याद्भीति द्वेषौ पराहतौ। स्नेहस्य सख्यवाचित्वाद्वैधभक्त्यनुवर्त्तिता॥ किम्वा प्रेमाभिधायित्वान्नोपयोगोऽत्र साधने। भक्त्यावयमिति व्यक्तं वैधी भक्तिरुदीरिता॥ यदरीणां प्रियाणाञ्च प्राप्यमेकमिवोदितम्। तद्ब्रह्मकृष्णयोरैक्यात् किरणार्कोपमायुषोः॥ ब्रह्मण्येव लयं यान्ति प्रायेण रिपवो हरेः। केचित्प्राप्यापि सारूप्याभासं मज्जन्ति तत् सुखे॥ सा कामरूपा सम्भोगतृष्णां या नयति स्वताम्। यदस्यां कृष्णसौख्यार्थमेव केवलमुद्यमः॥ इयन्तु व्रजदेवीषु सुप्रसिद्धा विराजते। आसां प्रेम विशेषोयं प्राप्तः कामपि माधुरीम्। तत्तत्क्रीड़ा निदानत्वात् काम इत्युच्यते बुधैः॥ सम्बन्धरूपा गोविन्दे पितृत्वाद्यभिमानिता। अत्रोपलक्षणतया वृष्णीणां वल्लभा मताः। यदैश्यज्ञानशून्यत्वादेषां रागे प्रधानता॥ रागात्मिकाया द्वैविध्याद्द्विधारागानुगा च सा। कामानुगा च सम्बन्धानुगा चेति निगद्यते॥ रागात्मिकैक निष्ठा ये व्रजवासिजनादयः। तेषां भावाप्तये लुब्धो भवेदत्राधिकारवान्॥ तत्तद्भावादिमाधुर्ये श्रुते धीर्यदपेक्षते। नात्र शास्त्रं न युक्तिञ्च तल्लोभत्पत्तिलक्षणम्॥ वैधभक्त्यधिकारी तु भावाविर्भावनावधिः। अत्र शास्त्रं तथा तर्कमनुकूलमपेक्षते॥ कृष्णं स्मरन् जनश्चास्य प्रेष्ठं निजसमीहितम्। तत्तत् कथा रतश्चासौ कुर्याद्वासं व्रजे सदा॥ सेवासाधकरूपेण सिद्धरूपेण चात्र हि। तद्भावलिप्सना कार्याव्रजलोकानुसारतः॥ श्रवणोत्कीर्त्तनादानि वैधभक्तुयदितानि तु। यान्यङ्गानि च तान्यत्र विज्ञेयानि मनीषिभिः॥ रिरंसां सुष्ठु कुर्वन् यो विधिमार्गेण सेवते। केवलेनैव स तदा महिषीत्वमियात् पुरे॥ सा सम्बन्धानुगा भक्तिः प्रोच्यते सद्भिरात्मनि। या पितृत्वादि सम्बन्ध मननारोपणात्मिका। लुब्धैर्वात्सल्य सख्यादो भक्तिः कार्यात्र साधकैः। व्रजेन्द्र सुबलादानां भाव चेष्टितमुद्रया॥ अत्र श्रीजीवः। पितृत्वाद्यभिमानो हि द्विधा सम्भवति स्वतन्त्वत्वेन तत् पित्रादिभिरभेदभावनया च। अत्रान्त्यमनुचितं भगवद्भेदोपासनावत् तेषु भगवद्वद्देवनित्यत्वेन प्रतिपादयिष्यमाणेषु तदनौचित्यात्। तथा तत्परिकरेषु तदुचित भावनाविशेषेण अपराधापातात्॥ पुनः श्रीरूपः। कृष्णतद्भक्तकारुण्यमात्रलाभैक हेतुका। पुष्टिमार्गतया कैश्चिदियं रागानुगोच्यते॥ वैधीभक्तिस्तु कैश्चित् मर्यादामार्ग इत्युच्यते॥ १०॥ (क्रमशः)

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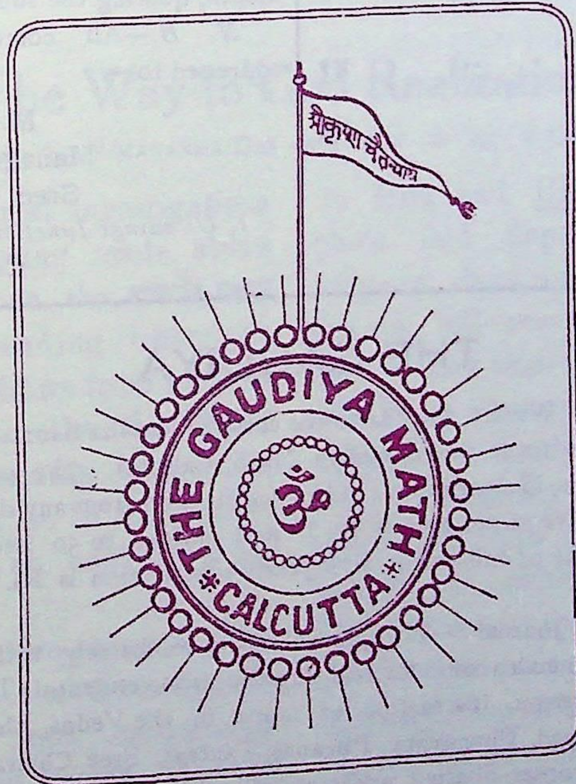
श्रीसज्जनतोषणी

OR

THE HARMONIST

November 1927

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

Sri Srimad BHAKTI SIDDHANTA SARASWATI

Goswami Maharaj

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THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
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The Way to God Realization

[BY SJ. NIMANANDA DAS ADHICARY B. AG, B.T.]

FROM time immemorial investigations after truth are being made along two different lines—one the अवरोह पन्था or the way of descending where the conclusion directly follows from a cause or proposition, and the other the अधिरोह पन्था or the way of ascending where the conclusion is sought to be established by argument based on one's own experience.

In the first, deductive reasoning has been employed, and the investigation proceeds from the now inaccessible first principle to the known. In the second inductive reasoning has been employed, and the investigation proceeds from the known to the unknown. Those, who acknowledge the authority of God, have confidence in Him and His Acharyas or prophets and depend for their knowledge or *Jnan* upon His will or mercy, are the followers of the first, i.e. अवरोह पन्था. And their cult goes by the name of भक्ति or devotion. The three great religions, Hinduism, Mahamedanism and Christianity notwithstanding their differences with regard to the goal they propose to achieve, embrace भक्ति as the only means to attain the final goal.

The followers of the second, on the contrary, depend, for their knowledge, upon their own exertion. They do not acknowledge the authority of God, and very often deny it. They are called empiricists or elevationists. From so-called theists like the Karmin, the Yogin and the Jnanin down to avowed atheists

like Charvaka and Epicurus are all but elevationists. The first three, for the sake of expediency, sometimes make a display of devotion ; but that is not to be confounded with real devotion or भक्ति

Of Karma, Yoga and Jnan the last is a great argumentative philosophy. The followers of this cult seek to establish a conclusion by an inverse argument—नेति नेति. Their absolute truth is Brahma without any attribute or *guna* and *jiva*, in reality, is Brahma. They are therefore popularly known as सोऽहंवादा. This class of thinkers are present among the Mahamedans also. They aim at ai-nal-huque i.e. oneness with God and are popularly known as sufis. Although the founder of the faith was mercilessly done to death as cafir, his faith is still existent.

Their argument is briefly this—*jiva* is albeit Brahma and nothing but Brahma, and, nothing short of him. But his ignorance that he is so, is due to maya which, according to them, means not it (ma=not and ya=it). The english equivalent of this word is illusion. This illusion is twofold,—the intrinsic and the extrinsic. If a man suddenly comes on a rope and takes it for a serpent, he is under the intrinsic illusion. But when he goes to describe that it is so long so thick, so coiled, he is under the influence of the extrinsic illusion. By the first the rope is taken for a serpent ; and by the second the properties of the rope, such as the length, the thickness, the position of the rope are attributed to the illusory serpent.

Thus the first kind of illusion relates to *jiva's* own self. Under its influence the *jiva* although Brahma, cannot think as such; or, in otherwords Brahma has forgotten Himself into a *jiva*. The second kind of illusion relates to the phenomenon of the earth. Under its influence the different names and forms, the different personalities and the individualities seem to have a reality of their own, to subsist by themselves, to exist by themselves, to be real on their own account.

But "just as carbon appears in charcoal as well as in diamonds, so there is one divinity that manifests itself in all these different names and forms. If we can get beyond these names and forms, if we can rise above these, we shall see that we are everything.

Now let us discuss the merit of empiricism in the matter of investigation of the truth. Let us see if our intellect can at all triumph in this business. Take our senses through which the mind receives impulses from the external objects. These impulses are interpreted in the light of the experience of the senses and not in the light of the objects themselves ; or, in other words, we interpret things not as they are but as they appear to us, So Kant, a western thinker says, 'We know nothing about the external nature ex-

cept as by the faculty of senses it is represented to us, and we take for granted the objects of our sense-perception.'

The senses are made up of five elements, and as such, they can bear witness to the elements only. Beyond that they cannot go, and, should not venture to go. The objects thus remain uninterpreted and unexplained. The thing in itself ever remains obscure to our intelligence.

Herbert Spencer, another great western thinker, comes to the very same conclusion. In his first principles 'The unknowable' he writes 'There must exist some principle which being the basis of science cannot be established by science.'

Now if this is true of a region that we see, how much more true it is of a region that we do not see and into which we have no access for the present. All reasoned-out conclusions must rest on some postulate, and to establish any such postulate with regard to the region now inaccessible, we must needs find a place in it where our intellect cannot go. Our intellect, although it has much to do in the empirical realms, is but completely helpless in the realms of metaphysics. The triumph of our intellect is thus apparent and not real. The empiricist simply founders himself against an ever impregnable region.

The Sruti rings a death-knell to all the pretensions of an empiricist when it says,

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

which means excellent speech, intellect and vast learning in Sastras do not enable any body to realise Him. Only to him, whom He considers worthy, does He show Himself.

Now, why does not the empiricist triumph ? In the conclusions of some of the greatest western thinkers we have tried to give the reason. Now let us see what reasons our Sastras offer. We shall briefly allude to them.

Underlying all these names and forms we find *jiva* or soul or *atma*. Herein all agree. This *jiva* is a part and God Vishnu is the whole. Thus in Geeta Lord Krishna says,—

ममैवांशो जीवलोके जीवभूतः सनातनः,

which means *jivas* are my parts, and as such, they are eternal. These *jivas* are many and are very aptly compared with the sparks of fire. God Vishnu being compared with the fire itself. *Jivas*, like Vishnu, are eternal and spiritual, and, as His parts, ever existent. Vishnu is Sat-chit-ananda, and His parts possess in a proportionate degree. all these attributes. The Bible and the Koran agree with the Geeta in the postdeath existence of *jivas* as seperate entities, as angels, along with God in heaven.

The greatest of all great teachers, Sri Gaur Sundar, who is Vishnu Him-

self, teaches us that jiva is *jiva* and Vishnu is Vishnu. *Jiva* can never be Vishnu nor can Vishnu forget Himself into a *jiva*. Forgetfulness is never the character of all-knowing Vishnu. Maya cannot have any influence over all-powerful Vishnu. He is above all, beyond all. He is the highest unchallangeable truth, and ever the Lord of Maya.

Maya, according to Sri Gaur Sundar does not mean illusion as the Jnanis or Mayavadins understand, but is the अपर प्रकृति or the material aspect of God. This is divided into eight elements such as earth, water, fire, air, ether, mind, intellect and egotion, and is the cause of the phenomenon of this world.

Maya, although it does not enter into the composition of *jiva* which is, like Vishnu, entirely an atmic principle, does exercise influence over him when Vishnu desires it. As a result of this influence *jiva*, the real self, is made to put on two mortal garments. One of these garments is *Sukshma Sharira* or the subtle body which consists of mind, intellect and egotism, and the other, the *Sthula sharira* or the physical body which consists of the other five elements,—earth, water, fire, air and ether.

Jiva, in reality, is ever subject to his Lord Vishnu. His fundamental function is His service. But like his Lord he has a free will also. So long as he does not abuse his free will, he will ever remain conscious to his function towards his Lord. There will be no wavering, no breaking away from it But whenever he has the misfortune to abuse it and assume the attitude of a master desiring to enjoy things for himself without rendering them unto his Lord, there is breaking away from it. He then shows a mood to plunge into this world, and submits to endless torture from Mayadevi who is the presiding deity of this world. Mayadevi, at the command of Vishnu, her Lord, now wraps him up in the two mortal costumes above referred to, and casts her illusory gloom over him making him forget his real nature.

Oblivious of his true self *jiva* now identifies himself with these mortal garments or *upadhis* and designates himself at one time as a Hindu and at another time as a Mahamedan, at one time as a male and at another time as a female, at one time as a tree and at another time as a wild cat, and so on. There is no end of this false identifications. It is confined not to his own self only but is extended to all things that he sees around him. He is equally blind to the real nature of objects he sees. He accepts everything for his own enjoyment without at all referring it to Vishnu who is the undisputed Lord of all.

The apparent self that now originates from this false identification tries to obliterate the eternal line of demarcation between self and not-self, between

chit and a-chit, between reality and non-reality. Although in essence pure and eternal, he now comes to think that he is subject to births and deaths. But in fact the true self never dies nor is it ever born. Births and deaths belong to his mortal garments only but not to him. They are attributed to him by the apparent self. In the same way it is wrong to say that a man in a running train moves. The man in fact does not move. It is the train that moves, and its movement is attributed to him by those who are not in the train. If we get in the train we cease to say that the man moves In the same way we shake off this false assumption as soon as we return to ourselves. With the recovery of the self the not-self vanishes and with it all worldly afflictions do so,

Now what is the thinking principle in the apparent self ? Certainly it is the material mind. It is this material mind that hankers after wealth, fame and beauty of this world. It is ever imperfect, and is always guided by motive or desire. It cannot be made perfect any more than charcoal can be made white. And why ? Because it is an offspring of Maya. And as such it cannot be expected to overcome her influence. Whoever believes in its efficacy as a spiritual weapon is deceived. Mind never aims at a spiritual triumph, and we must not attribute any to it. On the contrary, our best endeavour should be made to extricate ourselves from its dangerous clutches

Hitherto, then, we have discussed, at a sufficient length, how we do not realise God. Now we propose to discuss how we realise God. It is needless to say that as soon as we realise our divine nature as servants of God, we realise Him. Realisation of God means the same thing as realisation of self

For this let us refer to the scriptures of the three great religions —Hinduism, Mahamedanism and Christianity and see if they offer us any clue to the solution of this most important problem.

Let us take up the Bible first and see what Jesus. the son of God, says on the subject. At one time Jesus preached saying 'Ask, and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you.' (St. Mathew). Now how shall we knock that the door of heaven shall be opened unto us ? To this he replied saying, 'All things are delivered unto me of my Father ; and no man knoweth the son but the Father, neither knoweth any man the Father save the son, and he to whomsoever the son will reveal Him.' (St. Mathew).

At another time he said 'He that receiveth me receiveth Him that sent me.' (St. Mathew) 'Whosoever therefore shall confess me before men, him will I confess also before my Father Which is in heaven.'

All these utterings clearly indicate that we are to depend, for our know-

ledge of God, upon somebody else. This somebody else must be a free man He must be free from the bondage of Maya, otherwise how can he be expected to dispel Maya from others when he himself is subject to her. Jesus has deprecated the idea of accepting leadership of such people speaking 'About the Pharisees who were offended with his teaching, he advised his disciples to neglect them saying 'Let them alone; they be blind leaders of the blind And if they blind both shall fall into the ditch' (St. Mathew)

Now how to follow a spiritual guide? What are the qualifications that a disciple needs to follow him? Christ's utterings on this subject are clear. We shall briefly allude to a few such utterings He said,—

'The disciple is not above his master nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord,' (St. Mathew)

'If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.' (St. Mathew)

'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.' (St. Mathew)

From his conversation with a new-comer we may still more clearly understand what his following means. The new comer, a rich man, said unto him 'Good Master, what good thing shall I do, that I may have eternal life? He said 'You keep the commandments: * * * The man said, 'All these things have I kept from my youth up: what lack I yet? Jesus said unto him, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.'

The disciples of Christ taught the same thing. Paul having found the people of Athens blindly worshiping God, said 'Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an alter with this inscription, 'To the unknown God' whom therefore ye ignorantly worship, Him declare I unto you.' (The Acts)

Jhon in his first epistle writes:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.'

'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof: but he who doeth the will of God abideth for ever.'

'Whosoever abideth in Him, sinneth not ; whosoever sinneth hath not seen Him, neither known Him.'

In the Koran, the principal scripture of the Mahamedans we find an echo of these utterings of Bible. We shall briefly allude to a few such utterings thereof and supplement them by the teaching of some of the best and acknowledged guides of that religion.

'Jelika fadlullahe eutihe, maiasaoo.
(Koran)

This means that the acquirement of this knowledge (about God) solely depends upon His kindness. He gives it to him whom He chooses.

'Mai itiullaha a rasulahu kakad faja kaojan ajima.' (Koran)

This means that he, who carries out the orders of God and follows His prophet is sure to achieve the highest good.

'Manla sekha lahu fala khuhu Saitanun.' (Muhammad's own uttering)

This means that without guide none can follow God. Hence one, who is without guide, is guided by Satan.

'ai bachha iblis o adamruey hasto,
Pachh bahar dasto na bayed dade
dasto.

(Anichhun as-kin)

This means that there move (on the earth) many Satans in the disguise of men. Therefore, you must not indiscreetly select any one as your spiritual guide.

'Tabo gupto goey bedari dari,
Tujay gupte khaba kaibuye buri,
(Moulana Rome)

This means that as dream is impossible so long as you talk, so you cannot see God, so long as you are attracted towards the things of the earth.

'Latulhikum amoalukum O aoladakum as jikari—Mahe O mai iak al jalika, fowla eka humul khahirun. (Koran)

This means that your property, wife and children should not turn you away from Me. Those, whom they do so, will surely be loser.

When we refer to our own scriptures, we shall find the same statements made in a more definite and elaborate manner.

In the Geeta Lord Krishna says,

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

which means my divine maya is such as can hardly be overcome, only those, who follow Me, can overcome her.

Though we have forgotten Vishnu but He has not forgotten us. In His overflowing kindness He has disclosed to us, with the help of His prophets or acharyas, the way how to follow Him. Hence in the Mahabharat Yudhisthira, asked by Dharma in disguise of a crane, said 'महाजनो येन गतः स पन्थाः' that means that His acharyas only know Him, and, as such, the way, followed by them, is the way to reach Him.

These acharyas are angels in human form, and it is only for our guidance,

for our salvation that they at times come down to grace the earth with the dust of their feet. Hence in the Srimad Bhagabat, the Prince of all Sastras, we find a warning given to us by Vishnu Who says,—

'आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।
न मर्त्यबुद्धयासूयेत सर्वदेवमयो गुरुः' ॥

which means 'know not the acharyya as different from Me, never think little of him, nor grudge him as mortal in as much as he is all divinity in himself.'

Now who is this acharyya whom we shall follow and who will guide us? Answer to this question is found in Narad-pancharatra, which says,—

'महाकुलप्रसूतोऽपि सर्वयज्ञेषु दीक्षितः ।
सहस्रशाखाध्यायी च न गुरुः स्यादवैष्णवः' ॥

which means, a man, be he born of a very high caste, initiated into all kinds of *yajna* or sacrifices, well learned in thousand branches of knowledge, if not a Vaishnava, cannot act as a guru or spiritual guide.

And why? Because only a Vaishnava believes in the existence of Vishnu acknowledges His authority as a supreme Lord, and, ever abides by it. Only he, and none else, propitiate Him. Vishnu, in turn, loves him most and exalts him by raising him to his former glory as His fellow and servant. Hence in Naradpancharatra Siva says to Narada **'न वैष्णवात् परो ज्ञानी'**. which means, there is none wiser than a Vaishnava. The worldteacher, Sri Gaur Sundar discloses the qualifications of a guru in the following words,

'किवा विप्र किबा न्यासी शूद्र केने नय ।
येइ कृष्ण तत्त्ववेत्ता सेइ गुरू हय' ॥

which means, whosoever, acquainted with the mysteries of Lord Krishna, can be a spiritual guide. It does not matter whether he is a Brahmin or a Sannyasin or a Sudra.

It is by the acceptance of the lead of such Vaishnavas that an honest disciple can expect to achieve the highest good. Leadership of others, notwithstanding their pretensions, is sure to bring disappointment to the followers. The latter, when they will see that their life-long endeavour has not moved them an inch towards the goal, rather has made them recede afar off, will come to woe, and gnash their teeth to find that it is too late for them.

Now, what is the necessity for such an extraneous help? Cannot a man by his own effort regain what he has himself lost? It has been argued before that he cannot. He needs the assistance of a guide. Hence in Srimad Bhagabat we find a passage,

'अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् ।
स्वतो न सम्भवेदन्यस्तत्त्वज्ञो ज्ञानदो भवेत्' ॥

which means, it is not possible for a man, eternally enveloped by ignorance, to realise his self without the assistance of others who are in the know.

Who are, then, those that accept their lead and that do not? In the Padmapuran we find a passage which runs thus,

द्वौभूतसर्गौ लोकेऽस्मिन दैबआसुर एव च।
विष्णुभक्तो भवेद्दैव आसुरस्ताद्विपर्य्ययः॥

which means, there are always two classes of men on earth, devas and asuras. Those who worship Vishnu are devas and these who do not are asuras. The same two classes go by the names of 'the children of God' and 'the children of the devil' in Bible. The passage runs thus—

'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother'. Chap 2. 1st epistle of John.

The children of God, the devas realise the necessity of worshipping Him and therefore go for this assistance; where as the children of devils the asuras do not want to worship Him and therefore do not go for it. To talk of such assistance before these people is simply to excite their laughter and court dishonour.

In the Srimad Bhagabat when Hiranyakashipu, who for his hatred of Vishnu, has been described as asura, brought his son Prahlad to look for his devotion to Vishnu and was about to chastise him for it, Prahlad told him

न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये बहिरर्थमानिनः।

अन्धा यथान्धैरुपनीयमाना
स्तेपीशतन्त्यामुरुदाम्नि वद्धा॥

which means, the people, who choose to be guided by the wicked and whose mind is captivated by lust after such things as wealth, fame, beauty etc. of this world, can never appreciate the service of Vishnu as being the eternal function of the soul. They, like the blind led by the blind, go astray, and in consequence, become still more tightly fastened with the ropes of Vishnu's Maya.

Hence bhakti or devotion is the only way to God realisation. Besides this there is no other way open unto jivas thus entangled in the snares of Maya. The so-called ways—karma, yoga, jnan and such others are but few traps with fascinating baits thereon, whereby maya wants to tighten her terrible grip on those, who are unfortunate enough to be allured by them. Hence Sri Gaur Sundar says,

कृष्णभक्ति हय अभिधेय प्रधान।
भक्तिमुख निरीक्षक कर्म्म योग ज्ञान॥
एइ सब साधनेर अति तुच्छ फल।
कृष्णभक्ति बिना ताहा दिते नारे बल॥

Sri Chaitanya Charitamrita

which means that Krishna bhakti or devotion to Krishna isthe only means where-by God-ralisation is possible. The fruits that karma, yoga and jnan yield are but very trifling and even these they are not capable to yield independently without the co-operation of bhakti.

Bhakti or service of God, as has been said before, is the fundamental function of jiva, and he is glorified only when he regains the service which he has lost through his own fault..

. Hence he must begin with service hereon earth, and the service during his sojourn will lead him, at its close, to His service in Baikuntha, his permanent abode, where he will reside through eternity as His associate and servant in form of an angel.

During his terestrial existence *jiva* cannot directly serve God. But neverthe less his whole hearted and sincere service rendered unto representative or guru on earth will hasten his goal by enabling him to overcome the influence of maya, and he will even while on earth, enjoy the pleasure of serving Him in Baikuntha, or in other words, he will bring down the transcendental kingdom on earth. Hence Sri. Gaur Sundar says,

तातें कृष्ण भजे करे गुरुर सेबन।
मायाजाल छुटे पाय कृष्णेर चरण॥

which means that if *jiva*, hereon earth, becomes devoted to Krishna and serves guru, the spiritual guide, he will be able to cut through the snares of maya and regain His service.

This guru must evidently be a true phrophet or a representative of God, otherwise the service rendered unto a false prophet or guru will defeat its purpose. The present world is full of these false prophets and we must beware of them lest we shall fall into their trap and lose everything.

In conclusion, we are very sanguine to note that the marvellous agreement of the statements made on this subject by the great teachers appearing on earth at different times and places, and, their solemn confirmation by the holy deeds of the subsequent leaders or gurus, have left us no shade of doubt with regard to the efficiency of bhakti as the way to God realisation, and have enforced us to think that while going by it, we are not embarking ourselves upon uncertainty, and, God blessing us, we are sure to veer our barks of life, under the instruction of our pilot, the guru, dash all shoals of errors and difficulties, into the heaven of truth and delight.

Om Hari Om



The Holy Name

[*Continued from page 110 of part 5.*]

THE offence against the holy Name according to the Padma purana is tenfold, viz.—(1) Scandalizing *sadhus* augments one's offence against the Name, because the Lord's Name (Sri Krishna) cannot brook the slander of those *sadhus* who always take the holy Name and preach the glory of the Name to the world. So calumny of *sadhus* is a grave offence against the holy Name; (2) those who think that Vishnu is quite different from His Name, Form. Qualities and Actions; or those who consider the gods such as Shiva etc. as rivals,that is independent of, or identical with, the Supreme Lord Vishnu, commit an offence against the holy Name; (3) those who consider that, Sri Gurudeva who possesses the true knowledge of the Name is a being of this world and find fault with him in the belief that he is an erring mortail thereby commit offence against the holy Name; (4) denouncing the Vedas and the Vaishnava (सात्वत) Puranas is an offence against the holy Name; (5) to think that the glorification of the Name of Hari is exaggeration of praise is an offence against the holy Name; (6) it is an offer ce against the Name to think that the Names of Godhead Himself are fictitious unreal and imaginary; (7) it is an offence against the holy Name to commit sinful acts fortified by the belief that the taking of the Name will destroy those sins and such offence cannot certainly be expiated by such practices as abstinence, strict observance of rituals, meditation, contemplation, penances and austerities, artificial *yogic* processes etc. etc; (8) out of ignorance or perversity to consider the taking of the Name which is spiritual as equal or similar to non-spiritual good works such as performance of moral duties, vowed observances, renunciation or sacrifices (होमादि) etc., is an offence against the holy Name; (9) imparting religious instruction to persons who are atheistical or are opposed to listening to the Name is an offence against the blessed holy Name; (10) finally he who after having listened to the marvellous power and glory of the holy Name, being engrossed in selfish worldly enjoyments and identifying the soul with the physical or mental body does not evince regard or liking for hearing or taking the holy Name, also commits offence against the holy Name of Krishna.

It has already been stated that Sriman Mahaprabhu instructs the fallen *jivas* to follow the method of "तृणादपि सुनीच" etc. (see *ante*) for attaining the

eligibility of chanting the holy Name of Krishna. Those who have taken shelter at the holy feet of Sri Chaitanya and Nityananda (Sri Chaitanya's As ciated Counterpart) and have accepted them as their Lords, shed tears out of love for Krishna on sincerely taking the pure Name in accordance with the above-mentioned *sloka* 'तृणादपि' etc. We have stated just now that those who commit offence against the holy Name, fail to obtain the favour of Sri Krishna. But Sri Gauranga and Nityananda favour even offenders. An offender by taking the holy Name never obtains the love of Krishna, his final object. Those who follow Sri Gauranga and Nityananda as their Lords by constantly taking Their Names during the period of offence, attain the fruit of the holy Name after being thereby liberated from the sinful state. The truth underlying the above is that the offen ding novice betakes himself to the holy feet of Sri Gauranga and Nityananda for becoming ıt to serve Krishna by getting rid of his ignorance (अविद्या) *viz.* forgetfulness of his real nature (स्वरूपभ्रम) ; also the holy Name of Krishna, which can only be taken by those who have realised their true self, are free from all offence and are ever engaged in serving Krishna, being chanted by a novice full of offence, never yields its fruit *viz.* the love of Krishna. For this reason the worship of Sri Gauranga and Nityananda is more important and essential for the *jiva* in the fallen state than the worship of Krishna which is possible only in the free state. The novice is sure to commit offence due to want of spiritual training if he takes the holy Name like one liberated. But in worshipping Sri Gauranga and Nityananda, the two world-teachers, if one betakes himself to Their holy feet even in the sinful state but without the pretence of being free, him Sri Gauranga and Nityananda enable to realise Their own Form (Krishna) and His Manifestation (Baladeva) by freeing him from Ignorance (अविद्या) whereby the *jiva* attains the knowledge of his ownself and of the relation that subsists between Sri Gauranga-Nityananda and himself (स्वरूपज्ञान).

To sum up, the knowledge of the relationship between Krishna and the *jiva* constitutes the first stage in spiritual endeavour:on Sri Krishna is the Supreme Lord, ever existent, spiritual and full of all transcendental bliss. All *jivas* are His eternal servants. They are also, in their real natural, beings that are ever-existent, speritual and full of transcendental bliss. But fallen *jivas* are ignorant of their real nature and are given to selfish enjoyment of material pleasures. For their deliverance from the clutches of the illusory power, the holy Name has appeared in this world. The holy Name of Sri Krishna being spiritual, is identical with Sri Krishna Himself. The chanting of the holy Name with the knowledge of rela-

tionship is the only form of the service of Krishna that is available to fallen *jivas* and by its means they are enabled to attain the only object of their existence *viz.* the love of Krishna. It will thus appear that relationship with Krishna (सम्बन्ध) enabling us to serve Krishna by chanting His holy Name (अभिधेय) leading to love of Krishna (प्रयोजन), constitutes the basis of the whole field of our spiritual endeavour. The *jiva* is the eternal servant of Sri Krishna. The fallen *jiva* who is ignorant of this relationship, after being delivered from ignorance, takes the Name of Sri Krishna whereby he is enabled to attain the only object of his existence *viz.* the love of Sri Krishna (प्रेमा). Therefore, selfknowledge is relationship (सम्बन्ध), taking the holy Name is the means (अभिधेय), and love of Krishna (प्रेमा) is the object of our endeavours (प्रयोजन).

The holy Name appearing in the heart dances on the lips of one who listens constantly and with undivided attention to the glories of the holy Name embodying the above mentioned relationship, method and object of endeavour from the lips of a spiritual preceptor. The object of the Vedanta is to acquaint us with the knowledge of the only Reality, or, in other words, the Source, the One containing and pervading all decimal parts. Inside this *Unit* are disposed in their due proportion and respective positions the positive or negative relations of the component decimal parts. The devotee is related to the object of his worship by means of the quality of his devotion. In cases where the devotion is lax there is proportional substitution of the worship of part for the worship of the whole. The severence of relationship with the enveloping object of worship of the dependant decimal power due to laxity of the devotional instinct, is forgetfulness of self or aversion to the service of Hari. Hence the ineligibility of those for the study of the Brahmasutra who, proud of their knowledge of the Scriptures, refuse to betake themselves to the holy feet of the spiritual preceptor. Those who are devoid of the quality of devotion to God and engrossed in non-spiritual objects in their endeavour to find out the object of worship do not follow the spiritual preceptor who has dedicated himself to the service of God. Discipleship is necessary because the fallen *jivas* are ignorant of God Whose holy feet the Vedas are ever engaged in serving. The possessor of merely phenomenal knowledge is, indeed, ignorant of the Being to know Whom is the object of the Vedanta. The so-called truth which presents itself to those who are deluded by empiricism, is dependent on external perception and belongs to the sphere of nescience (अपरा विद्या).

Those that are not eligible for taking the holy Name, being devoid of the

conviction that the holy Name is identical with the Bearer of the Name, tend to become illusionist-Vedantists (मायावादी वैदान्तिक). They are really very foolish from the spiritual point of view. This foolishness or neutralisationism is due to the study of the Vedanta by the inductive method.

Ignorant psilanthropists (सहजिया), vain of their pseudo-Vaishnavism, affect to regard the Vedanta as the hunting-ground of the pure monists who are worshippers of the Ego ; but the Vedanta is really the exclusive sphere of the transcendental devotees of Hari. The Vedantist dissertations from the pens of the Vaishnava Acharyyas of the four schools in conformity with the Srimad Bhagabat, the commentary of the Brahmasutra, are not to be discarded as evil company. This simple proposition is not grasped by the psilanthropists. As the result of this they are doomed to perdition by imagining the unalloyed devotion of really pure Vaishnavas and Vaishnava Acharyyas to be perverted or in other words, adulterated with pantheistic knowledge (ज्ञान)or fruitive and remunerative actions (कर्म्म), with the result that they themselves degenerate into illusionists missing the worship of Vishnu. By the empiric knowledge of the Vedanta the significance of repeating Krishna-mantra is not realised. Those who happen to be bewitched by empiric knowledge are also inextricably bound to the phenomenal world. The cross-threads of enjoyer and object of enjoyment being enabled to bind them to this world prevent them from restraining their thoughts of external objects.

When the *jiva* attains transcendental knowledge then only being freed from every nonspiritual pre-occupation he employs himself in serving transcendental God. The service of God is the only method as well as the object of the renunciation of the activities of the external world. Being freed from the knowledge of the external, enjoyable, material world by the gradual realisation of the transcendental, due to constant repetition of the *mantra* to oneself, the object of worship is realised in the spiritually enlightened heart of the devotee by dint of the latter's loving service under the lead of any one of the five kinds of attachment to Krishna in conjunction with excitants, (उद्दीपन) Such activity is not mere enjoyment of the twin external cases. As soon as the person chanting holy Name is really established in the realised state of transcendental knowledge *viz* that the holy Name and its Possessor are identical, he attains the direct service of Krishna. There is then no strict necessity of using the grammatical dative in his prayers. The Absolute Reality itself which is the object of his address then becomes directly manifest in the spiritually enlightened heart. Then the eligibility of serving God unhampered by means

of the vocative is attained. All the *Shastras* and all the *mantras* embodying the transcendental knowledge, by freeing the *jiva* in every way, employ him in this direct service of Krishna. The study, teaching and discussion of Srimad Bhagabat etc., as steps leading to the worship of the holy Name according to the statement of Sri Vyasadeva *viz.* "लोकस्याजानतो विद्वांश्चक्रे सात्वत संहितां", end in the realisation of the significance of the service of the holy Name. The transcendental knowledge obtained from Sri Gurudeva is nothing but this —that the holy Name and its Possessor are identical and capable of being known only by those who are free from wordly endeavours. I am ignorant of my relationship with God before I have betaken myself to the holy feet of Sri Gurudeva ; but since when I decide to serve him I am increasingly enabled to realise the difference between the free and the fallen states. Krishna's Name has not been used in this connection to signify either the dim perception of the Name or offence against the holy Name.

In the three *Yugas* of *Satya*, *Treta* and *Dvapara*, the scriptural method was held in due estimation; but with the advent of *Kali* un-canonical or the rationalistic method (तर्कपन्था) has come to prevail. The rise of the rationalistic mode is due to the predominance of empiric, inductive or purely *ascending* knowledge breeding doubt regarding the *descent* of the Absolute Reality. This ascending method is opposed to that of the scriptures. Krishna's Name being unlimited and spiritual is absolutely identical with the spiritual Reality viz. Sri Krishna Himself. The holy Name and its Possessor being identical, the Absolute Holy Name, like the Absolute Reality Krishna Himself, is also the eternal, pure, indivisible, free embodiment of spiritual bliss and the transcendental philosopher's stone (चिन्तामणि). As distinct from those worldly names that are other than Krishna, the holy Name is Sri Krishna Himself. The rationalistic thinker is thus barred from all access to it. It is only by serving the holy Name that the functions of the twin gross and subtle cases are ended. For this reason, during the prevalence of the rationalistic method all limited methods find themselves thwarted by rationalism. But the holy Name is the Absolute Reality that lies beyond the scope of rationalism. The Name of the unlimited Reality being alone capable of freeing the *jiva* from the clutches of the mental function which is given to speculations of material enjoyment, is the essence of all the *mantras*. The name, form, quality, existence and function of material objects are the subjects of rationalistic thought, but the unlimited Reality is not so. The Name, Form, Quality, the Characteristic traits of Servitors and Activities of the Absolute Name are sphered in the re-

gion of absolute, indivisible knowledge. The Illusionists (मायाबादी) fall into the error of dualism by postulating difference between the Name, Form and Quality of the Absolute Reality. It is for this reason that their Acharyya has sought to rescue them from empiricism by such basic assertions as—'the spirit alone existed in the beginning' (सदेव सौम्येदमग्र आसीत्), 'everything in this world is Brahman' (सर्वं खल्विदं ब्रह्म) etc. Without taking *Refuge* at the feet of the holy Name and by offending against the Name it is never possible to be freed from materialistic rationalism wedded to selfish worldly enjoyment.

The position set forth above is thus expressed in the Sri Chaitanya Charitamrita—*

"By Krishna-mantra freedom from worldly affinities will be gained—by Krishna's Name the holy feet of Sri Krishna will be attained," The process is thus explained by Sri Jiva Goswami in his *Kramasandarbha*—"प्रथमं नाम्नः श्रवणमन्तःकरण शुद्ध्यर्थमपेक्ष्यमिति" etc. The passage may be rendered thus—'For the purification of the heart it is necessary first of all to listen to the chanting of the holy Name. After the heart has been purified by listening to the holy Name the fitness for the manifestation of the holy Form (श्रीरूप) is attained on hearing recital of Scriptural accounts of the holy Form. After the full appearance of the holy Form the holy Qualities (श्रीगुण) manifest themselves. After the appearance of the holy Qualities, due to the characteristic traits of Servitors, the knowledge of the distinctive and perfect identification of the devotee arises. Subsequent to this, after the full manifestation of the Name, Form, Quality, Servitor has taken place, the transcendental activity (लीला) of God manifests itself. For this purpose this account of the successive stages in spiritual endeavour is written. In the matter of *kirtana* and *smarana* (recollection) also this sequence holds good. This hearing of the holy Name, if it is obtained from the holy lips of a spiritual preceptor (सद्गुरु), gives the highest happiness to devotees ; if it be otherwise it is sure to be productive of evil."

When Sri Gurudeva chants the holy Name the Name chanted by him enters the ear of the disciple. In obedience to Sri Gurudeva, and placing the holy Name with reverence in the heart, the disciple adores it by the method of repetition (जप). The holy Name being thus worshipped, manifesting its activity of self-exercised power, confers on the worshipper (कीर्त्तनकारा). the capacity of chanting the Name. On the attainment of this stage the devotee is able to convert the world to discipleship by chanting the holy Name. The world,

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*"कृष्णमन्त्र हइते ह'बे संसार मोचन ।
कृष्ण नाम हइते पा'बे कृष्णेर चरण ॥"
—(चैः चः आदि ७।७३)

ruled by the power of the *kirtan* of the Name, begins to repeat Krishna's Name. By such repetition the methods of adoration of the holy Name manifest themselves in one who thus repeats the Name in the forms of laughter, crying, dancing and singing. The holy Name and Sri Krishna being identical, by the power of repetition of the Name, the instinct of the service of the Absolute Reality, Sri Krishna is, aroused—this being known as '*bhava*'. Those in whom '*bhava*' has been aroused are no longer enthralled by the bonds of ignorance and are not sinful. They are imbued with attachment for Krishna, and therefore, taste the elixir of bliss that is produced in conjunction with the four-fold ingredients (**सामग्री**). The concentrated state of '*bhava*' is love of Krishna (**प्रेमा**).

Thakur Haridas

(Continued from P. 103, October 1927.)

Up till then the purpose of *samkirtan* was unknown to the generality of people of this world. It was by the agency of Thakur Haridas that God manifested to the world the holy mystery of the *samkirtan*. At the time of his residence at Fulia, Haridas made known to the people the *kirtan* of Hari or the taking of the Name of Hari with a loud voice. This at once produced a most peculiar up-heaval in the world that was averse to Hari. Many among the people were of opinion that all the objects of human life were gained by being simply born in a Brahman family as the result of meritorious deeds, and that, therefore, the *kirtan* of Hari was superfluous. They held that only such a person who was a Brahman by birth,—and no one of those who were born in any other caste even though such a person might really be a Brahman in the true sense, that is to say might be *spiritually enlightened*,—was *fit* to perform the *kirtan* of Hari ;—and considered as opposed to the injunction of the holy scriptures the chanting of the Name of Hari, or seeing the holy Image of Hari, during the four months of His rest ;—also that it was against the scriptures to sing the *kirtan* of Hari on any but Hari's day i.e. the eleventh day of each fortnight ;—that famines and other natural calamities visited the earth owing to the wrath of God being aroused by the *kirtan* of Hari chanted at improper times by ineligible persons ! While these controversies were in full swing, without paying any heed to such disputations, Haridas was engaged in

doing good to the world by his performance of the *kirtan* of Hari. Sri Chaitanyadeva, Divine Love Himself, had not yet appeared in the world and showered the blessing of transcendental love on the parched hearts of the peoples of India when Haridas was manifesting such kindness to *jiva*, in utter disregard of the bitter protests of those who were averse to the service of God.

Sri Thakur Haridas, having now the devoted support of Prabhu Advaita, was busily occupied in organising the *kirtan* of Krishna at Fulia, Santipur, Nadia and the other towns On the night when Sri Gour Sundar was born, Thakur Haridas in the company of Sri Advaita, in the latter's Santipur house, danced, in ecstasy of *kirtan* at the advent of the Most Loving Lord, through the early part of that Falgun evening. Another day he accepted the dishes offered at funeral by Sri Advaita in vindication of the ideal of the true Brahman. Sri Advaita Prabhu, truly and profoundly learned in the *smriti sastras,* fully aware of the fact that there did not really exist in the *kali* age such pure Brahmans to whom one could offer the dedicated food at the social dinner, on the occasion of the performance of the last rites of his departed father, instead of giving those dishes as was the custom recommended by the *smritis* to tiny figures of Brahmans made of *Kusa* grass, most appropriately and successfully accomplished the feeding of Brahmans by offering the dishes to Sri Thakur Haridas. The offering by Sri Prabhu Advaita of the dishes of the *prasadam* of the Lord of sacrifices to prabhu Haridas on whose pure lips danced every night and day three *lacs* of the unalloyed Name of Hari in recognition of him as a true, *spiritually enlightened*, Brahman, undoubtedly constitutes one of the very highest precedents that have always been followed by the later devotees of the holy feet of Sri Chaitanya. It is a conclusive proof of the spiritual life led by the Vaishnavas that, without subscribing to the creed of those who put their trust in the efficacy of materialistic rites in conformity with their spiritual faith as the most essential part of their funeral observances, they always worship the *pitris* with the *prasadam* of Hari and please the *spiritually enlightened* Brahmans. Sri Advaita Prabhu daily offered the alms of the *prasadam* of Hari to Haridas with the remark 'by your acceptance of this food *crores* of Brahmans are fed.'

It was during the period of his residence at Fulia that one moon-lit night Maya devi herself, whose womb is the pot of this universe, the great mother of the world, appeared before Haridas as he was engaged in the performance of *samkirtan*. The place was illumi-

nated by her extraordinary beauty, all sides were filled with the sweet perfume of the most exquisite scents and the ear was thrilled by the tinkling sound of the rarest ornaments. The holy Thakur was at the time completely under the spell of the bliss of the Name of Krishna. Mayadevi coming up to the Thakur said, "You are the friend of the world. You have beauty and every good quality, I ardently long for the favour of your intimacy. It is never the nature of the good to reject any one." At these dissembling words of Mayadevi the heart and senses of the profoundly reserved and un-impressionable Haridas, instead of being disturbed, became all the more absorbed in the *samkirtan* of the holy Name. He told Devi, "I hold the *samkirtan* of the alloted number of the Name as the great sacrifice; and, as sacrificing Brahman at the *yajna* of the Name, I have to take daily the full number of the Name. I am, therefore, unable to take up any other work till the full number is completed. Be seated at the door-step and listen to my *kirtan*. Your object will be fulfilled after you have listened to the end." Continuing to sing the *kirtan* Thakur Haridas passed successively the three divisions of the night and the approaching hours of dawn and at last beheld the sun rise in the morning. Mayadevi still waited for the return of another night. In this way, waiting on the Thakur's favour through the three divisions of three successive nights, having failed to delude Thakur Haridas, she at last announced herself to him. Devi said, "You are a great devotee of God. By seeing you and listening to your *kirtan* of Krishna my purified mind is eager to take the Name of Krishna. I beseech your favour. Instruct me regarding Krishna." And, then, making her obeisance to him, she continued, "I am Maya. I came to test you. I succeeded in deluding all *jivas*, even Brahma, with the single exception of yourself whom alone I have failed to bewitch. The Name of Rama I obtained formerly from Siva. By associating with you I feel impelled to take the Name of Krishna." Haridas, thereupon, bade her sing the *samkirtan* of Krishna. No one need be surprised that Mayadevi herself made love to one whom she recognised as superior to all her seductions.

(To be continued)



Sree Sree Chaitanya Bhagabat

(Continued from P. 115, October 1927.)

CHAPTER III.

Summary :—In this chapter are described the appearance of Sriman Mahaprabhu after the previous manifestation of the *samkirtan* of Hari under the guise of eclipse, the examination of the conjuncture of the stars at the birth of Bisvambhar in the form of Infant, the rejoicings at Misra's house and the glories of the birth-*tithis* of Vishnu and Vaishnavas.

The advent of the Lord was preceded by an eclipse of the moon on which occasion all the people in accordance with old custom bathe in the Ganges chanting aloud, all the time the eclipse lasts, the Name of Hari. This manifestation of *samkirtan* by all the people of Nadia was the fitting prelude to the birth of the Lord Himself. Sachi and Jagannath were overwhelmed by the un-rivalled beauty of the child. The great astrologer Nilambar Chakravarti discovered the signs of the Sovereign paramount on examining the planetary conjunctions at the Lord's birth. His finding was corroborated by a Brahman-seer who accidentaly turned up and declared that the child is Narayana Himself, the Saviour of the world and the Establisher of all religion. He said further that the child will be a unique preacher of the religion, will bestow on all without distinction that religion which is coveted by Siva, Suka, Narada and those like them, will shower His mercy on all jivas, will be loved and revered by the whole world, and of other transcendental qualities of the Boy. The Brahman also announced that the Boy, like the *yuga*—Incarnation of Vishnu, will declare the Divine Dispensation for the *kali* age and will win the reverence of Yavanas whose minds will be softened towards Him. The chapter closes with a graphic description of the merriments in the Misra's house and all over Nabadvipa at the birth of the Lord and a short discourse on the edifying effects of the observance of the birth-*tithis* of Vishnu and Vaishnavas.

Burden of Song (एकपदी)

1 The jewels of the treasure of love on sale !
Behold the fair of Gorachand !

2 Thus the Lord appeared,
Manifesting previously the *Samkirtan* of Hari.

3 The people seeing the eclipse ran in all directions,
And, shouting 'Hari' all hastened to bathe in the Ganges.

4 Whose mouths had never, in all their lives, uttered once the name of Hari,
Having first bathed in the Ganges, shouted out incessantly the name of Hari.

5 There arose a perpetual chant of Hari filling the ten directions
As the best of the twice-born appearing smiled.

6 Sachi and Jagannath beholding their Son's sweet face
Looked as it were the very image of joy.

7 What was necessary to do on such occasion occurred to no one,—
The ladies in their perplexity jubilantly shouted "Victory be Thine"!

8 All the relatives presently arrived in great hurry,
Jagannath's house was filled with joy.

9 Sachi's father, Nilambar Chakravarty,
A renowned Brahman, found all conjunctions of the stars presaged wonderful future for the child.

10 All conjunctures pointed to sovereignty ;
And Chakravarty also marvelled at the beauty of the Boy.

11 "A Brahman will be king in Gauda", so ran the prophecy,
Said the Brahman,"If this be he, we shall know."

12 The Brahman, a great astrologer, in the hearing of all,
Bluntly spoke out the indications of the stars-

13 "By the conjunctures the greatness of the Boy
Appears as that of sovereign paramount ;—indeed, I find no words to describe Him.

14 "In learning He will surpass Brihaspati,
And, with little effort, will possess all good qualities."

15 And on the spot, in the form of a Brahman, a Seer
Thus declared the future of the Lord—

16 The Brahman said, "This child is Narayan Himself ;
He will establish all religion ;

17 "He will spread the religion as it was never spread before ;
This Child will deliver the whole world.

18 "That which is at all time desired by Brahma, Siva, Suka,
All will obtain from Him.

19 "At sight of Him every one will attain
Kindness for all beings, indifference to pleasure and pain ; Him all the world will love.

20 "Not to mention all, even Yavanas, who are the foes of Vishnu,
Will serve the feet of this child.

21 "In all the endless worlds His praise will be sung,
All, even the Brahmans, will prostrate themselves before this Child.

22 "He is the body itself of the Bhagabata religion,
Patient, and loyal to the gods and Brahmans toward preceptor and parents ;

23 "Like unto the manifestation of Vishnu, persuading all to religion,
Will be all the doing of this Child.

24 "The auspicious indications that the starry combinations disclose of Him
Who has power to fully explain ?

25 "Supremely blest art Thou, great Misra, and most fortunate,
My obeisance to thee whose son is this Child.

26 "What rare fortune is mine to have calculated such horoscope !
His Name will be Sri Bisvambhar.

27 "People will call Him 'Navadvipachandra ;
Know this Boy as the Embodiment of transcendental and un-alloyed joy."

28 Lest the news introduce a jarring note of sadness
The Lord's renunciation was left unsaid.

29 Jagannath Misra having learnt the future of his son,
Overpowered with joy, bethought of some suitable gift for the Brahman ;

30 But there was *nothing* that he might give away, being utterly poor ; and yet, for very joy,
Clasping the feet of the Brahman the good Misra burst into tears and sobbed aloud.

31 That Brahman also wept holding the feet of Jagannath ;
And all the assembled people in deep ecstasy cried 'Hari, Hari'.

32 Listening to the Divine horoscope all kinsfolk,
As an auspicious act, sang aloud the glories foretold of the Child ;

33 The musicians arriving just at that moment
Made a great concert with *mridanga*, *sanai* and flute.

34 The consorts of the gods could not be distinguished from the wives of men,
And the gods and men got mixed up with one another.

35 The mother of the gods herself taking corn and a few blades of *durba* in her right hand,
Placed them on the Lord's head and smiling said 'Live Thou for ever !'

36 "May Thou be eternally manifest in the word", she meant
It was this that made her smile in uttering the formula of benediction.

37 Sachidevi noticed the presence of ladies of wondrous beauty,
But no one durst accost them.

38 The goddesses took the dust of Sachi's feet, for excess of joy,
But Sachi, found no words to greet them.

39 The joy that manifested itself in Jagannath's house
Even Ananta himself fails to describe in the Veda.

40 All the people witnessed it in Sachi's house and over all Nadia,
No words can express the joy that prevailed;

41 In the streets, in every house, on the bank of the Ganges,
All the people incessantly chanted the Name of Hari.

42 Thus the Lord's birth occurring at night during the eclipse,
Was observed with highest festivities but no one could know!

43 The festival of the birth of Chaitanya falls on the full-moon eve of the month of Falgun,
To the *tithi* everyone, even Brahma himself, pays adoration.

44 Verily, the holiest of *tithis* is devotion's own pureself.
When the Prince of all Brahmanas appeared in the world.

45 Nityananda was born on the thirteenth day of the bright fortnight of Magh,
Gaurchandra appeared on the full-moon eve of Falgun.

46 Auspicious for all undertakings are these two holy *tithis*,
Into these two merge every propitious conjunction of the stars.

47 For this reason if these two *tithis* are honoured
Devotion to Krishna is produced, the bondage of ignorance ends.

48 The sanctity that belongs to the *tithi* of the advent of the Lord Himself,
Attaches in equal measure to the birth-day of a Vaishnava.

49 Who listens to this account of the appearance of Gaur-chandra
Is never afflicted with sorrow in life or death.

50 Listening to the story of Chaitanya yields the fruit of devotion,
And companionship of Chaitanya at every successive birth.

51 This story of the first part is most pleasing to hear
Wherein is narrated the advent of Gaur-chandra.

52 There is no interval of these Divine pastimes,
The Veda only tells of their manifestation and disappearance.

53 I find neither begining nor end of Chaitanya's Story,
By His grace I write what He makes me say.

54 My obeisance at the feet of Gaur-chandra with His devotees,
May I commit no offence through this.

55 Sri Krishna-Chaitanya, the life of Nityananda-chand,
At Whose twin feet sings Brindabandas.

(To be continued.)

Here ends Chapter Third entitled 'the narrative, of the calculation of the horoscope of Sri Gaur-chandra in Part First of the Sri Chaitanya Bhagabat.

Taking Refuge in God (श्रीशरणागति)

(Continued from the 114th page, October 1927)

[VIII]

1. With a mind so evil,
 In the midst of this world,
 Forsaken as I lay,
 Thy Own servant,
 A superior person,
 Thou didst send.

2. Pitying me,
 Fallen as I was,
 He came to me and said,—
 'Thou seem'st humble,
 Listen to good words
 That will cheer thy heart.

3. 'To deliver Thee
 Sri Krishna Chaitanya
 Has appeared in Navadwipa ;
 Many another like thyself,
 As humble and as base,
 He has conducted safely across
 the sea of the world.

4. 'The promise of the Vedas
 To fulfill,
 The Son of Brahman, of golden
 colour,
 Bearing the Name of Mahaprabhu,
 Fills with ecstasy Nadia
 In company of the super-ascetic,
 His brother.

5. 'The Supreme Lord Chaitanya,
 Who is no other than the Son of
 Nanda,
 By the free gift of His Own Name,
 Has wrought the deliverance of the
 world,
 Go thou also
 And receive thy salvation.'

6. 'Hearing those words
 I have come, O Lord,
 For the shelter of Thy feet,'
 Bhakti-vinode,
 Crying out in grief,
 Narrates the story of himself.

(To be continued.)

Propaganda Topics

(Communicated)

THIS year has been a very glorious one for the people of the United Provinces. More than four hundred years have elapsed since the soil of this ancient province was sanctified by the touch of the holy feet fo Sriman Mahaprabhu Chaitanya Deva when He passed through that part of India on His ever memorable journey to Sri Brindaban. Now, after so many years has the country been again blessed by the kind visit of His Associated-Counterpart,—the great Paramhansa Bhakti Siddhanta Saraswati Goswami Maharaj. Yes, blessed must be the land through which the *Bhakta* passes and twice blessed are the people who have the opportunity to see him do so. It is undoubtedly a special privilege to have the happy occasion of hearing the words of a *Suddha Bhakta* and it is given to the lot of a selected few to be able to follow the words. The good fortune of these choicest few is surely to be envied.

Benares :—With more than one hundred disciples and his beloved counterpart Sripad Kunja Behari Vidyabhusan the Paramhansa Maharaj visited Benares in the middle of Aswin. Every nook and corner of that ancient town began to be vibrated with the auspicious sound of Mridanga and Hari-Kirtan for fifteen days continually. Lectures were daily delivered at the famous Dasaswamedh Ghat where thousands of eager people, both local and visitors coming from different provinces of India, completely overcrowded the whole of the extensive space from top to the water-edge and drank deep from the nectar-flow of Hari kirtan coming out from the holy lips of *Suddha Bhaktas*. It was really a rare sight to witness how innumerable persons, young and old, ladies and gentlemen, dressed in different styles and costumes would gather together and listen spell-bound to the most enlightening delineations of Suddha Bhakti. The exquisite elucidations of the abstruse questions of philosophy, in perfect harmony with all the Sastras, bythe editor of .the Gaudiya, were listened with great profit by many ; and the very charming speeches of the eloquent Srimad Swami Bhakti Hriday Ban was highly inspiring to everyone present.

In the Sanatan Gaudiya Math would Srila Paramhansa Goswami Maharaj explain every evening those famous chapters of Sri Chaitanya Charitamrita called *Sanatan-Siksha* to hundreds of audience overwhelmed with awe and admiration. These chapters contain the most intricate philosophy and intention of *Suddha Bhakta* in all those dissertations was explicitly interpreted to a letter by His Holiness in a variety of unique ways possible only from direct realisation of Truth.

Then came the memorable day, the 2nd of October, when the charming holy Images of Sriman Mahaprabhu and of Giridharigandharbica were for the first time installed at Benares in the Sanatan Gaudiya Math with a solemn ceremony amidst shouts of cheer from the attending people with whom the whole of the Math premises was fully packed up. All were sumptuously treated to Mahaprosad. On the 9th October a special meeting of the leading elites of the town was held in the Math yard. Srila Paramhansa Maharaj delivered a long lecture dwelling on the superiority of the teachings of Mahaprabhu. Some respectable citizens kindly formed themselves in a body to devise ways and means for translating all the treatises on Gaudiya Vaishnavism in Hindi and for preaching the teachings of Mahaprabhu throughout the United Provinces.

Cawnpore :—After two full weeks the whole party of the disciples at Benares, was divided into two batches,—one comprising fifteen heads started for Cawnpore with the Paramhansa Goswami Maharaj, and the other, with the rest, proceeded to Brindaban to perform the annual celebrations there in the Sri Krishna-Chaitanya Math. The former party was most cordially received at Cawnpore by Sripad Adhokshaja Das Adhicary who is a high Government official there.* Words fail to express adequately the whole-hearted hospitality rendered by Adhokshaja Probhu and his ever increasing eagerness to serve his Sri Gurudeva and his associates. Here many respectable people came to have a *darshan* of Srila Paramhansa Goswami Maharaj from morning till late at night.

Among the visitors there were also some sceptics and some pedants who wanted to make a parade of their knowledge of rationalistic philosophy but very soon their shallow knowledge was clearly exposed and their weak arguments dashed to pieces against the sound and invincible reasoning of *srouta pantha*. The Paramhansha Goswami Maharaj convinced all his visitors of the unquestionable superiority of Nambhajan to all other means of God-realisation. On the 14th October the Goswami Maharaj with a party of his disciples started for Jaipur ; while Swamiji Srimad Bhakti Sarvaswa Giri and Srijut Jadunandan Das Adhicary, B. A. remained at Cawnpore for more than a week and throughout the large commercial city of Cawnpore preached both in Hindi and in English the teachings of Sri Chaitanya Mahaparbhu on the cult of *Suddha Bhakti*. The whole city was on a stir and the people were struck with admiration to hear for the first time the lofty teachings of Sri Gour-Sundar from the lips of erudite and eloquent preachers.

*Adhokshaja Prabhu's spacious house is situated on the Mall Road just opposite to the Memorial Garden.



श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, केशवः, ४४१ गौराब्दः, १८४६ शकाब्दः | षष्ठी संख्या

सानुवृत्तिशिक्षाष्टकम्

चेतोदर्पणमार्जनं भवमहादावाग्नि-निर्वापणं श्रेयः कैरवचन्द्रिका-वितरणं विद्यावधूजीवनम् ।

अनन्तप्रकारासु साधनभक्तिषु श्रीमद्भागवते श्रीहरिभक्तिविलासे च भक्त्यङ्गानि बहुधा वर्णितानि। प्राधान्यतो भक्तिसाधने चतुःषष्टिविधानि भक्त्यङ्गानि वैधविचारेण तथा रागानुगविचारेण च कथ्यन्ते। श्रीमद्भागवते श्रीप्रह्लादोक्तावपि शुद्धभक्तेः समुल्लेखः समालक्ष्यते। श्रीमद्गौरसुन्दरेणाप्यभिहितं श्रीनामसङ्कीर्त्तनमेव निखिलेषु भक्त्यङ्गेषु प्रधानतममनुष्ठानमिति।

तत्त्वविदस्तु चिन्मात्रदर्शनेनाद्वयज्ञानं वस्तु "ब्रह्मेति", सच्चिद्वृत्तया तदेव "परमात्मे"ति, सच्चिदानन्दात्मिकया परिपूर्ण दृष्ट्या च "भगवानि"ति निर्दिशन्ति। भगवत्तत्त्वमेवैश्वर्यदर्शनेन वासुदेवस्तथैश्वर्य्य-शैथिल्य-माधुर्य्यदृष्ट्या श्रीकृष्ण इति।

श्रीमान्नारायणस्तु सार्द्ध द्वितयरसोपासनीयं वस्तु श्रीकृष्णस्तु रसपञ्चकस्यैव भजनीयधनं श्रीकृष्णादेव वैभवप्रकाशविग्रहस्य श्रीमद्बलदेवप्रभोर्महावैकुण्ठलीलाप्रकाशस्तत्र च नित्यकालं नित्यव्यूहचतुष्टयं विराजत इति।

केवलेन मनसा मन्त्रजपो भवति, तदा खलु मननशीलो जपकृत् प्रयोजनसिद्धिं लभते, परन्त्वोष्ठस्पन्दनमात्रेणैव जपादप्यधिकफलदं कीर्त्तनं सिध्यति, कीर्त्तनाच्च श्रवणकर्त्तुः निजस्य च श्रेयः समागमो भवेत्।

सङ्कीर्त्तनशब्देन सर्वतोभावेन कीर्त्तनमुच्यते, यस्मिन् कीर्त्तिते नान्येषां साधनाङ्गानामपेक्षा भवति। श्रीकृष्णविषयकमंशतः कीर्त्तनं नात्र सङ्कीर्त्तनशब्दस्य लक्षणीयं तादृश कीर्त्तनेन निखिलकल्याणसमागम-विरहाद् बहव एव श्रीकृष्णकीर्त्तनस्य शक्तिमत्त्वे सन्दिहानाः सन्ति। श्रीकृष्णविषयकं सम्यक्कीर्त्तनमेव सर्वोपरि जयतादिति।

आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्त्तनम् ॥१

विषयवार्त्तायाः कीर्त्तनेनांशतो भोगपरासिद्धि-सङ्गतिरप्राकृतराज्ये तु श्रीकृष्ण एव विषयस्तत्र च न कस्यचित् प्राकृतस्यावकाशलेशोऽपि प्रवर्त्तते। तस्मात् प्रकृतेरतीताः सर्वा एव सिद्धयः श्रीकृष्णसङ्कीर्त्तना-द्दासाद्यन्ते।

सर्वासु च सिद्धिषु सप्त विशेषसिद्धयः श्रीकृष्ण-सङ्कीर्त्तने संश्लिष्टतया विराजन्ते। ता एवात्रोदाहृता भवन्ति। श्रीकृष्णसङ्कीर्त्तनं जीवानां मालिन्यसंपृक्तस्य चित्तमुकुरस्य परिमार्जनकरम्, ईशवैमुख्यरूपोऽन्याभि-लाषः फलभोगः फलत्यागश्चैतत्त्रिविधैः प्राकृतमालिन्यै र्बद्धजीवानां चित्तं समावृतं भवति, तादृशचित्तदर्पणा-त्तत्परिमार्जने श्रीकृष्णसङ्कीर्त्तनमेव प्रधानतमं यन्त्र-मस्ति। जीवानां चित्तदर्पणे स्वरूपप्रतिफलनविघ्नी तान्येव त्रिविधानि कैतवावरणानि बाधकत्वेन प्रवर्त्तन्ते। परन्तु श्रीकृष्णसङ्कीर्त्तनमेव तदुद्‌घाटने प्रभवति। तस्मादेव जीवाः क्रमशश्चित्तदर्पणे स्वकीयं कृष्णकैङ्कर्य्य-मुपलब्धुं क्षमन्ते।

आपाततः सुमधुरोऽपि संसारोऽयं निबिड़कानना-न्तरचरदावानलकल्पो भवति, दावाग्निना हि कानन-राजिता तरुराजिः प्रायश एव विनाशमेति। कृष्ण-विमुखजनश्च निरन्तरं दावानल कल्पसंसारसन्ताप-मनुभवति। परन्तु श्रीकृष्णस्य सम्यक्कीर्त्तनमात्रेणैव संसारस्थितोऽपि स कृष्णोन्मुखतयैव दावदहनात् सद्य एव परित्रातो भवति। श्रीकृष्णस्य सम्यक्कीर्त्तनं हि परममङ्गलशोभां वितरति, यथा च चन्द्रमसः समुदयात् कुमुदानां शुभ्रत्वं विकसति, श्रीकृष्णसङ्कीर्त्तनाच्च तथैव 'निखिलकल्याणगणः समुदेति। अन्याभिलाषः कर्म्म ज्ञानञ्च न तावत् कल्याणकरं परं श्रीकृष्णसङ्कीर्तनमेव जीवानां परममङ्गलसन्तानकारणं भवति।

मुण्डकोपनिषदि द्वे च विद्ये समुद्दिष्टे लौकिकी परा चेति, श्रीकृष्णसङ्कीर्त्तनं गौणतः लौकिकविद्या-वनिताया जीवनसममपि प्राधान्यादप्राकृतविद्यावधू जीवनमेव। श्रीकृष्णसङ्कीर्त्तनप्रभावाज्जीवा जागतिक-विद्या-प्रसूतादहङ्काराद् विमुक्ताः कृष्णसम्बन्धज्ञानमा-सादयन्ति। अप्राकृतविद्याया लक्ष्यं वस्त्वेव श्रीकृष्ण सङ्कीर्त्तनं भवति। तद्धि जीवानामप्राकृतानन्दाम्बुधि-परिवर्द्धनकरं, न हि खण्डितः सलिलाशयः समुद्र-शब्देन व्यपदिश्यते, तस्मादखण्ड एवानन्दराशिरसीम-समुद्रेणौपम्यं भजते। श्रीकृष्णसङ्कीर्त्तनं प्रतिपदमेव परिपूर्णामृतमास्वादयति, तस्मिन्नप्राकृते च रसास्वादने नाभावः प्रवर्त्तते, श्रीकृष्णसङ्कीर्त्तनादेव निरन्तरं परि-पूर्णनित्यरसास्वादनं सम्भवति। अप्राकृतमखिलमेव वस्तु श्रीकृष्णसङ्कीर्त्तनेन स्निग्धतामवगाहते, प्राकृते जगति शरीरं मनस्तदतीत आत्मा च तस्मान्न केवलं नैर्म्मल्यं परन्त्ववश्यम्भावितया स्निग्धतामपि प्रतिपद्यते। उपाधिभाजां जीवानाञ्च स्थूलसूक्ष्मतः सङ्गतानि सर्वा-ण्येव मालिन्यानि कीर्त्तनप्रभावाद् विधूयन्ते, व्यपगते च जड़ाभिनिवेशे कृष्णोन्मुखो जीवः सुशीतल-श्रीकृष्ण-पादपद्मसेवां लभते।

श्रीजीवगोस्वामिप्रभुणापि श्रीभागवतसन्दर्भान्यतम-श्रीभक्तिसन्दर्भे त्रिसप्तत्यधिकद्विशतसंख्यायां तथा श्रीमद्भागवतस्य सप्तमस्कन्धीय क्रमसन्दर्भे समभिहितम् —"अतएव यद्यप्यन्या भक्तिः कलौ कर्त्तव्या तदा कीर्त्तनाख्य भक्तिसंयोगेनैवे"ति ॥ १ ॥

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २

हे भगवन्! भवतैवाहैतुक्या कृपया नाम्नां बहुसंख्या प्रकटिता, तत्र च नामिनः सर्वविधा शक्तिरपि प्रणिहिता, श्रीनामस्मरणकालश्च न केनापि नियमेनाबद्धीकृतः। भोजने शयने निद्रायामपि नामस्मरणस्य न काचिद् बाधा विहिता, परं ममैतावद् दौर्भाग्यं यत् श्रीनामसमुदये न कश्चिदनुरागः समजनि। "बहुधा" पदेनात्र भगवतो मुख्यो गौणश्च नामराशिरुद्दिश्यते। माधुर्य्यविग्रहाश्रितानि कृष्णराधारमणगोपीजनवल्लभादीनि तथैश्वर्यविग्रहाश्रितानि वासुदेव-राम-नृसिंहादीनि मुख्यनामानि। भगवदभिन्नखण्डाविर्भावात्मक-ब्रह्म-परमात्मादि-नामराशिस्तु भगवतो गौणनामत्वेनाभिहितः। भगवतो मुख्यनामानि नामिनश्चाभिन्नानि, तेषु च सर्वाः शक्तयः एकत्र समावेशिताः, गौणनामराशौ च विविधाः शक्तयोऽंशतो वर्त्तन्ते।

जीव ईशवैमुख्यवशाद् विनश्वरे मायाजगति समाबद्धतया दुर्दैवं भजते। सेवावैमुख्यमेव दुर्दैवम्। अन्याभिलाषः कर्म्मज्ञानञ्चैतत्त्रिविधे भोगवर्त्मनि जीवस्य स्वरूपविस्मृतौ तस्य दुर्विपाकश्च प्रादुर्भूतः। स चान्याभिलाषवशेनैहिक-सुखलाभे प्रमत्तो भवति। सत्कर्म्मप्रभावेन क्षणभंगुरं स्वर्गादिकं कामयमानो भोगत्यागवाञ्छया च निर्भेदब्रह्मानुसन्धानेऽसौ रज्यते। कृष्णसेवनेच्छा हि जीवस्य नित्यधर्म्मः, स च समुद्दिष्टत्रिविधवर्त्म-मालिन्यसंस्पर्शादावृत इति सौभाग्यक्षयस्तस्मात् स कदापि धर्म्मार्थकामाभिधवर्गत्रयसंग्रहे व्यग्रतया कदाचिदधर्म्मानर्थाकामैर्वा समाहततया दशापराधानामावाहनपुरःसरं नामसेवायामपराद्धो भवति। तस्य खलु तदानीन्तनं नामग्रहणं न विशुद्धं परन्तु

तृणादपि सुनीचेन

नामापराध एव। स्वकीयमशान्तभावमतिक्रम्य शान्तिलाभार्थं भुक्तिपिपासायाः परिचालनव्यतिरेकेण स यदा कल्याणाय सम्बन्धज्ञानसमुदासीनो नामगृह्णाति तदा नामसेवायामाभासमात्रोदयो भवति। नामाभासफलेन च प्रपञ्चज्ञानाद् विमुक्तः क्षणान्तरे हरिसेवायां योग्यत्वं लभते। बद्धजीवानां दुर्गतिं निरीक्षमाणः श्रीमान् गौरसुन्दरः श्रीनामभजनरीतिशिक्षणावसरे अनुरागाभावरूपं दुर्दैवं समुल्लिलेख। परमीदृशे दुर्दैवेऽपि भगवत्कृपैव राजते, नामापराधादात्ममोचने उपायश्च विद्यते, अपराधस्वरूपज्ञानात्तदार्जनेपराङ्मुखस्य निरन्तरं नामग्राहिणो नापराधावसरोभवति। नामाभासाद्विषयाभिनिवेशध्वंसरूपा मुक्तिस्ततश्च श्रीनामग्रहणे जीवस्याधिकारो भवति। मुख्य-नामग्रहणकाले तस्यैकान्तिकमात्यन्तिकञ्च श्रेयः सिध्यति।

यत्र हि हेयावान्तरफललाभाकांक्षा तत्रैव कालयोग्यतादीनां कठोरविधिः, परन्तु भगवत्कृपया कालाकालयोः कठोरबन्धनान्नामोच्चारिणः परित्रातृ। कालविधिविषये श्रीचैतन्यभागवते—

"शयने भोजने जाग्रद्दशायाञ्च दिवानिशम्।
कृष्णनाममहामन्त्रं वद जीव निरन्तरम्॥"
"सर्वदा वद नामानि नास्तीह विधिरन्यथा।"

श्रीचरितामृते च--

"भुञ्जानोऽथ शयानो वा गृह्णीयान्नाम सर्वदा।
विधिर्नदेशकालादेः सिद्धिः सर्वत्र सम्भवेत्॥"२॥

जीवानां स्वरूपतः कृष्णदासत्वादिह स्वधाम्नि च नित्यकालं हरिकीर्त्तनमेव परमो धर्म्मः, हरिकीर्त्तन इव

तरोरपि सहिष्णुना ।
अमानिना मानदेन
कीर्त्तनीयः सदा हरिः ॥ ३

नान्यत्र कस्मिंश्चिदुपाये उपेये वा स्वार्थसिद्धिः परोपकारश्च वर्त्तते। कीर्त्तनेन परार्थपरता स्वस्य च सकल कल्याणोदयो भवति। यथा हि श्रीनामग्रहणे नामापराधो नामाभासो वा नोदेति तथैव ज्ञापयितुं तृणादपीति श्लोकमवतारयति। यस्य हि चेतः कृष्णोन्मुखता-परिहारेण विषयभोगे समासज्जते तेन कदापि स्वस्य क्षुद्रत्वं नानुभवितुं शक्यते, भोक्तृधर्मे न क्षुद्रत्वोपलब्धिः सहनक्षमत्वं वा वर्त्तते। भोक्ता कदापि न जड़ाभिमानं तत्प्रतिष्ठां वा त्यक्तुं प्रभवति। विषयभोगपरः कदापि नेतरविषयिणे प्रतिष्ठामर्पयितुमीष्टे। स हि मत्सरो भवति, परन्तु नामभजनानन्दी वैष्णव एव तृणादपि सुनीचस्तरोरपि सहनशीलः स्वप्रतिष्ठायामुदास्ते, परेषाञ्च प्रतिष्ठार्पणे नियताभिलाषो भवति। स चेह निरन्तरं हरिनामकीर्त्तन सामर्थ्यञ्च भजते, श्रीशुद्धवैष्णवाश्च स्वेषां श्रीगुरुदेवे तथान्येषु च वैष्णवेषु निरन्तरं सम्मानज्ञापिकां प्रतिष्ठामारोपयन्ति, तद्धि मानदधर्म्मस्यैव फलं परन्तु स्वानुगतानां भजनानुरागवृद्धये समादरं गौरवस्नेहादि च यावत् प्रकटयन्ति तदपि च तेषाममानित्व-व्यञ्जकमात्रमेव भवति। ते च तादृशीं प्रतिष्ठां जड़त्वेनामन्यमाना मूर्खानां कटाक्षवीक्षणं सहमाना अपि सहनक्षमत्वमात्मनः प्रकाशयन्ति। नामोच्चारणशीलः शुद्धभक्तो हि स्वात्मानं प्राकृतराज्ये निखिलप्राणिपदापीड़ितात् तृणादपि नीचैर्वर्त्तमानं सर्वतोहीनं जगतां शिष्यञ्च विजानाति, न कदापि वैष्णवत्वेन गुरुत्वेन वा। प्रतिजीवं प्रतिपरमाणु कृष्णाधिष्ठानं मन्यमानः किमपि न स्वतः क्षुद्रतरं

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये।

जानाति। कुतोऽपि न प्रार्थयति किञ्चित्, जिघांसन्तमपि क्षमते, परं तन्मङ्गलं कामयति, कदापि न गुरुदेवतः समागतां रीतिं परिहरन् नवीनमतवादप्रचारकामनया श्रीहरिनामकीर्त्तनव्यतिरेकेण काल्पनिक-नामावली-कल्पितां गाथां सृजति। श्रीगुरुदेवानुगत्या श्रीनाम-माहात्म्य-कीर्त्तनादि-प्रचारमुखेन ग्रन्थरचनेन कीर्त्तनेन च वैष्णवस्य सुनीचताव्याघातो न भवति।

कापट्येन लोकवञ्चनार्थमात्मनः सारल्याभावात् कपटदैन्यवचनं तादृग्व्यवहारश्च न सुनीचताप्रकटकरं भवति। महाभागवता हि कृष्णनामोच्चारणसमये स्थावरजङ्गमानां प्राकृतभोग्यमूर्त्तिनिवहमपश्यन्तः कृष्णकार्ष्णसेवोन्मुखतया जगदिदमवलोकयन्ति। भोगप्रवृत्तिपारवश्येन न जगदात्मभोग्यत्वेन मन्यन्ते, मन्त्रस्रष्टृत्वेन गुरुपरम्पराप्राप्तं महामन्त्रं न विजहति, नवीन मतप्रचारे च नानुरागं दधति। वैष्णव-गुरुत्वेनात्मज्ञानं हि सुनीचताया व्याघातहेतुर्भवति। सत्कथाश्रवण-परिहारेणार्थ-प्रतिष्ठालाभार्थमिन्द्रिय-तर्पणलिप्सया स्वस्वरूप-विस्मृतौ वैष्णवस्य गुरुपदाभिलाषिणो वा वदने न श्रीहरिनामकीर्त्तनं भवितुमर्हति। तादृक् कीर्त्तने श्रद्धालुः शिष्योऽपि हरिनामश्रवणे नाधिकारं भजते ॥ ३ ॥

हे जगदीश ! नाहमत्र धनं जनं सुन्दरीं वा कवितां कामयामि, मम तु प्रतिजन्म त्वमेव सेव्यत्वेन भवसि, त्वय्येव मे अहैतुकी भक्तिर्भवतु। अत्र "सुन्दरी कविता" शब्देन वेदबोधितो धर्म्मः, "धन" शब्देनार्थः "जन" शब्देन च कलत्रादिकामनीयविषयः समुद्दिष्टः। न केवलमहं धर्म्मार्थकामरूपासु भक्तिषु वीतरागः, परम-

मम जन्मनि जन्मनीश्वरे
भवताद्भक्तिरहैतुकी त्वयि ॥ ४
अयि नन्दतनुज किङ्करं
पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कज-
स्थितधूलीसदृशं विचिन्तय ॥ ५

पुनर्भवरूपा मुक्तिरपि न मे कामनीया भवति, नाहमत्र चतुर्वर्गकामनाप्रणोदितः सेवयामि भवन्तं परन्तु भवत् सेवाप्रवृत्तिरेव मां सेवने प्रयोजयति ।

धर्म्मकामो वेदनिष्ठः सवितारमाराधयति, गणपतिमर्थकामः शक्तिं कामकामो, रुद्रं मोक्षकामः सर्व एवैते सकामाः विष्णूपासकाश्च सुतरामेव शुद्धभक्तपदभाजो भवन्ति। पञ्चविधमेतदुपासनं सकाममेव, निष्कामभूमिकायां निर्गुणब्रह्मोपासकश्च सिद्धो भवति। परमाहैतुक-भक्त्यैव शुद्धविष्णोराराधनं जायते ॥ ४ ॥

भगवान् श्रीनन्दनन्दन एव सेवनीयं वस्तु, जीवस्य च नित्यस्वरूपं कृष्णदास्यमेव। स एव कृष्णदासो दास्यविधाबौदासीन्याद्दुस्तरे भयङ्करे च संसारसिन्धौ निमज्जति। भगवत्कृपैवेदानीं केवलं तदवलम्बनम्। कृष्णस्तु यदा करुणया स्वकीय-चरणकमलधूलिकल्पत्वेनाङ्गीकरोति तं तदैव तस्य समावृता नित्यवृत्तिः पुनः प्रकाशमेति। स्वीयप्रवलकामनावशेन कृष्णपादपद्मारोहणं न जीवधर्म्मः परन्तु कृष्णेच्छानुगत्या सेवाप्रवृत्तिमत्त्वमेव तात्पर्यम्। "पदधूलि" पदप्रयोगेण जीवस्य स्वरूपतो भगवद्‌बिभिन्नांशत्वं प्रतिपादितम्।

जीवस्य स्वरूपावस्थानात् पूर्वं यावदनर्थो विद्यते, तदा परमार्थप्रतीतेरनाविलता नास्ति। सम्बन्धज्ञानोद्गमेन प्रेमनामसङ्कीर्त्तनयोग्यता जायते, तदा स जातरतिरभिधीयते। अजातरतिसाधकजातरतिभावुकयोर्नामसङ्कीर्त्तने प्रभेदो वर्त्तते। कापट्येन नियतकालात् प्रागेव जातरतिभक्तस्य वेशकल्पनं नास्माकं समुचितम्, अनर्थनिवृत्तौ नैरन्तर्यं ततः स्वेच्छापूर्विका ततश्च स्वारसिकीति दशात्रयं तदूर्द्धञ्च प्रेमभूमिरिति ॥ ५ ॥

नयनं गलदश्रुधारया
वदनं गदगदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा
तव नामग्रहणे भविष्यति ॥ ६

हे गोपीजनवल्लभ! कदा त्वदीयनामग्रहणकाले मादृश गोपललनाया नयनयोरविरलमश्रुधारासमुद्रेष्यति, वाक्यञ्च रुद्धतामेष्यति, शरीरम्वा रोमाञ्चितं पुलकितञ्च भविष्यति! इदं हि लालसाश्रित-विज्ञप्तेर्निदर्शनम्—

"कदाहं यमुनातीरे नामानि तव कीर्त्तयन्।
उद्बाष्पः पुण्डरीकाक्ष! रचयिष्यामि ताण्डवम्॥"

एतदप्यालोचनीयम्।

गौणनामादौ न प्रेमनामसङ्कीर्त्तनावकाशो भवति, अतएव श्रीमद्गौरसुन्दरेणाभिहितम्—

"श्रुतमप्यौपनिषदं दूरे हरिकथामृतात्।
यन्न सन्ति द्रवच्चित्त-कम्पाश्रुपुलकादयः॥"

औपनिषदं ब्रह्म हि हरिकथामृत-प्रसङ्गात् सुदूरं स्थितम्। यत्र हरिकथा वर्त्तते तत्र हि चित्तस्य द्रवत्वं कम्पाश्रुपुलकादयश्च परिलक्ष्यन्ते।

अत्र तु चक्षुषोर्निसर्गाद्द्रवत्वं भावाभासप्रियाणां विकारा वा नोद्दिष्टाः, परन्तु शुद्धस्य जीवात्मनः कृष्णसेवोन्मुखतायामेवानुकूलं मनः स्थूलान्यङ्गप्रत्यङ्गानि च नित्यभावस्य प्रातिकूल्यायन कल्पन्ते। सुतरामनर्थमुक्ते शुद्धभगवद्भक्ते चित्तद्रवत्वं सात्त्विक आङ्गिकश्च विकार राशिरालक्ष्यते। ये तु कोमलश्रद्धजना महाभागवतानुकृत्या कृत्रिमं सात्त्विकविकारादि प्रकटयन्तो लोकवञ्चनां विदधति, तेषां तादृगनुष्ठानं शुद्धभक्तेर्विरोध कारणं भवति ॥ ६ ॥

युगायितं निमेषेण
चक्षुषा प्रावृषायितम् ।
शून्यायितं जगत्सर्वं
गोविन्दविरहेण मे ॥ ७

आश्लिष्य वा पादरतां पिनष्टु मा-
मदर्शनान्मर्म्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
मत्प्राणनाथस्तु स एव नापरः ॥ ८

हे गोविन्द ! त्वद् बिरहेण निखिलं जगत् शून्यमववुध्यते, नयनयुगलं वार्षिकवारिधारयेवाश्रुधारया परिप्लुततामेति, नेत्रपत्रस्य पतनकालश्च युगकल्पः प्रतीयते। अयं हि विप्रलम्भरसस्य प्रकृष्टं निदर्शनम्। जातरतिभक्तानां सम्भोगाद्विप्रलम्भस्य प्रयोजनत्वमधिकतरमित्यवबोधयितुं श्लोकोऽयमवतारितः।

प्राकृते विप्रलम्भरसे केवलं दुःखमेवावस्थितमप्राकृते तु बहिर्दुःखमयमप्यभ्यन्तरं परमानन्दपरिपूर्णतया विराजते। विप्रलम्भः सम्भोगस्य परिपोषकश्च भवति। परञ्च तत्र प्रेमवैचित्र्याख्यायां भूमिकायां बहिर्दर्शनतः सम्भोग एव राजते। विप्रलम्भकाले श्रीकृष्णस्य स्मरणप्राचुर्यात् श्रीहरिविस्मृतेरवकाशो नास्ति। इयमेव भजनपराकाष्ठा। कृष्णविमुखे गौरनागरमतवादप्रचारकवृन्दे यत्सम्भोगरसस्य प्रावल्यं परिलक्ष्यते, तद्धि कृष्णवैमुख्यवशादप्राकृतरसस्य वाधकमेव। सम्भोगवादिनस्तु स्वात्मेन्द्रिय-प्रीति-चेष्टापरत्वात् कृष्णभक्तिरहिताः भवन्ति। कृष्णेन्द्रियप्रीतिवाञ्छैव प्रेमेति विदिते स्वीय सम्भोगरसस्य ताड़नया नासौ श्रीगौराङ्गं नागरत्वेन कल्पयितुं प्रधावति। श्रीगौराङ्गलीलाया इदमेव रहस्यं यत् श्रीकृष्णः स्वयमाश्रयजातीय भावालम्बनान्निरन्तरं विप्रलम्भरसाधिष्ठितो वर्त्तते। सम्भोगरसस्य पोषणकल्पेनैवाश्रयजातीय जीवस्य पूर्णविकासपराकाष्ठा विप्रलम्भ एव स्थितेति प्रदर्शयितुं श्रीकृष्णो विप्रलम्भरसावतारं नित्यं श्रीगौरस्वरूपं प्रकटयामास। तत्र न सम्भोगवादिनां हेयचेष्टा फलाय भवितुमर्हति ॥ ७ ॥

अहं पादपद्मसेवनरताया गोपललनायाः किङ्करी। मामालिङ्गनेनात्मसात् करोतु किम्वादर्शनान्मर्म्माहतां करोतु, तस्य हि गोपवधूविटस्य लम्पटस्य यथेच्छा तथैव भवतु। तथापि स एव मम प्राणनाथो नान्यः कश्चिद्भवति। श्रीकृष्णस्तु स्वतन्त्रः परमपुरुषः, तदनुगमनमेव ममानन्यो धर्म्मः। नाहं स्वेच्छाचारिणी तदभिलाषप्रातिकूल्येन कियतीमपि सेवाप्रवृत्तिं प्रदर्शयितुं प्रभवामि।

जीवस्य सिद्धौ हि स्थूलदेहमनसी इत्युपाधिद्वयं न वर्त्तते। तदा हि मधुररसे नन्दनन्दनस्य स्वेच्छाविहारक्षेत्रे अप्राकृतवृन्दावनधामनि व्रजललनायाः सहचरीत्वेन सिद्धदेहस्थितेनाप्राकृतेन्द्रियगणेन केवलं कृष्णेच्छापरिपूरणमेव प्रेमभक्तिस्वरूपम्। जीवः कदापि स्वात्मानमाश्रयविग्रहत्वेन न मन्येत, तेनाप्यहंग्रहोपासना भवति। आश्रयजातीयस्यानुगमनमेव शुद्धजीवात्मनो निर्म्मलमवस्थानम्। जीवस्य कृष्णप्रियत्वेऽपि तत्संस्थाने कृष्णाभिलाषक्रमेण विभिन्नांशाः संश्लिष्टा वर्त्तन्ते ॥८॥

शिक्षाष्टकस्य श्लोकैरष्टभिरेवाभिधेयकीर्त्तनमुखेन सम्बन्धाभिधेय प्रयोजनतत्त्वानि प्रदर्शितानि। प्रथमे सामान्यतः श्रीकृष्णसङ्कीर्त्तनरूपं साधनं, द्वितीये तादृक् श्रेष्ठसाधने स्वस्याक्षमत्वोपलब्धिः, तृतीये श्रीनामग्रहणप्रणाली, चतुर्थे प्रतिकूलबाञ्छा कैतवयोर्वर्जनं, पञ्चमे स्वरूपज्ञानं, षष्ठे कृष्णसान्निध्यादात्मनः सौभाग्यवर्णनं, सप्तमे उन्नताधिकारे विप्रलम्भरसवर्णनं, अष्टमे च स्वप्रयोजनसिद्धेरूपदेश इति। प्रथमतः पञ्चस्वभिधेयमूला सम्बन्धज्ञानशिक्षा, अष्टस्वेवाभिधेयमन्त्यश्लोकत्रये प्रयोजनविषयिणी शिक्षा, प्रथमतः पञ्चस्वभिधेयविचारे साधनभक्तिरन्त्ययोर्भावभक्तिः, षष्ठतोऽष्टमं यावद्वैशिष्ट्यात्सप्तमाष्टमयोः साध्या प्रेमभक्तिः परिस्फुरितेति ॥

सटीक-शिक्षादशकमूलम्

[श्रीमद्भक्तिविनोद-ठक्कुर-रचितम्]

(पूर्वानुवृत्ता)

स्वरूपावस्थाने मधुररसभावोदय इह
व्रजे राधाकृष्ण स्वजनजनभावं हृदि वहन्।
परानन्दे प्रीतिं जगदतुल सम्पत्सुखमहो
विलासाख्ये तत्त्वे परमपरिचर्यां स लभते ॥ ११॥

तदा कृष्णावृत्त्या त्यजति शनकैर्मायिकदशामित्यादि वाक्यप्रयोगेन श्रवणकीर्त्तनादिसाधनभक्त्यनुशीलनेन किं भवतीति पूर्वपक्षमाशङ्क्य प्रयोजनतत्त्वमाह स्वरूपावस्थान इति। मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः इति भागवतवचनानुसारेण जीवानां स्वरूपावस्थानमेव मुक्तिरित्यायाति। अहं शुद्धचित्कणः कृष्णानुगत तत्त्वविशेषः। जगत्सम्भोगादि कार्य्यं मम पतनमेव। कृष्णचरणामृतसेवासुखमेव ममैव गतिरितिविचिन्त्य कृष्णचरणपीयूषपानतत्परः सन् सजीवः शान्तदास्यसख्यवात्सल्यमधुररसानां मध्ये अधिकारीभेदेन मधुररस एव मुख्योत्तम इति भावनया तद्रसमास्वादयति। सुतरां स्वरूपावस्थानसमये मधुररसभावोदयो हि परमप्रयोजनलाभः। तत्प्राप्त्या। व्रजे चिज्जगति। राधाकृष्णस्वजनजनभावं राधाकृष्णयो र्ये स्वजनाः परिकरजनाः तेषां जनः कैङ्कर्य्यरतस्तस्य भावं सेवादि कार्यविषयक स्वभावं स्वस्य हृदि वहन् गृह्नन्। परानन्दे सच्चिदानन्दे कृष्णविषये प्रीतिम्। जगदतुलसम्पत्सुखं जगति यदतुल सम्पत्सुखं तत्। पुनः राधाकृष्णविलासाख्ये तत्त्वे परमपरिचर्यां दास्यं लभते। सिद्धान्तवाक्यानि यथा। भगवत्प्रीतिरूपा वृत्तिर्मायादिमयी न भवति किन्तु स्वरूपशक्त्यानन्दसाररूपा। प्रीतिः खलु भक्तचित्तमुल्लासयति, ममतया योजयति, विश्रम्भयति, प्रियत्वातिशयेनाभिमानयति, द्रावयति, स्वविषयं प्रत्यभिलाषातिशयेन योजयति, प्रतिक्षणमेव स्वविषयं नवनवत्वेनानुभावयति, असमोर्द्ध चमत्कारेण उन्मादयति च। सा च प्रीतिरूपा भक्ति क्रमेण पाल्यानां आश्रयात्मिका। भृत्यानां दास्यात्मिका। लाल्यानां प्रणयात्मिका च ज्ञेया। कृत्रोयमिति भावेन अनुकम्पित्वाभिमानमयी प्रीतिर्वात्सल्यम्। मत् सम मधुरशीलवान् यो निरुपाधिमत्प्रणयाश्रयविषय इति भावेन मित्रत्वाभिमानमयी प्रीतिर्मैत्र्याख्या द्विविधा। परस्परनिरुपाधिकोपकाररसिकतामया सुहृदाख्या। सहविहारशाली प्रणयमयी सख्याख्याचेति। अथ कान्तोऽयमिति प्रीतिः कान्तभावः। एष एव प्रियताशब्देन श्रीरसामृतसिन्धौ परिभाषितः। प्रियस्य भावः प्रियतेति। लौकिकरसिकैरत्रैव रतिसंज्ञास्वीक्रियते। एष एव तत्तुल्यत्वात् श्रीगोपिकासु कामादिशब्देनाप्यभिहितः। स्मराख्यः कामविशेषस्त्वन्यः वैलक्षण्यात्। कामसामान्यं खलुस्पृहा सामान्यात्मकम्। प्रीतिसामान्यस्तु विषयानुकूल्यात्मकस्तदनुगतविषयस्पृहादिमयो ज्ञानविशेष इति लक्षितम्। अतो द्वयोः समानप्रायचेष्टत्वेऽपि कामसामान्यस्य चेष्टा स्वीयानुकूल्यतात्पर्या। पुरुषप्रयोजनं तावत्सुखप्राप्तिः दुःखनिवृत्तिश्च। श्रीभगवत्प्रीतौ तु सुखप्राप्तित्वं दुःखनिवृत्तित्वञ्चात्यन्तिकमिति। तथा श्रुतिः। येनाहं नामृतः स्यां किमहं तेन कुर्य्यामिति। रसं ह्येवायं लब्ध्वानन्दी भवतीति। आनन्दं ब्रह्मणो विद्वान्नबिभेति कुतश्चनेति। तस्मात् प्रीतिरेव पुरुषप्रयोजनत्वेन सर्वदा अन्वेष्टव्या। अत्र एतावदेव वक्तव्यम्। एतद्रहस्यं श्रीगुरुचरणाश्रयेणात्मनि ज्ञातव्यं चिदनुशीलनप्रक्रियया ॥ ११ ॥

प्रभुः कः को जीवः कथमिदमचिद्विश्वमिति वा
विचार्य्यैतानर्थान् हरिभजनकृच्छास्त्रचतुरः।
अभेदाशां धर्म्मान् सकलमपराधं परिहरन्
हरेर्नामानन्दं पिबतिहरिदासो हरिजनैः ॥ १२ ॥

पूर्वोक्तदशश्लोकेन सम्बन्धाभिधेयप्रयोजनं विशदयन् जीवकर्त्तव्यता प्रदर्शिता प्रभुः क इति। जीवानां कः प्रभुः। कोऽसौ जीवः। इदं चिदचिद्विश्वं कथं वा। सम्बन्धाभिधेयप्रयोजनमूलकं एतदर्थत्रयं विचार्य्यं। य एव शास्त्रार्थचतुरः स हरिभजनपरो भवति। स च हरिदासाभिमानेन भक्तजनसङ्गेन च हरेर्नामानन्दं पिबति आनन्दस्य रसरूपत्वात् पानसम्बन्धः सङ्गच्छते। तत्त्वमस्यादि-ज्ञानं अष्टाङ्ग-योगादिसाधनं परित्यज्य

कथं बुद्धिमतां हरिनामकीर्त्तनादौ स्पृहा भवेदित्याशङ्क्य नामानन्दपानं व्यवस्थाप्यते ? उच्यते। श्रुतौ। ॐ आऽस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे। ॐ तत्सदित्यादि। हे विष्णो ते तव नाम चिच्चित् स्वरूपं अतएव महः स्वप्रकाशरूपम्। तस्मात् अस्य नाम्न आ ईषदपि जानन्तः न तु सम्यक् उच्चार माहात्म्यादि पुरस्कारेण। तथापि विवक्तन ब्रुवानाः केवलं तदक्षराभ्यासमात्रं कुर्वाणाः सुमतिं तद्विषयां विद्यां भजामहे प्राप्नुमः। यतस्तदेव प्रणवव्यञ्जितं वस्तु सत् स्वतःसिद्धमिति। अतएव भयद्वेषादौ श्रीमूर्त्तेः स्फुर्त्तेरिव साङ्केत्यादवश्य मुक्तिदत्वं श्रूयते। पाद्मे। नामचिन्तामणिः कृष्णश्चैतन्य रसविग्रहः। पूर्णः शुद्धोनित्यमुक्तोऽभिन्नत्वान्नामनामिनोरिति। नामाभासस्य मुक्ति दत्वं श्रूयते, किन्तु तस्य प्रेमदत्वं न श्रूयते इति नाम रहस्यम्। नामापराधशून्यानां शुद्ध नाममात्रानुशीलनात् नाम्नः प्रेमदत्वं उक्तम्। नामापराधास्त्वेते पाद्मोक्ताः। १। सतां निन्दा, नामपराणां साधूनां अश्रेष्ठता स्थापनरूपा निन्दा। २। शिवस्य श्रीविष्णोर्नामादेः स्वातन्त्र्यमननम्। भगवतो नामरूपगुणलीलादौ जड़बुद्ध्या भगवतस्तेषां पृथक् ज्ञानम्। अथवा श्रीशिवः श्रीविष्णोः सकाशात् पृथक् शक्तिसिद्ध ईश्वर इति मननं शिवादेर्विष्णोरवतारत्वात्। ३। गुर्ववज्ञा। नामतत्त्वगुरूणां ब्रह्मज्ञानादिशिक्षा गुर्वपेक्षाहीनमननम्। ४। श्रुतितदनुगतशास्त्रनिन्दनम्। तत्तच्छास्त्रे नाम माहात्म्यं दृष्ट्वा तत्तन्निन्दनम्। ५। हरिनाममहिम्नि अर्थवादमिदमिति मननम्। ६। हरेर्नामानि कल्पितानि इति चिन्तनम्। नामनामिनोरभेदत्वात्तद्विश्वास एव अपराधः। ७। नामबलेन पापाचरणम्। नाम्नः ग्रहणात् प्राक् यद्यत् पापं कृतं तत्सर्वं नामग्रहणेन विध्वंसितं भवति। ततो न पापप्रवृत्तिः। क्षिप्रं भवति धर्म्मात्मा इति गीतावचनात् पूर्वपापसम्बन्धोऽपि अत्यल्पकालेन नामपूतस्वभावेन पराजितो भवति। किन्तु ये तु नामबलेन पुनः पापाचरणं कुर्वन्ति ते किल नामापराधिनः। ८। अन्य शुभ क्रियाभिर्नाम सामान्यमननम्। नाम्नः चिन्तामणित्वात् स्वरूपाभिन्नत्वाच्च साक्षात् कृष्णस्वरूपत्वे सिद्धे रन्यज्ञानकर्म्मयोगतीर्थयात्रादिशुभक्रिया तत्समा न भवति। ये तु अन्यपुण्यकर्म्मणा सह नाम्नः सामान्यं पश्यन्ति तेत्वपराधिनः। ९। अश्रद्दधानादौ नामोपदेशः। श्रद्धया विना नाम्नि नाधिकारः अश्रद्दधाने स्वप्रतिष्ठादि स्वार्थलाभार्थं यः नामोपदेशः स एव अपराधः। १०। अहं ममेत्याभिमानेन सहित नामग्रहणम्। अहं धनी, अहं अत्युच्चवर्णी, अहं वैष्णवः सुतरां पूजनीय, अहं ज्ञानीत्यादि मिथ्याभिमानदूषितचित्तानां भगवन्नाम ग्रहणं कैतवम्। अतएवापराधः। श्रीमन्महाप्रभुणा श्रीशिक्षाष्टके यद्गदितं तृणादपि सुनीचेन तरोरपि सहिष्णुना। अमानिना मानदेन कीर्त्तनीयः सदा हरिरिति तदपि सङ्गमनीयं दशम अपराध परिहारं तृणादपि वाक्यतात्पर्यम्। सप्तम अपराध परिहारे तरोरपि सहिष्णुनेत्यादि वाक्यतात्पर्यम्। तितिक्षात्र पापदमनतात्पर्यका। अमानोति वाक्येन नवम अपराधः परिहृतः। मानदशब्देनान्य सप्तसंख्यकापराधः परिहरणीयः। नाम परायणस्य साधोः, नाम नामिनोरभेदज्ञानस्य, नामतत्त्वदेशिकस्य, नामतत्त्वप्रकाशकशास्त्रस्य, नाममाहात्म्यं सत्यमिति स्थापकस्य, नाम एव अप्राकृतवस्तु न तु कल्पितमिति निर्णायकस्य, नाम एव सर्वसत्क्रिया विलक्षणरूपेण श्रेष्ठमिति सिद्धान्तस्य सम्मानकरणं मानदत्वम्। ईश्वरे तदधीनेषु वालिशेषु द्विषत्सु च। प्रेममैत्री कृपोपेक्षा यः करोति स मध्यम इति भागवतवचनानुसारेण कृष्णे प्रेमाचरणं यद्भक्तेषु मैत्र्याचरणं चिदचिद्ज्ञानहीनेषु विषयमुग्धेषु कृपाचरणं, द्विषत्सु मायावाद नास्तिकवाददूषित भगवत्स्वरूप विद्वेषिषु जीवस्य नित्यकृष्णदास्यज्ञानविद्वेषिषु च उपेक्षाचरणमेव यथायोग्य सर्वत्र मानप्रदानमेवेत्युपदिष्टम्। एतान् अपराधान्, परिहरन्। धर्म्मान्, प्रेमेतरफलप्रदान् सर्वप्रकारवेदोक्तान्यपि धर्म्मान्, सर्वधर्म्मान् परित्यज्येत्यादि गीतावाक्यात् परिहरन्। अभेदाशां मुक्तिस्पृहाम्। सालोक्य-सार्ष्टि-सामीप्य-स्वारूप्य-सायुज्यभेदेन मुक्तिरपि पञ्चविधाः। तत्र सायुज्यमुक्तेर्भक्तिविरोधात् तन्न्यक्कृतम्। भगवत्सेवाद्वारभूतं सालोक्यादि चतुष्टयमपि न स्पृहनीयं तत्तत्फलानामनिवार्यकत्वात् श्रीकृष्णकृपया भक्तिसाधकानां तत्तत् स्पृहायाभक्तिवाधकत्वाच्च ॥ १२ ॥

(क्रमशः)

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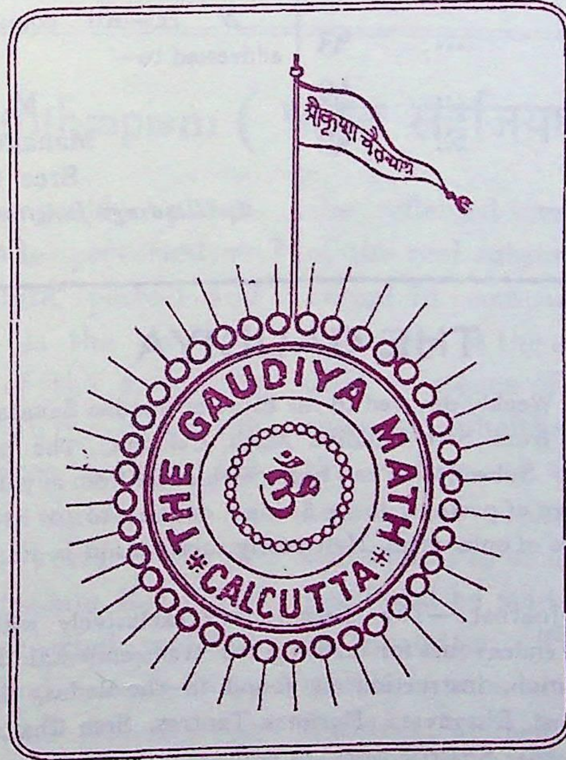
श्रीसज्जनतोषणी

OR

THE HARMONIST

December 1927

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

SRI SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

CONTENTS :

(संस्कृतसज्जनतोषणी-सूची)

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Psilanthropism (प्राकृत सहजियावाद)

THIS limited, changeable, phenomenal world is the perverted reflection of the absolute, perfect and eternal region which is the abode of God. The evidence of the scriptures clearly declares the above to be the nature of the difference between the spiritual and material worlds. In as much as this material world is the reflected image of the absolute Reality it mimics, in a most perverted manner, the beauty of the original. Its beauty, however, is more false and useless even than that of the mirage and is no less fatal to the unwary who put their trust in it. The reality of the reflected image, as reflected image, need not be denied. But at the same time it is necessary not to overlook the fact that the reflected image is only the shadow of the real substance and may be called unreal in comparison with the latter; especially as the shadow has no independent existence of its own. In fact the shadow has neither the permanence nor the reality of the original. By no amount of sophistry the image can be considered to be identical with the object itself and be made to serve the purpose of the latter. The image of an automobile cannot be used as a conveyance. Children, indeed, are liable to be deluded by the image of a horse into believing it to be the real horse, but their efforts to ride the image are none-the less doomed to failure. Exactly similar is our attempt to enjoy (?) the treasures (?) of this world. We are

perpetually deluded by the mirage but refuse to be convinced of its unreality. We are constantly engaged in chasing the pleasures of this world never doubting that it is not only our privilege but quite within our power, to enjoy them. Nature presents herself to our fancy as a wayward mistress whose proper and only duty is to pander to the gratification of the senses of us, her lords by making a free offering of all her colour, taste, sound, touch and smell in all their gross and refined forms at our feet.

But the truth that the scriptures are never tired of dinning into our ears and which is not wholly unrecognisable if only we would stop to consider it with the attention that it deserves, is that we have been hurled into this strange and alien world as the result of this very immemorial proneness for selfish enjoyment that seized upon our souls in consequence of our forgetfulness of the lotus feet of Sri Krishna. In our present fallen state, from the moment of birth we are completely wrapped up in the meshes of this physical Nature and learn to believe that she is all in all. As a matter of fact, by abusing our freedom of choice, the instant we forget the service of God our real and eternal nature at once gets enveloped in a subtle case which is put upon it by the illusory energy of God, the mother of this physical world. This case is a mere material adjunct (उपाधि) and is quite different from the soul which it covers up. It consists of the mind (मनस्), intelligence (बुद्धि) and the perverted ego (अहङ्कार). This subtle case is further enclosed in an outer covering which serves to protect the inner case and also enables it to function properly. Our eternal and real self, the soul, is in this manner overlaid by these two coatings, both foreign to its nature, viz. the inner subtle, or mental case and the outer, gross or physical body. The outer case is also made up of the same five principles of matter which form the substance of the mental case, and is also in like manner merely an adjunct of the soul that is equally difficult to separate.

From the above it is clear that the substance of our thoughts viz. the mind, the instrument whereby we form conclusions, the principle of intelligence viz. the perverted ego by which we realise our existence in this world, the eye, the ear, the nose, the tongue, the skin, our speech, our hands, our feet and all the senses, are the handi-works of this physical nature (प्रकृति). Similarly all those objects which we see, hear, touch etc. are also the products of *prakriti* that is to say they are all material objects.

Being thus surrounded on every side by physical nature, nourished by her, enjoying her treasures and being joined to her by the wasp and the woof

of the method and object of all our endeavours, our eternal, super-mundane nature is thereby forced to remain severely suppressed. In our present fallen state we are thus thoroughly mastered by the multitude of impressions contracted from her and are enveloped by and completely engrossed in this material world. The *jiva* that has forgot Krishna, that has forgot her own eternal nature, and who by reason of such forgetfulness mistakes matter for the spirit, is denoted by the term प्राकृत सहजिया of which the nearest English equivalent is the word 'psilanthropist.' That is to say, in the fallen state, we are, all of us more or less psilanthropists. The only exceptions being the devotees of God who alone recognise God's transcendental personality and the eternal existence of spiritual manifestation.

It has been stated above that this physical nature (प्रकृति) is the perverted reflection of the eternal and real world. The eternal region of which this material world is the perverted reflection is the spiritual world. In that world everything is spiritual. In that world there exist trees, creepers, grass, earth etc. in their real, eternal condition. In the spiritual world there is to be found none of the imperfections of this world. There the nature serves exclusively, not *jiva*, but Krishna. The ground, trees and plants, rivers, lakes, seas and mountains, woods and groves of that world are transcendental, that is to say they are objects that lie beyond the reach of this physical nature and by reason of their spiritual character, possessing eternal existence, they are fit to serve the transcendental activities of the Godhead Himself in as much as they all happen to be self-conscious, unlike their false counterparts of this universe.

The most merciful Lord condescends at times to depute his servants, the dwellers of that blessed region, to the benighted inhabitants of this ungodly world. And sometimes out of His great mercy the supreme Lord Himself comes down into our midst. The Lord Himself and His obedient servants alone know the real nature of the transcendental world. Those souls that are engrossed in matter are ignorant of the true nature of the spiritual region. This happens to be so because the fallen souls (बद्ध जीव) being altogether averse to Krishna from time immemorial by reason of the vast variety of the material bodies with which they were successively endowed by physical nature as the result of their ungodly activities, have remained without sight of Krishna for an incalculably long period. How then can we expect them to remember and tell us the tidings of the transcendental world ? Can a person who has never been to England give us true information regarding that country ?

The analogy of this mundane world does not, of course, apply fully to the case of the super-mundane. In this world for instance one who has never been to England may, by learning the account of that country from others who have visited it, be able to understand and also to convey to others information thus obtained. This is feasible because Bengal and England happen to be countries that are both of them situated within the limits of this physical universe and the one country materially resembles the other ; and, therefore, it is possible for a person who is acquanited with the conditions of one country to understand the description of the other from the pen or lips of a person who happens to be like himself a denizen of their common universe. But the spiritual world happens to be quite unlike this physical world. The two are in fact centred round opposite poles. Therefore, it is not at all surprising that, engrossed as we are in the experience of this world, we fail to understand the real meaning of such accounts of the spiritual world as have been written or declared for our benefit by those who have had the privilege of possessing the true knowledge of that transcendental region ; it is all the more so because the instruments with whose help we, fallen souls, have to study those accounts are themselves the cross threads in the texture that binds us to this world. Those who consider that by means of this material mind, intelligence and the perverted ego it is possible to undertake the investigation of the Spiritual Kingdom and to enlighten other people regarding the same, that it is possible, with the help of such mind, to understand the nature of the spiritual world by studying, the works of seers and explain the same to others, are psilanthropists in the sense in which that term has been used by the devotees of God.

The psilanthropists are grouped into numerous sects that are scattered over the world and psilanthropism has assumed a great variety of forms. An endeavour has been made in this paper to identify a few of those groups with the help of tests supplied by those scriptures that treat of un-alloyed devotion.

The psilathropically-disposed may, however, contend that if ordinary readers are not fit to understand devotional works penned by the great seers there was neither necessity for the publication of such works in this world, nor is it possible, indeed, to understand for what class of people they could haye at all been intended. In anticipation of such objections the devotees of God declare that to those who approach the investigation of the transcendental Name, Form, Qualities and Deeds of the Godhead by means of their mundane

intellects those spiritual truths are not revealed. In the words of Sri Chaitanya Charitamrita 'Spiritual truths cannot be realised by the un-spiritual,—this is constantly declared by the Vedas and the Purans'.*

Those spiritual works or tidings of the spiritual world have been penned for the perusal of persons who, by the mercy of the true devotees of God, have already been pre-disposed, to an extent, towards the service of the transcendental Reality. The advent of the devotees of God into this world is for the purpose of imparting spiritual enlightenment or arousing the consciousness of the spiritual self in the worldly minded after rescuing them from the slough of materialism. According to the Bhagabatam 'the devotees even when they appear in this world remain unaffected by the power of worldliness and it is this immunity that constitutes the Divinity of their nature.†

The superiority of the Godhead to *jivas* is discernible in the fact that even when the Supreme Lord appears in this material world He is still beyond its jurisdiction. When the intellect of the *jiva* submits unconditionally to the guidance of the Godhead it also escapes being affected by the qualities of the mundane world although lying in contact with it.

Tho-e perfect beings who have themselves realised the nature of the transcendental self are always endeavouring to impart the knowledge of the spiritual, in other words, to arouse the consciousness of the transcendental, in fallen *jivas*, being moved to pity by the miseries that those fallen souls undergo in the prison-house of the enchantress *viz.* this material Nature. This process is denoted in our *sastras* by the word '*diksha*' which may be rendered by an unsatisfactory English equivalent as 'initiation'. A fallen soul becomes fit for *diksha* as soon as it really seeks such help and is prepared to throw itself unreservedly at the feet of a preceptor who is acquainted with the nature of the spiritual self and is, therefore, free from all worldly ambitions. At the time of *diksha* the soul gives up all its worldly vanities and makes its complete submission 'with mind, body and speech' at the holy feet of Sree Gurudeva. Thereupon the Preceptor, after having *first* cleansed the disciple of all his sins, that is to say after freeing him from all earthly frailties, makes him fit for the service of Krishna. The body and mind of the person who is thus favoured lose all inclination for the persuit o

* अप्राकृत वस्तु नहे प्राकृत गोचर ।
वेद पुराणेते एइ कहे निरन्तर ॥
—(चैः चः मध्य ९म)

† एतदीशनमीशस्य प्रकृतिस्थोऽपितद्गुणैः ।
न युज्यते सदात्मस्थैर्यथाबुद्धिस्तदाश्रया ॥
—(भाः १।११।३३)

worldly objects ; and on the disappearance of all un-spirituality, the transcendental knowledge or the real nature of the *jiva* is spontaneously manifested. The devotee being thus freed from sin and being further spiritually enlightened, is enabled to employ himself in the service of Krishna by means of his soul which itself is pure intelligence and un-alloyed bliss. The mind of such *jiva* is no longer the material mind, it is then the pure mind (शुद्धमन), the dwelling-place of Sri Krishna Himself.

It is the pure mind alone that can realise the Name, Form, Qualities and Deeds of Sri Krishna. By the material mind, that is to say by the mind that is engrossed in material colour, taste, smell, touch, sound etc., the transcendental Name, Form, Qualities and Deeds can never be realised. *

In the words of Thakur Narottamdas's prayer :

"Oh, when will the mind be pure
giving up all worldly desire,
When shall I behold the holy
Brindaban !"†

To remove any possible misconception on the part of psilanthropists like ourselves Sri Gaursundar Himself declares 'that the hearts of worldly people are polluted by their intimate connection with the activities of the material mind, and being fast bound there-to, belong to this world ; whereas My mind is altogether free from any earthly taint and is, therefore, entirely different from theirs : My mind is the hallowed playground of the transcendental God-head, there being no difference between My mind and Brindaban. Sri Krishna's pastimes are manifested only in the transcendental Brindaban, the worldly plane is not a fit place for the sports of Sri Krishna. In My spiritual mind cause Thou, O Lord, Thy lotus feet to appear'. *

They are psilanthropists who, even after having had the rare good fortune of listening to these words of Sri Gaursundar, make a show of contemplating, with this mundane mind, the Name, Form, Activities etc. of Sri Radha-Govinda, Who can be served only by the pure mind which is absolutely free from all sin, in other words, by the faculties of the immaculate soul alone. These deluded people are so foolish that they

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* दीक्षाकाले भक्त करे आत्म समर्पण ।
सेइ काले कृष्ण तारे करे आत्मसम ॥
सेइ देह करे तार चिदानन्दमय ।
अप्राकृत देहे कृष्णेर चरण भजय ॥
प्रभु कहे वैष्णवदेह – प्राकृत कभु नय ।
अप्राकृत देह भक्तेर चिदानन्दमय ॥

† विषय छाड़िया कवे शुद्ध हवे मन ।
कवे हाम हेरव से श्रीवृन्दावन ॥

*अन्येर हृदय मन मोर मन वृन्दावन
मने वने एक करि मानि ।
ताहे तोमार पदद्वय कराह यदि उदय
तवे तोमार पूर्ण कृपा मानि ॥

do not understand the simple enough truth that it is not possible to be a denizen of the spiritual Braja with this material body and mind. Failing utterly to grasp the significance of the words and deeds of transcendental devotees they fondly imagine that to dwell in Braja is same as residing in the Geographical locality of the name with this body which ever seeks the gratification of its senses. Those among them who admit that it is not possible 'to dwell in Braja' with the physical body adopt the zealous pursuit of familiar domestic duties, evidently under the impression that it is the practical manner of residing in Braja with the mind, never suspecting that it is impossible 'to dwell in Braja' with the *material* mind.

Those who suppose that the offensive taking of the holy Name is identical with the taking of the holy Name itself, that is to say who consider that it is possible to take the Name and to realise the Form, Qualities etc. of the Godhead, with the material organs of sense,—are psilanthropists.

They are psilanthropists—

Who think that it is possible to attain devotion for Krishna, which is the end of all spiritual endeavour, and to realise the transcendental Name, Form, Qualities etc. of the Godhead, even when, by reason of ignorance of our relationship with God, we may, with perverse tenacity, cling to wrong conclusions, or be without any conclusions at all.

Who think that persistence in offensive taking of the Name leads, by degrees, as a matter of course, to the realisation of the Holy Name itself and to love of God.

Who profess their readiness to give out to their disciples their particular (?) methods of spiritual realisation on receipt of a sum of money, as also such disciple who being still in the state of sinfulness begs of his preceptor for instruction in the principles of spiritual *amour* understanding the same in the worldly sense of carnality.

Who think that it is possible even in the sinful state to take the name of Krishna, to realise His Form, Qualities etc. and also to serve Him.

Who think that by mere persistent listening (even in the state of sinfulness) to the Name, Beauty, Qualities and Deeds of Sri Krishna love for the holy Name is aroused.

Who think that the Holy Name becomes manifest of itself by listening to the account of the Deeds of the Godhead.

Who hold that the sentiment of spiritual love (rasa) precedes faith (sradha), or spiritual liking (rati), or that spiritual liking precedes faith.

Who think that it is possible in the sinful state to have the sight of the

transcendental Form of the Godhead,—to take the transcendental Name,—to listen to the recital of transcendental Activities,—or to understand the five chapters on the Rasa (amorous pastimes of Sri Krishna with the gopis) of the Srimad Bhagabatam or the song of the gopis or Govindalilamrita or Ujjala Nilmani or Gopalachampu, Muktacharita, Bidagdha Madhaba, Lalita Madhaba, Dankeli Koumudi, Jaydeva's Gitagovinda, Billvamangal's Krishnakarnamrita, Chandidas, Bidyapati's devotional songs, the amorous songs regarding Rai-Kanu, etc., – or, that it is possible to sing in the market-place the Divine amours,—or permissible to unpack one's special (?) devotional methods at any and every place for pecuniary consideration.

Who do not understand that the transcendental Name does not manifest itself on the tongue so long as any interval of offence separates the two,—that the Form, Qualities, Activities and the true Nature of the Godhead do *not* manifest themselves to the material mind but only the perverted caricature of them shaped by sensual emotions contracted from the poetical or prose works of fiction that delineate our passions for the pleasrues of this world.

Who pretend to discourse regarding the Divine amours to sentimental persons who have no capacity for grasping those truths, or to the novices on the path of devotion, or to the ineligible.

Who dub those who are devoid of all spiritual taste (rati) as devotees fully established in such spiritual inclination due to their natural, innate love of the Godhead,—or, as fully possessed of the sentiment of spiritual love one who is barely in the stage of novitiate on the path of such loving devotion,—or, as spiritually disposed one who possesses sincere convictions of any sort.

Who hold that manifestation of the spiritual inclination is possible while there still exists any hankering for material objects, – or that it is possible for one who is not completely freed from such material prepossessions to be an amorous devotee,—or that the very first indications of spiritual amour can make their appearance before even the commencement of the novitiate,—or that spiritual amour is attainable independently of spiritual attachment,—or in one word, that there is no anomaly in placing the cart before the horse.

Who argue that, as it is possible to appreciate with our perverted mind and intelligence dramatic works like the Sakuntala, Raghuvamsa, Sahityadarpan, poetry, rhetoric, etc. etc., it is, *therefore*, equally possible to understand in the same way such works as Lalita Madhaba, Bidagdha Madhaba, Rasapanchadhyaya, Ujjala Nilamani etc.

Who suppose that harlots plying their trade are fit to utter the holy Name of Krishna with their mouths, to chant the spiritual songs regarding Rai-Kanu composed by Sri Chandidas and Vidyapati,—and that by listening to those songs from such lips other persons also may attain spiritual inclination and even love for Radha-Krishna *after the manner* of Billvamangal whose love for Radha-Krishna was aroused by his association with Chintamani.

Who think that the quality of Vaishnavism runs in the blood, —that the distinctive qualities of a *gosvamin*, of Nityananda, of Advaita, of an acharyya (spiritual Teacher), are transmissible through the medium of blood in accordance with the principle of heredity.

Who think that a Vaishnava has mundane parents,—who hold the view that the Vaishnava is capable of being included into any mundane caste, society or religion, that is to say, that the Vaishnava is a 'pashandi Hindu',—or that the Vaishnava is a member of any such communities as Brahman, Kshatriya, Vaisya, Sudra, Chandala, Yavana, Pukkasha, Abhira, Sumbha, Khasa, etc.

Who think that *mohaprasad* possesses immunity from defilement only at Puri-dhama by reason of the sanctity of the place,—who suppose that vegetarian diet is identical with *mahaprasad*,—who think that the *salagrama*, the stubble of the streets and the touch-stone belong to one and the same class of material objects viz. stone,—who think that the holy Image is capable of defilement by touch,—who imagine that by worshipping stone. God is worshipped,—or that (under the lead of familiar domestic instincts) by worshipping father and mother, husband and wife, of this world, Lakshmi and Narayan are worshipped,—who think that by serving the poor Narayana is served,—who think that by worshipping *any* name or form conceived by the mind God is worshipped.

Who think that the holy Name and *mantra* can be sold for a sum of money,—who think that the transcendental Name, Form, Qualities and Activities of the Godhead are capable of being chanted by the mouth of a *paid* reader or speaker and that by listening to such reading or preaching *any* good is secured.

Who think that this material body can be dressed up as *sakhi* (spiritual female companion) or *gopi* (spiritual milkmaid), or that this sinful body can *serve* the transcendental *sakhis*,—who think that it is possible to taste un-conventional spiritual amour (पारकीया रति) with the physical body,—who think that the truth of the un-conventional amour can be realised with this material mind which is addicted to the pleasures of the senses,—who think that it is possible

to worship Gaur independently of Krishna,—who think that Vishnupriya can be worshipped by renouncing Sri Rupa,—who think that by adopting the materialistic interpretations of theosophy or metaphysics it is possible to obtain a *moral* explanation of the *obscene* pastimes of Sri Krishna,—who think that the love for Gaur is capable of being combined with *ghost-ism*,—who suppose that God appears before mortals by being adulterated with mundane qualities,—who think that it is possible to rehabilitate transcendental Gaursundar as the object of our sensuous enjoyment or as an amorous hero pandering to our senses.

Who suppose that with this physical body and material mind and empirical mode of thinking, out-look and realisation, by simply purchasing a Railway ticket, it is possible to travel to the transcendental Brindaban and Nabadvipa, comfortably seated in a snug, little Railway compartment, and that it is also possible to reside there in tolerable comfort by building a commodious pacca house of stone or brick and mortar, and that to live there in such fashion is to reside in the realm of the spirit.

Who think that it is possible with the same identical mind and at one and the same time to serve this world, one's wife and children, harlots, and—God.

Who think that by means of the same *body*, and simultaneously, the bodies of wife, children, harlots—and those of the devotees of God, can be *touched*.

Who think that it is possible at one and the same time to enjoy betel, tobacco, *ganja*, *bhang*, wine etc. and to sip the nectar of Krishna-talk,—who declare that they actually *enjoy* the sweetness of Krishna devotion although they confess to the necessity they are under of indulging in material pleasures,—who imagine that even while wholly absorbed in the holy Name of Krishna one cannot forego the necessity, or *propensity*, for intoxicants such as tobacco, *ganja* etc.

Who think that it is possible to serve Krishna and at the same time enjoy fish, meat, wife, cards etc.,—who think that if only they accept wholeheartedly (?) as spiritual (?) guide a professional *guru* or even a very great sinner who frequents the tavern (शुँड़ि-वाड़ी याओया), or one who is given to drink, sexuality, domesticity, trade etc. and hold the view that, by merely avoiding to discuss the defects of such *guru*, by sheer force of blind faith (?) in him, devotion to Krishna can be gained.

Who think that as the quality of the holy Name or *mantra* cannot change by the defective nature of the spiritual (?) guide, therefore, although the pseudo-guru imparts as *mantra* a mere string of certain letters of the alphabet resembling *mantra* or offers as the holy

Name the offence against the Name, one has every chance of being *benefitted* by such *mantra* or offence against the Name.

Who dress up this frail, material body to personate Godhead Himself or His Incarnation,—who cause *tulasi leaf*, consecrated to the service of Krishna, to be offered by disciples at their own fleshy feet that are fit to be devoured by dogs and jackals,—who, abandoning the holy Name of 'Hare Krishna' taught by the *sastras* and the *acharyyas* as being the *only* saviour of the Kali Age and the Benefactor of the world, or, doubting the truth of the declaration of the *sastras* and the devotees to the effect that by the Name of 'Hare Krishna' *alone all* purpose is served, in the hope of earthly fame of becoming recognized as Incarnations announcing a new Dispensation, *invent* and give currency to *new* formulas that are opposed to the essence of the *sastras* and tainted with grotesque sentimentality.

Who, in the very act of chewing betel with scarlet lips thumping the *khole*, for gratifying their senses, indulge in singing the amours of the Divine Pair, and, for the purpose of deluding women-folk, cause their heads with carefully trimmed curls to touch the ground and their elephantine '*devotional*' trunks, fattened with equal assiduity for sensuous enjoyments, to roll on the bare earth, salivate at the mouth, shed crocodile tears and twist and jerk the body,—and, on the other hand, *simultaneously* exhibit all the symptoms of the keenest anxiety for such *trifles* as a rupee a quarter-rupee, a shawl or a loin-cloth, or smoke away at *ganja*, coax the women, and giving out *all this* to be the kirtan, *bhaba* and the eight *sattvic* perturbations of Mahaprabhu Sri Chaitanya, deceive foolish people.

All such people and their aiders and abetters are—psilanthropists.

In fact *all* those who rely on their empirical ideas in discussing the transcendental Reality, conduct themselves towards the absolute Reality after the manner of their relation to mundane objects, indulge in hypocritical symptoms of having realised the spiritual Truth although utterly engrossed in the worldly slough, are by their very principles psilanthropists. Till one has had the good fortune of having obtained spiritual enlightenment from a spiritual preceptor by betaking himself to his holy feet with the sincere purpose of being freed from materialism, one cannot attain the *really natural* (i.e. transcendental) function viz. the un-alloyed, un-remitting, causeless, innate function *of the soul* in the form of the service of transcendental Sri Krishna.

"Humbler Than A Blade of Grass."

THE Samkirtan of Hari has been declared by Sri Gaursundar as the only method, as well as the goal, in regard to the attainment of the highest good by *jivas* in this Kali Age. By the chanting of the Holy Name the highest object of the human life, viz. love for Krishna, is gained. The following sloka enshrines the words spoken by the Lord Himself laying down the conditions to be fulfilled if the Holy Name is to be chanted in the manner that is free from offence :

"तृणादपि सुनीचेन तरोरपि सहिष्णुणा ।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥"
—(शिक्षाष्टक ३य श्लोक) ।

In the above sloka we are instructed to perform the kirtan of Hari by being infinitely more humble than a blade of grass, by exercising patience greater than that of the tree, by not desiring honour for ourselves and by honouring all other *jivas* realising that they are the eternal servants of Krishna. It is necessary to practise at one and the same time the quality of humility and that of honouring all. There is no room for self-contradiction in those words of the God-head. The practice of either quality cannot be incompatible with the fullest observance of the other.

All *jivas*, whether they are aware of it or not, are the servants of Krishna. The service of Krishna is the eternal function of the *jiva*-soul. The consciousness regarding this eternal Truth is aroused the instant the *jiva* throws himself unreservedly on the protection of the true devotee of God, such decision being itself the result of the *jiva* having previously served God and His devotees although he could not, till then, have done so consciously. The more closely one holds to the feet of the good preceptor, the more clearly is this relationship of the *jiva* with Krishna realised—and in proportion to the degree of such realisation the mental and physical associations lose their force. All *jivas* are found to be really one's kin in the highest sense as soon as one realises the service of Krishna to be the eternal function of the soul. There is no object that can then be considered as beneath one's notice by such a person. Lord Nityananda, who is all-in-all to the Gaudiya, in as much as he practised the principles that he taught, could not therefore, ignore the spiritual nature of such evil-conditioned, forsaken drunkards and robbers as Jagai and Madhai. The world-teacher Nityananda was fully aware of their tastes and nature in the state of bondage as also the fact that they were universally held by the people of Nabadvip as out-casts and utterly

worthless. But the greatest of the kind-hearted did not, for those reasons, overlook their eternal natures as the servants of Krishna although showing the highest kindness in ignoring the tastes and nature of their state of bondage in the fetters of the illusory energy of God. As everyone of the *jivas* without exception is the servant of Krishna and entitled to His service Prabhu Nityananda established Jagai and Madhai in the condition that is natural for the *jiva* by bestowing on them the necessary fitness accruing from listening to the unalloyed kirtan of Hari and association with the devotees of God. There-after Jagai and Madhai continued to live at Nabadvip as the Saviours of the world having become the devotees of God. This famous event undoubtedly constitutes the most striking instance of tho manifestation of the quality of honouring the eternal and true nature of the *jiva* on the part of the greatest of all preceptors. The act is also at the same time in every way constistent with the functions of humility greater than that of the blade of grass, of patience greater than that of the tree, without the least self-contradiction.

Whatever may be the depth of humiliation in which *jiva* chooses to abide by being fettered with the functions of the body and the mind, a servant of the guru is ever prepared to honour the qualities of his soul, aware that he is the eternal servant of Krishna and perfectly pure in his own proper nature.

The nature and function of the soul are beyond the reach of the mind and speech of the fallen *jiva*. Therefore, desiring the eternal good of the *jiva* God has himself caused the manifestation to *jiva* of the eternal truths regarding the nature of the world, of God, their mutual relation etc., in the Scriptures such as Sri Veda, Sri Geeta, Sri Bhagabat etc., and, by means of His worthy agents who have been endowed by Himself with the Divine power for the purpose, in such devotional works as Sri Bhaktirasamrita-sindhu, Sri Chaitanya-Charitamrita, etc., this knowledge of relationship has been made available to the servant of the guru in the chain of unbroken *spiritual* succession by the grace of the Divine Master Himself. When the *jiva*, bewitched by the illusory energy of God, stuck fast in the qualities of the body and the mind, by disobeying the words of God and the Scriptures endeavours to bring down ruin and destruction upon himself and others by simulating the kirtan of Hari so as to accord with the tastes and nature of his and their bound state, the servant of the guru can no longer remain passive in the face of such fatal endeavour for effecting the destruction of the performer of such kirtan and of the hearers all of them being his

dearest and nearest kin in the true sense. Fearlessly and without complaint enduring hundreds and thousands of dangers and obstacles thereby manifesting patience greater than that of the tree, discarding all personal honour or dishonour and conceit thus practising humility which is greater than that of a blade of grass, without coveting any honour for himself and at the same time fully honouring others by evincing the highest regard for the pure and eternal nature of the fallen *jiva*, in all his endeavours being actuated by the desire for the promotion of the highest good of himself and of all bound *jivas*, the servant of the guru undertakes the practice and preaching of the unalloyed Kirtan of Hari in conformity with the injunctions of God and the scriptures the knowledge of which he has received by submission to the lotus feet of the Divine Preceptor. If in consequence of such endeavour on his part the simulation of the *kirtan* of Hari by any one who chooses to disobey the scriptures and the path followed by the godly, is obstructed, such a contingency cannot well be prevented. There is no scope for malice or contempt in the kirtan and preaching as recommended by the guru and the scriptures that has to be practised by one who is to perform it. In His *lila* for the deliverance of the countries of the South, Sriman Mahaprabhu undoubtedly displayed infinite mercy towards the upholders of the opinions of the different schools of those places by exposing the defects of all mischievous speculations and breaking them to pieces. In the language of Sri Chaitanya Charitamrita—

"Casuists, interpretationists, illusionists,
The followers of Saukhya, Patanjala,
Smriti, Purana, Tantra —
All were violently bent on upholding
their own opinions ;
But the Lord exposing the defects of
all opinions, broke them to pieces ;
And on every point the Lord established
the Vaishnava truth ;
No one could upset the conclusions
declared by the Lord."*

The Scriptures forbid all conversation with God-less Buddhists. Sriman Mahaprabhu, pitying even them out of regard for the spiritual nature of the *jiva*, did great good by crushing their pride. In the words of the same high authority quoted above—

"Bands of atheists turned up
hearing of His learning ;
Proudly they came waited upon
by their disciples ;
And although Buddhists are not
to be spoken to, unfit to be seen,
Yet the Lord held discourse with
them to destroy their pride."†

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*(तार्किक मीमांसक............खण्डिते ॥
चैः चः मध्य ९म)

†("पाषण्डेर दल............खण्डाइते ॥")

These are very good examples of the proper performance of the duty of truly honouring others. Such conduct does not in the least infringe the sphere of the duty of humility greater than that of the blade of grass, although even such careless kindness failed to dissuade those atheists from the course that was congenial to their nature. But just as in their case the hostile endeavours of those atheists only served to being down punishment on their guru without in the least affecting Mahaprabhu, so also at this present juncture by similar ungodly efforts similar ruin of the impious guru is bound to be the result and they will not touch those *jivas* who seek a refuge at the feet of Mahaprabhu.

This is the irresistible law of the *lila* of Mahaprabhu as devotee. To preach the unalloyed kirtan of Hari by practising the same oneself is the only eternal function of the servant of the guru. By its means the object of philanthropy and those of the well-being of oneself are simultaneously realised. This unalloyed kirtan of Hari alone is the highest of all spiritual endeavours: its essence is supremely beneficial to the bound *jiva* and is alone capable of resuscitating the faculty of the soul.

Sri Gaursundar, who is identical with the Darling Son of the Lord of Braja, arraying Himself in the attire of the devotee, by His own practice and preaching, perfected the practice and preaching of His devotees. When He was approached by Sarbabhauma with a request for imparting spiritual enlightenment (दीक्षा) to Maharaj Pratapa-rudra, the powerful and independent potentate of the countries of Utkal and Madras, He severely put down the proposal with the emphatic observation—

"To one who wants nothing for his
own selfish enjoyment, who is
prepared to serve God,
And is desirous of gaining the
bounding shore of the occean
of the world,
The sight of worldly people and of
women
Is worse, alas! even than the
swallowing of poison."*

He further warned the proposer that 'he must never again utter such request. If he did so again, he would not find Him there,'†

Once again when the same Pratapa-rudra, having provided for the necessaries of Rai Ramananda and, on the occassion of Panda Vijaya (the ceremony of leaving the Temple by the holy Images at the Car Festival of Jagannath), 'Sweeping the path with a golden broom in his hand, and moistening the path with sandal-water', by thus serving God and His devotee,

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(* "निष्किञ्चनस्य.........प्यसाधु ॥")

(† "ऐछे वात.........देखिबे ॥"

—चैः चः मध्य ११श)

gave a clear proof of his spiritual nature, he obtained at once the feet of Sriman Mahaprabhu and also a glimpse of his six-armed Form. Sriman Mahaprabhu out of the fullness of his mercy ignored without ado the adventitious adjunct, in the shape of the garb of king, of Prataparudra, and could not but honour his spiritual nature employed in the service of God and His devotee.

The performance of *kirtan* of *Hari* free from offence in obedience to God, the spiritual preceptor and the *Vaishnavas.* is alone for the *jiva* the highest form of spiritual endeavour or the essence of all such effort. Where-so-ever are found—the want of such submission, the invocation of a string of words concocted by the mind in place of the supreme formula (महामन्त्र) of the Name of Sri Hari which is the medicine for the malady of worldliness prescribed by Sriman Mahaprabhu, the ascription of caste to, disrespect for, or seriously offensive conduct towards the *guru* and the community of the *Vaishnavas,* deliberately cherishing sinful inclinations relying on the power of the Holy Name to free from sin, accumulating luxuries for the purpose of one's own sensuous gratifications *by means of* the Holy Name, the holy Image and the holy Bhagabat, or the manifestation of such offences as an endeavour to put down the great saints,—on all such occasions and on the spot, holding the offender to be related to him by the ties of the highest kinship, the servant of the *guru*, out of respect for his spiritual nature, is compelled to act against the taste and nature, of his temporary bound state that happen to be opposed to the injunctions of the Scriptures, the *guru* and the *Vaishnavas.* Such conduct on the part of the servant of the *guru* appears unpleasant to the *jiva* in the bound state, but there is no other alternative. Conduct that is agreeable to the body and mind of the bound *jivas* serves only to prolong his state of bondage. In such circumstances there would appear to be no other method of destroying the evil mental tendencies of the bound *jiva* than the performance of the unalloyed *kirtan* in the shape of preaching the messages of the Scriptures and of the pure devotees (*viz.* the six Gosvamins) fully practising them oneself. There is no other weapon available to the servant of the *guru* for cutting the tangled knot except the words of the Scriptures and of the *guru.* Accordingly God Himself the Establisher of all religion, thus advised His beloved devotee, Uddhab, regarding the remedy—'the devotees will dissipate the evil mental tendencies of the bound *jiva by their words.**

The servant of the *guru* has no other means except following in the foot-steps of Sriman Mahaprabhu and

* 'सन्त एवास्यं...मुक्तिभिः'—(भाः ११।११।१३)

Prabhu Nityananda under the guidance of Sri Guru. He is unable to act in accordance with the tastes and nature of the bound *jiva* thereby disobeying the injunctions of the *guru* and of the Scriptures. This constitutes his proper function of honouring others. In such conduct there is no deficiency of the quality of humility that is greater than that of a blade of grass. This is the humble submission of the servant of the servants of the *guru.*

Thakur Haridas

(Continued from P. 139, November 1927.)

AT the village of Chandpur situated at the confluence of the Tribeni near Hugly there lived the multimillionaires Hiranya and Gobardhan Mazumdars who were the glory of the Kayastha community. They were the greatest friends and patrons of the Brahmans resident at Navadwip. Raghunath, son of Gobardhan and heir of the two brothers, was at this time a mere child. This great personage later became famous in the community of Vaishnavas under the appellation of Sri Das Goswamin. Sri Thakur Haridas on the occasion put up at the house of Balaram Acharyya who was the family priest of the Chandpur Mazumdars. Sri Balaram was a great pet of Thakur Haridas and highly favoured by him. The saintly Thakur occupied a lonely thatched hut of Balaram's house and received the *prasadam* of Krishna at the house of Bhattacharyya.

One day Balaram took Thakur Mahasaya to the hall of public assembly of the Mazumdars. The two brothers showed him every respect. Certain of the Pandits who were present in the assembly asserted that the effect of sin is destroyed by the power of the Name, while several others held that by means of the Name freedom from misery is obtained. On hearing this Thakur Haridas said that the destruction of sinfulness and emancipation from sorrows are not the results of the taking of the Name. The Name is like the sun. Love at the feet of Krishna is aroused on the appearance of the Sun of the Holy Name. As with sun-rise the fear of theives, ghosts and demons is ended the destruction of sinfulness is similarly an attendant circumstance on the appearance of the Name, and emancipation is another such secondary result, this later being comparable to the disappearance of darkness at sun-rise. The trivial fruit of freedom from misery is obtainable even from the dim reflection of the Name (नामाभास).

Hearing those words of Thakur Haridas a Brahman of the name of Gopal Chakravarty, an employee of the Mazumdars, whose official duty, was to carry letters and cash and who happened to be present, flew into a rage and spoke with great chagrin, "Is it possible that freedom from misery which is not attainable in *crores* of births and not even by Brahma, can be had, as this person affirms, by the mere dim reflection of the Name?" Haridas said, "Why do you entertain any doubt about it? The Shastras state that freedom from misery is the result of the dim reflection of the Name." The insolent Brahman, Gopal, replied, "If it can be proved that there are no statements in the Shastras to the effect that emancipation is the result of the dim reflection of the Name, would you lay wager that you will cut off your own nose?" Haridas signified his cordial agreement even to such a proposal. But the better-informed persons in the assembly, and even the Mazumdars themselves, were very much pained and humiliated by the behaviour of Gopal. Sri Balaram Acharyya sharply rebuked Gopal for insulting a *sadhu*. The Mazumdars dismissed Gopal from their service for his offensive conduct against the great saint.

Haridas Thakur without being sorry at such discourtesy said, "Gopal has done no wrong. He is ignorant and his mind is given to casuistry. By the methods of casuistical argument the glories of the name cannot be known. I have no desire that anybody should be sorry because of me." Although the great devotee Haridas was in every way prepared to forgive Gopal, but God did not allow him to escape the punishment of his offence. Before three days had passed Gopal was afflicted with leprosy. The prominent nose of Gopal became the special seat of the foul disease. The fingers of his hands and feet shrivelled up. By this event all the people of the locality were filled with astonishment. Thakur Haridas returned again to Santipur.

After some time Thakur Haridas journeyed to East Bengal. At the village of Harinadi he came across a very rude Brahman who behaved most insolently towards him. At the present day there is a village of the name of Harinadi in the District of Jessore. In Barisal there is another well-known village of the same name. We are unable to decide which of them was the village to which Thakur Mahasaya paid this visit. The Brahman in question opposed the *kirtan* of Thakur Haridas which the Thakur used to chant with a loud voice. The idea of the Brahman was that one who chanted the Name performed the function of the *guru* and such function was the monopoly of the Brahman caste. He

had heard that Thakur Mahasaya was sprung from a non-Hindu Yavana family. He pretended to think that if the Name of God uttered by the Thakur's mouth ever reached his ear-holes the latter's observance of the rules of *Varnasrama* would thereby be rendered impossible. This embodiment of arrogance born in Brahman caste, therefore, presenting himself before the Thakur said, 'Mantras have to be repeated mentally. Who taught you to take the Name of Hari loudly against the rules of the Shastras? I ask you to make a proper answer publicly before an assembly of Pundits." Haridas replied, "I have learnt the truth regarding the Name of Hari from the lips of Pundits such as yourself. I am telling you what I have heard. The Shastras say that he who chants the holy Name loudly is a hundred times worthier than one who repeats the Name mentally. As a matter of fact the Shastras highly praise him who chants the Name with a loud voice." The Brahman being dissatisfied with these words of the Shastras asked for the reason of such Shastric injunctions. Haridas rapt in Krishna-bliss continued, "Listen, Brahman. By hearing only once the Name of Krishna animals, birds and insects attain the blessed region of Sri Baikuntha. He who repeats the Name of Krishna in a low tone does good only to himself; but he who chants the transcendental Name with a loud voice benefits all the hearers of the world. It is for this reason that in estimating the effect the chanter of *kirtan* with a loud voice has been held worthier than the mental reciter."

The Brahman on hearing this argument and the statements of the Shastras was maddened with anger and began to utter foul words against the Thakur. "It is," he said, "a proof of the special sanctity of this Age that Haridas born in a non-Hindu Yavana family is the expounder of the Veda and Philosophy. When such perversion of manner is to be found even at this begining of the Age of Evil there is no knowing what profane absurdities will occur in the future. You loiter from door to door and feast on sumptuous dishes. If the explanation offered by you turns out to be false your nose and ears should be cut off." The magnanimous saint relapsed into silence at these words and as he was leaving the place began loudly to chant the *samkirtan* of Hari. The Shastras mention endless torments at the hands of Yama (the upholder of the Divine Law) of those Pundits who have the nature of *rakshasas*. They are severely denounced by all godly persons and are shut out of the community of the good on account of their aversion to Vishnu in lieu of their endeavour to secure praise as so-called

Brahmans by their hostility to Vaishnavas. Although Thakur Haridas did not mind the insult that was offered by this sinful Brahman, yet by the severe decree of Providence the nose of the Brahman fell off due to an attack of small-pox. By hostility to Vaishnavas the Vaishnava does not suffer in any way; but on the contrary great harm befalls the enemies of the Vaishnavas.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 143rd. page, November, 1927)

[IX]

1. I have done no good,
   I have had no knowledge,
   I have never worshipped Thy feet;
   Given to worldly pleasures,
   Self-deceived,
   I am now encompassed by darkness on every side.
2. Thou, O Lord, art the Fountain of mercy:
   At Thy lotus feet
   I surrender my soul,
   May Thou afford to be kind!
3. This is Thy promise,—
   He who seeks Thy protection
   No harm will know;
   Sinner as I am,
   Finding no other way,
   I now beg for Thy favour.
4. Every other desire
   Wholly discarding,
   O, when shall I be Thine!
   Thou art the eternal Master,
   I am Thy eternal servant,—
   This is the sum of Bhakti-vinode's musings.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 142, November, 1927.)

CHAPTER IV.

Summary :—This Chapter describes the doings of the Lord as an infant, the ceremony of *niskraman* of the Baby Gaur, Naming of the Child, the story of the Lord being stolen by two thieves who, deluded by the illusory energy of Vishnu, themselves carry Him back to the house and other events.

The affection of Jagannath and Sachi for their Boy increased every day. They never suspected the Divinity of their Son although they daily witnessed wonderful manifestations. Sri Bisvarup, the Incarnation of Samkarsana, nursed the Lord with tender brotherly affection constantly carrying Him in his arms. The ladies and all the kins folk by their loving devices for securing the safety of the Child furnish the highest pitch of that devotion which regards the Supreme Being as a helpless Darling Baby to be tended with the most watchful care. Touched by the extraordinary beauty of the Lord strangers as well as friends often offered Him presents of sweetmeat, plantain etc. which the Boy would give away as *prasadam* to those ladies who chanted the Name of Hari. Occasionally also Nimai drank the milk or ate up the cooked food or spoiled the property or eatables of neighbours in sheer boyish freak.

1 All glory to Thee, Gaur-chandra, with the lotus eyes !
All glory to the brother-hood of Thy beloved devotees !

2 Beam forth Thy auspicious glance, O Lord, dispelling all illusion.
That the mind may serve Thee night and day.

3 Thus Gaur-chandra appeared ;
Each day in Sachi's house joy grew more and more.

4 The Brahman and his wife, looking on the beautiful face of their son,
All the time floated on the sea of bliss.

5 Divine Bisvarup as soon as he saw his Brother,
With a smile, held to his bosom the Home of all happiness.

6 And all the kinsfolk in a body
Were grouped round the child watching night and day.

7 Some read *mantras* invoking Vishnu's protection, some called on Devi,
Some put a barrier on every side of the house by reciting the *mantra*.

8 The Lord often cried and His lotus eyes constantly filled with tears,
Ceasing only while He heard the Name of Hari.

9 All took this supreme hint ;
And as soon as the Lord wept all chanted the Name of Hari

10 All the people constantly guarded the Lord,
As the merry gods played many a prank.

11 One god would enter the room unseen,
The people shouted out 'Here goes the thief', making his shadow.

12 Some repeated the Name of Narasingha,
The hymn to Aprajita could be heard, uttered by others.

13 By many *mantras* some secured the ten directions,
All this made a great noise in Sachi's house.

14 When the god came out of the room after seeing the Lord,
All cried, 'The thieves come and thus they go away.'

15 While some raised the cry 'the thief, the thief.'
Others kept shouting for the aid of Nrisingha.

16 One exorciser said, 'By rare luck thou escapest
Not knowing the great power of Nrisingha.'

17 The god laughs lingering on the spot unseen,
One whole month was passed in this fashion.

18 At the festival when the Baby came out of the hut in which He was born,
All the ladies went out with Sachi to bathe in the Ganges ;

19 Performing this bath in the Ganges to the accompaniment of music and song,
After first paying their devotions to the Ganges, they made their way to the scared grove of the goddess Sasthi ;

20 And having worshipped the feet of all the gods
The ladies returned to the house in a procession.

21 Fried rice, plantain, oil, vermilion, areca-nut, betel,
With due honour, the mother offered to them all.

22 Thereupon all the ladies having blessed the Child,
Saluting the feet of the mother, returned to their homes.

23 Such were the ways of the Lord at this time.
Who can know Him if it be not His will ?

24 The Lord wanted to cause His own *kirtan* to be chanted,
And for this He would fall into fits of crying;

25 The women employed all their arts to soothe the Lord,
But, at each such attempt, the Lord only redoubled His cries.

26 When all of them together repeated aloud the Name of Hari,
The Lord looked at them with a smile on His lovely face ;

27 Apprised of the mind of the Baby all joined
In a constant chant of the Name of Hari by clap of hands.

28 Joyously they practised the *samkirtan* of Hari,
Their chant of Hari filled Sachi's house.

29 The Lord abode in this manner in the house of Jagannath,
And, after the fashion of Gopala, in secret, played many a merry prank.

30 Just when no one was there
He rummaged all things of the room,

31 And, disarranging everything, scattered them on every side,
Bespattering every part of the room with oil, milk, curd and ghee ,

32 Forewarned by Himself of the mother's coming
At once took to His bed and began to cry !

33 The mother chanted the Name of Hari to soothe the Child
When she found the room strewn with every thing,—

34 "Who scattered the paddy and rice, *mudga* and *dal*, all over the room !"
And then discovered her milk and curd in their broken pots !

35 There was only the suckling of four months in the room.
Who muddled all those things no one could understand.

36 All the family hurrying into the room
Could find no trace of any human being.

37 Some one said, "A demon came into the room,
And as he could not harm the Child by reason of the amulet,

38 "With an angry mind, for missing to hurt the Baby,
Wrought all this damage ere he fled back to his place."

39 Jagannath Misra, as he saw the mischief that was done, was perplexed in mind,
But abstained from blaming any one believing it to be an act of the gods.

40 The pair eyed each other as they surveyed the losses inflicted by the gods,
But their grief was forgot so soon as they looked at the Boy.

41 Thus the Lord was wont to amuse Himself everyday,
Till the time of Naming the Baby drew near.

42 Nilambar Chakravarty and other most learned persons
And all the friends duly arrived.

43 There also came many loyal matrons ;
In vermilion, each shining like the goddess Lakshmi.

44 They debated the choice of the Name,
The ladies selected their Name, a second one by the others.

45 "As the parents lost many elder issues, all daughters,
So this last-born Son be named Nimai."

46 The learned, however, took counsel together and said,
"We find only one Name suitable for Him.

47 "As soon as this Child has been born, in all the different lands
Famine has ceased and the peasants have obtained abundance of rain,

48 "By His birth the whole world is restored to health
As formerly by Narayana,

49 "Therefore, His Name is Visvambhar,
'Fountain-light' He is styled in the horoscope

50 "The Name 'Nimai', mentioned by dutiful matrons,
Is a secondary Name by which also He will be called by all."

51 At the time of Naming the Baby all the auspicious moments conjoined
And Brahmans read the Gita, Bhagabat and Veda.

52 And men and gods mixed in festive joy ;
The sound of conches and gongs mingled with the chant of Hari.

53 Paddy, books, fried rice, *couri*, gold,silver,etc
Were held out to the child to choose.

54 Jagannath said, "Ho, my darling Bisvambhar,
Take that you like best and be quick."

55 The Lord, holy Sachi's Son, passing by other objects
Caught hold of the Bhagabat in close embrace.

56 The matrons acclaimed on all sides,—
Everyone said, "He will be a great scholar."

57 Some said, "The Child will be a great Vaishnava,
Attaining easily the knowledge of all the scriptures."

58 In which-ever direction Lord Bisvambhar bent His smiling glance,
The whole frame of such favoured person was steeped in gladness.

59 Whoever took Him in the arms knew not how to be disengaged,
The ladies pressed to their bosoms the Unattainable of the gods.

60 As the Lord cried, the ladies
With clap of hands chanted the Name of Hari.

61 The Lord hearing the Name danced on the lap,
The ladies, with redoubled zeal song the Name of Hari.

62 The Lord constantly by such trick, caused the Name of Hari
To be uttered by every mouth even such was His will.

63 "Without His will no undertaking may succeed"
This truth by the Veda, *sastras* and the Bhagabata is declared.

64 In this manner, as the days passed,
Causing His own *samkirtan* to be performed, holy Sachi's Darling grew up.

65 It was a most beautiful sight when the Lord crawled on His knees,
On His waist, pleasing to hear, tinkled the tiny bells.

66 Most fearlessly He roamed over every part of the yard,
Caught at everything He saw, be it fire or the snake.

67 On a certain day as a serpent was wriggling across the house,
The Lord caught hold of the brute in childish play.

68 The reptile wound up and formed into a coil,
God lay down and rested couching on the serpent.

69 All were stricken with terror as they saw it and set up a piteous wail,
The Lord, still reposing on the serpent, smiled.

70 All the people frantically recited the name of Gaduda,
The parents with others wept for fear.

71 Then Ananta took himself away on hearing their cries,
The Darling of Sachi following in pursuit.

72 They quickly snatched Him back and all of them clasped the Lord to their bosoms
The ladies cried, "Live Thou for ever."

(*To be continued.*)

Propaganda Topics

Amritabazar Patrika, Sunday 27th Nov. 1927.

VAISHNAB CEREMONY AT NAIMISHARANYA

Misrik, Nov. 25.

Today the installation ceremony of Sri-Chaitanya Mahaprabhu at Naimisharanya was held with great pomp. An unprecedentedly big procession with several elephants, camels and many horses all richly decorated and attended by about twenty thousand men passed safely around the place. Many Zeminders, Talukdars and nobles of the neighbouring places were present on the spot in different tents pitched before the Math.

Srimad Bhakti Siddhanta Saraswati Thakur addressed the audience present. All were sumptuously treated with Mahaprasad.

Forward, Saturday 3rd Dec. 1927.

VAISNAVA MATH AT KURUKSHETRA

Kurukshetra, Nov. 30.

A branch of the Sri Chaitanya Math, Mayapur (Old Nabadwip) is opened at Kurukshetra. Installation ceremony of the Holy Image of Gauranga Deva and of Radha-krishnaji took place with great pomp. A big procession with Hari-Sankirtan passed through the town safely. Paramahansa Bhakti Siddhanta Saraswati Goswami Maharaj addressed a large meeting attended by respectable and leading men of the town and of the adjoining places. All were treated to "Sri Mahaprosad."



श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, नारायणः, ४४१ गौराब्दः, १८४९ शकाब्दः | सप्तमी संख्या

जीवस्वरूपम्

[पण्डितवर अदमार विट्ठलाचार्य द्वैतवेदान्तविद्वान्]

कल्पावसाने निर्जरगन्धर्वमुनिमनुजपूर्वदेवभुजङ्गपशुमृगाण्डजमुखजगन्मण्डलमण्डितब्रह्माण्डभाण्डं जठरे निवेश्य वटपत्रपुटे शयानस्य विष्टरश्रवसः शुभोदरतटे विचित्रतरस्वभावाश्चेतनाः कृतनिकेतनाः पुरातनकर्म्माणि भुक्तभोगानि तेनुः। तानपि भगवानिन्दिरामनोरमः अनादिकामकर्म्मलिङ्गदेहैरावृतस्वरूपगुणानवलोक्यैवं वीक्षाञ्चक्रे। एते किल जीवाः स्वरूपतः सुखज्ञानरूपाः केचित्। केचन सुखदुःखज्ञानाज्ञानमिश्रस्वरूपाः। केपि दुःखाज्ञानैकस्वरूपाः। ते सर्वे स्वाभाविकयोग्यतातारतम्यान्तरिताः। तथापि तेषां लिङ्गदेहावरणनाशकर्म्मक्षयौ यावन्न भवतस्तावत्तदीयं शुद्धस्वरूपं नानुभवितुं शक्यम्। आवरणकर्म्मनाशश्च मदीयप्रसादैकायत्तः। ततोऽहं तान् स्वविहितकर्म्माचरणपूर्वकमदुपासनाभक्त्यादिषु प्रवर्त्तयितुं प्राक्तनानादिकर्म्मानुसारेण सुरनरतिर्यगादियोनिषु स्रक्ष्ये। यद्यहं विना साधनानुष्ठानेन तान् मुक्तबन्धान्विधास्ये तर्हि मम निष्कारणोच्चनीचमध्यमफलदानाद्वैषम्यनैर्घृण्यदोषाः प्रस्फुरेयुः। तेषु तदीयस्वरूपयोग्यतानुगुणसाधनानि कुर्वत्सु तदनुगुणस्वरूपानुभवं मया प्रापितेषु सत्सु न कापि क्षुद्र शङ्केति। इत्थं विचिन्त्य प्रकृतिगुणत्रयमहदहङ्कारभूतादिक्रमेण ब्रह्माण्डं विधाय नाभिपद्माच्चतुराननं ततस्त्रिनेत्रसहस्राननसहस्राक्षद्विमुखगजमुखादीनस्राक्षीत्। एवमनन्तयोनिषु दुरन्तसृष्ट्यभिनिविष्टानां स्वाभाविकं स्वरूपं विचारपदवीमधिरोहति। सर्वेऽपि जीवाः ब्रह्मणः प्रतिबिम्बाः। तथाह ऋग्वेदः—

रूपं रूपं प्रतिरूपो बभूव तदस्यरूपं प्रतिचक्षणाय।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शतादश॥

जीवः विष्णोः बिम्बरूपमनुसृत्य प्रतिबिम्बो बभूव। अस्य विष्णोः तद्रूपं जीवस्यापरोक्षज्ञानाय भवति। परमैश्वर्यशाली विष्णुः स्वशक्तिभिः बहुरूपो ज्ञायते। अस्य हरिनामकान्येव रूपाणि सहस्रादिपरिमितानि विचित्रशक्तियुक्तानि। इत्यभियुक्तार्थः। एवं ब्रह्मतर्कवचनम्—

परमाणु प्रदेशेऽपि ह्यनन्ताः प्राणिराशयः। इति। तथा—तद्यथा ह्यणुनश्चक्षुसः प्रकाशोव्याततः एवमेवास्य पुरुषस्य प्रकाशोव्याततः अणुर्ह्येषवै पुरुषो भवति॥

इति शाण्डिल्यश्रुतिश्चास्य जीवसमुदायस्य ब्रह्मप्रतिबिम्बतामणुताञ्च प्रतिपादयति। अत्र किञ्चिदिव लौकिकं दृष्टान्तं व्यापारयामः। सागरे बहूनि रत्नानि नितान्तसन्ततानि। तानि तु शुक्लनीलपीतादिवर्णानि-प्रवालवैडूर्यपद्मरागेन्द्रनीलचन्द्रकान्तस्फटिकवज्रमरकत-गोमेदमुक्ताफलप्रभृतिभिः शब्दैराख्यायन्ते। तदीय रूपप्रकाशौ यावत्स्वरूपवर्त्तनं नित्यौ। प्रचण्डाग्नि-संयोगघर्षणपाकैरपि स्वरूपनाशावधि न रूपप्रकाश-नाशो दृष्टः। तथापि कर्दमधूलीपटलादिलिप्तानां रूप-प्रकाशस्य प्रतिबन्धाददृष्टिः। कर्दमादीनां प्रक्षालने तु पूर्वसिद्ध एव रूपप्रकाशः प्रसरति। न त्वागन्तुकः प्रकाशः। तत्रापीन्द्रनीलं नीलमेव पद्मरागोरक्तएव वज्रं शुक्लमेवेत्यादिस्वरूपयोग्यतानुगः कश्चिन्नियम-प्रयत्नलक्षादपि न क्षेपणीयः। प्रक्षालने कृतेऽपि स्वरूप-योग्यतानुगप्रकाशे लक्षीकृते सति भिन्नभिन्नोत्तममध्य-माधमप्रकाशव्यञ्जकः प्रक्षालको नापराधी। न तेन नूतनः कश्चनरूपविशेषो व्यक्तीकृतः। किन्तु स्वरूप-प्रतिबन्धमात्रं तेन निवर्त्तितम्। एवमेव भगवान् विष्णुरपि स्वरूपत एव सुखज्ञानरूपान् दुःखाज्ञानरूपान् मिश्ररूपांश्च जीवान् तदीयानादिकर्मानुसारेण तत्कर्म-योग्ययोनिषु सृष्ट्वा ततः परतन्त्रं कर्म्मानुसृत्य मानुषादि-नानायोनिषु जननमरणसुखदुःखभोगरोगस्वर्गनरकादि-क्रमेण रथचक्रभ्रमणसारूप्येण कालचक्रेण परिक्राम-यन्ति। एतेषां स्वविहितानुष्ठान निषिद्धवर्जनयोः स्फुट-प्रतीतये श्रुतिस्मृतिरूपामाज्ञाञ्च प्रचारयति। ते तु जीवाः श्रुत्यादिविचारपूर्वकं निषिद्धवर्ज विहितमनुष्ठाय भगवन्तमनुप्रपन्नास्तमुपास्य तस्य परमं प्रसादं यदा लभन्ते तदैव जीवानां नियतबिम्बो भगवानपरोक्षीभूतः विसृज्य प्रारब्धं कर्म्म अप्रारब्धसर्वकर्म्माणि भस्मी करोति। तदाह गीता—

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।
ज्ञानाग्निः सर्वकर्म्माणि भस्मसात्कुरुते तथा॥

प्रसन्नस्य भगवतः बिम्बरूपस्य यत्प्रत्यक्षदर्शनं तदेव ज्ञानाग्नि-पदाभिधेयम्। प्रारब्धकर्म्माणि भोगेनैव क्षेप-णीयानि। तदाह छन्दोग श्रुतिः—

तत्पुरुषो मानवः स एनान् ब्रह्म गमयति तस्य तावदेवचिरं यावन्न विमोक्ष्येऽथ सम्पत्स्यते।

विद्युत्पतिर्वायुः अपरोक्षज्ञानिनो ब्रह्म प्रापयति। अपरोक्षज्ञानिनो ब्रह्मप्राप्तौ तावदवकाशः यावत्प्रारब्ध-कर्म्मणा न विमोक्ष्येत। प्रारब्धनाशात्परमेव ब्रह्म प्राप्नोति। अप्रारब्धकर्म्माणि ब्रह्मापरोक्षैकनिवर्त्यानि। तदा हाथर्वणीश्रुतिः—

क्षीयन्ते चास्य कर्म्माणि तस्मिन् दृष्टे परावरे॥

सर्वोत्तमे विष्णौ दृष्टे सति जीवस्य कर्म्माणि क्षीयन्ते। अपरोक्षज्ञानेनाविद्यादिसर्वग्रन्थिनाशं विविच्य कर्म्मणामपि नाशं कथयन्ती वेदवाणी भोगान्निःशेषनाशं नाभिप्रैति। तदाह ब्रह्मसूत्रम्—

ॐ कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्याम् ॐ

यथा कृषीवलः कृषितः प्राप्तधान्येषु भविष्यत् कालीनबीजानि शेषीकृत्यैवावशिष्टधान्यानि भुंक्ते एव-मेव जीवः स्वकृतकर्मसु जन्मान्तरसाधनकर्मशेषवानेवा-वशिष्टमात्रभोगो श्रुतिस्मृतिभ्यां परिदृश्यते।

ततः शेषेणेमं लोकमायाति पुनः कर्मकुरुते पुन-र्गच्छति पुनरागच्छति। श्रुतिः (श्रीमहाभारतम्)—

भुक्त्वा शेषानुशयवानिमां प्राप्य भुवं पुनः।
कर्म कृत्वा पुनर्गच्छेत्पुनरायाति नित्यशः॥
आचतुर्दशमाद्वर्षात्कर्म्माणि नियमेन तु।
दशावराणां देहानां कारणानि करोत्ययम्।
अतः कर्मक्षयान्मुक्तिः कुत एव भविष्यति॥

गर्भाच्चतुर्दशाधिकवर्षजीवी मनुष्याधमदशयोनिकारणकर्म्माणि करोत्येव। एवं चैकदा मनुष्यतातो बहुयोनिकारणकर्मकरणे कथं भोगमात्रात्क्षयः सम्भवेत्। यदि निष्कामकर्म्माणि कुर्यात्तदा ज्ञानभक्त्यादिलाभद्वारा मुक्तो भवेत्। तदाह भारतम्—

निष्कामं ज्ञानपूर्वन्तु निवृत्तमिति चोच्यते।
निवृत्तं सेवमानस्तु ब्रह्माप्येति सनातनम्॥

"कर्म्मणाज्ञानमातनोति ज्ञानेनामृतीभवती"ति श्रुतिसंवादिवाक्येन निवृत्तकर्मणा ज्ञानभक्त्यादिद्वारा मुक्तिरवगन्तव्या। कर्म्माणि काम्यान्यकाम्यानि चेति द्विविधानि। काम्यनिषिद्धकर्मभिः संसारे नरके चानित्यदुःखप्राप्तिः काम्यसत्कर्मणा संसारे स्वर्गे चानित्यसुखं चक्रभ्रमणञ्च। निष्कामसत्कर्मभिर्ज्ञानादिद्वारा मोक्षः। निष्कामदुष्कर्मणा हरिगुरुद्रोहादिरूपेण नित्यतमःप्राप्तिरित्यादिविवेकस्तु विशेषशास्त्रविमर्शमात्रगम्यः। एवं भगवता स्वयोग्यसाधनानुष्ठानकरणे सृष्टेषु जीवेषु ये स्वभावतः सत्वगुणाः ते भगवदाज्ञानिवर्त्तपूर्वकमुपासनादिभिस्तं प्रसादयित्वापरोक्षीकृत्य प्रारब्धकर्मभोगात्यये प्राप्तलिङ्गभङ्गाः स्वरूपसिद्धस्यैवानन्द-ज्ञान रूपस्याभि-व्यक्ति-भाजः सुखिता भवन्ति। ये स्वरूपतो मिश्राः राजसास्ते तु निषिद्धानिषिद्धोभयस्वयोग्यसाधनोपक्रमेण प्राप्तलिङ्गभङ्गाः सुखदुःखज्ञानाज्ञानमिश्रं स्वरूपमुपलभ्य नित्यसंसारिणो भवन्ति। ये तामसप्रकृतयस्ते तु निषिद्धमेव विधाय हरिगुरुद्रोहपरिपाके सति लिङ्गभङ्गमाप्य दुःखाज्ञानस्वरूपाभिव्यक्तिमुपलभन्ते। एतेषां त्रयाणां स्वभावसिद्धरूपेषूदाहरणानि। परिपक्वद्राक्षाफलम्। परिपक्वपाणिफलम्। परिपक्वनिम्बफलम्। एतानि क्रमेण स्वभावमधुरमिश्रतिक्तरसानि दृश्यन्ते। इदानीं भूलोके यावन्तः प्राणिनो विभिन्नाकारा दृश्यन्ते। कल्पावसाने तएव मुक्तलिङ्गाः स्वरूपभूतानन्तप्राण्याकारा एव पूर्वोक्तत्रैविध्यभाजो वर्त्तन्ते। ब्रह्मादीनारभ्य तृणकीटवृक्षाद्याकाराश्च त्रिविधस्थाने विराजन्ते। इति तु ऋग्वेदीयकर्णसूक्तं विशदयति। केचित्स्वरूपतो देवाः केचन यक्षाः गन्धर्वाः केचन ऋषयः केपि पितरः इतरे मानुषाः अन्ये वानराः परे कीटा अपरे पशवः पक्षिणः कतिचन वृक्षाः लताश्चेत्यादिक्रमेणेदानीं दृश्यमान सर्वप्राणिरूपाः। परन्तु योग्यतावशात्त्रैविध्यभाजः। तदाह गीता—

ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधोगच्छन्ति तामसाः॥

एवं भगवान् एकस्मिन् कल्पे त्रिविधानपि जीवान् विभज्य तद्योग्यगतिं दत्वा कल्पावसाने वटपत्रपुटे शेते। पुनः कल्पान्तरादावन्यानेव त्रिविधान् जीवानविद्याग्रन्थिबद्धानुदरान्निःसार्य सृष्टौ प्रवेशयति। लीलामात्रमेवं करणं तस्य स्वभावः। तदाह माण्डूक्यश्रुतिः। देवस्यैष स्वभावोयमाप्तकामस्य का स्पृहा॥



विलासो विरागश्च

या खल्वैन्द्रियकपरिचालनक्रिया सैव विलासपदाभिधेया। यस्त्विन्द्रियाणां परिचालनविरहाभिधो निश्चलभावः स एव विरागशब्दितः। साहित्यभाषायां यौ विलासविरागौ कीर्त्तितौ तावेव दार्शनिकभाषायां सविशेषनिर्विशेषनामानौ। नित्यं नश्वरं चेति द्विविधं जगत्। तस्मिन्नित्यानित्यात्मके जगति द्वेधा खल्विन्द्रियाण्यवस्थितानि। नश्वरेन्द्रियसमूहः कालतः क्षोभणायोऽपि विलास-विरागयोर्वैचित्र्यतात्पर्यः। तत्र नित्यजगति विलास विरागयोर्नित्यता। अनित्ये तद्वैपरीत्यश्च। विलास विरागौ परस्परविषमधर्म्मौ परिदृष्टौ। नश्वरजागतिकभोक्तृसाम्प्रदायिकाः स्वकीयाभिज्ञताकौशलवशानुगाः भौतिकेन्द्रियदृष्ट्या तावदेवं विचारयन्ति। नित्यजगति विरागस्यावस्थितिरनित्ये विलासस्येति। ये खल्वेवं विचारपरास्ते नित्य जगदधिकारबहिर्मुखाः परमनित्यविलासप्रमत्ताः नित्यविलासोपलब्धेर्वञ्चिताश्च। एवं ये नित्य विलासवैचित्र्यावस्थितिपरास्ते नश्वरविलासस्य फल्गुतां हृदयङ्गमां विधाय नश्वरविलासाद् दूरतोऽवतिष्ठन्ते। ते पुनः नश्वरविलासस्य चिरस्थायितावैकल्यं विलासाधिष्ठानस्याज्ञाननिमित्तकोपादेयताविरहं चोपाददानाः निरवच्छिन्नानन्दसन्तानावस्थितिहेतुविलासे जाड्यप्रतीतिभूयिष्ठ भोगिसाम्प्रदायिकाश्चिरुत्साहान्विदधते। वैकुण्ठसेवापराः सविशेषवादिनः स्वसुखभोगयोजनामकृत्वा नित्यविलासवैचित्र्ये प्रतिक्षणमवस्थानमाचरन्ति। ततश्च तेषां विशुद्धहृदये नश्वर जगद्विलासवैचित्र्यस्य फल्गुता दृढ़ावस्थितिं लभते। ते तु स्वाभाविकजड़विलासभोगरहितविरागपक्षपातिनः। निर्विशेषवादिनां वैराग्यस्वरूपधारणा स्वसुखतात्पर्य्यपरा सुतरामपूर्णा च। भगवदीयसुखतात्पर्य्यपराणां वैकुण्ठसेवकजनानां सविशेषविचारे निजसुखोद्देश्याभावात् तदीया सम्पूर्णा। सम्पूर्णवस्तुविलासे सच्चिदानन्द प्रोल्लासते। एवं नश्वरजगति विलासस्य प्रतिहतत्वं व्यवधानयोग्यता विभु चिदनुसन्धानराहित्यक्रमात्सत्वरजस्तमोगुणानामभिव्यक्तिश्च। निर्विशेषवादिनस्तु नश्वर गुणत्रयरहितभावमेवाद्दृत्य तदीय पाण्डित्यस्यासीमताविचारं कुर्वन्ति। अत्रैव सविशेषवादिनां मूल भूमिका। विलास विरागौ नित्यानित्योभयजगदवस्थितौ। इमां तु कथां विलासपराः जड़भोगपरायणाः कृत्रिमविरक्ताश्च बोद्धुं न शक्नुवन्ति। सविशेषविचारपराः भक्तजनाः वैकुण्ठविलासे सर्वदोन्मुखाः। वैकुण्ठ विलासरहिताया निर्विशेषप्रतीतिः सा तु जड़राज्यसम्बन्धीन्द्रियज्ञानविधुरापि वैराग्यं चिन्मात्रवादेऽवस्थापयति। अचिद्विलासवादिनः यदचिद्विनाशं विधाय निर्विशिष्टस्य वा वैराग्यस्य वा आदर्शप्रदर्शनपरास्ते नश्वरजगता सह सापेक्षिकधर्म्मावस्थिति भाजः। वैकुण्ठदर्शने विलासविरागयोर्मध्ये यौ निरपेक्षताऽविरोधौ वर्त्तेते तौ जड़निर्विशेषवादिचित्तवृत्तिविषयौ न भवतः। अनुचितानां स्वरूपानुपलब्धिक्रमेण जड़ेन्द्रियगणो नश्वरभोगतत्परः प्रभवति। अयं भौतिक आकाशः सूक्ष्माकाशश्च परव्योम्नः पृथग्धर्म्मः। केचित्स्वयं कूपमण्डूकपदमधिरूढ़ाः विलासं दोषपूर्णं बुद्ध्वा वैराग्यमाद्रियन्ति। अन्ये तु अनुपादेय परिच्छिन्नाभावग्रस्तजड़ विलासे दृढ़ामास्थामापदयितुमशक्नुवानाः नित्यविलासं समाश्रयन्ते। भक्तः अभक्तज्ञानी चेत्युभौ

जड़विलासपरकर्म्मवाद्यपेक्षया वैलक्षण्येन साम्यभाजाविव परिदृष्टावपि तयोः परस्परमान्तरं वरीवर्त्ति। असकौ निर्विशेषब्रह्मानुसन्धानपरलोकसमुदायः जड़विलासान्मुक्तोभूत्वा जड़विरागमेव प्राप्य ज्ञानेन एवं भक्तगणः जड़विरागं निर्विशेषविचारञ्च दूरीकृत्य नश्वरभोगविलासेष्वप्रमत्तस्तिष्ठति। परन्तु भगवद्विलासवैचित्र्यसेवासमुत्सुकः सर्वोत्साहसम्पन्नश्च। विलासविरागौ भक्तजनविचारविषये मायिकजगत्प्रयुक्ताविति कृत्वा तावुभावप्यप्रयोज्यौ। पुनरपि चिद्विलासः जड़वैराग्यप्रतिकूलधर्म्मावस्थितस्तदर्थं चिन्मात्रविलासाच्चिद्विलासविचारः श्रेष्ठतामर्हति।

वीत्युपसर्गपूर्वकाल्लस्धातोर्घञि कृते विलासशब्दो निष्पन्नः। एवं वीत्युपसर्गपूर्वकाद्रञ्जधातोर्घञि कृते विरागशब्दो निष्पन्नः। तत्र लस् धातुः शोभा उल्लास स्फूर्त्ति-क्रीड़ा-चेष्टा भोग प्रभृति वाचकः। एवं रञ्ज धातुः रति आसक्ति-सन्तोष-इच्छा-उत्साह प्रभृति वाचकः। वीत्युपसर्गः क्वचित् विशिष्टः अर्थतः विशेषरूपयुक्तवाचकः। क्वचित् विगतः अर्थतः वियुक्त इत्यर्थ वाचकस्तिष्ठति।

प्राकृतं जगदप्राकृतधाम्नः हेयप्रतिफलनात्मकम्। स्वतो विकृतप्रतिफलने यदत्यन्तहेयमनुपादेयञ्च तदविकृत स्वरूपे विश्वेवात्यन्तमुपादेयमुत्तमञ्च। प्राकृतास्तितायाः ये ज्ञानानुसन्धानानुशीलनविवेकानुसन्धाने तयोर्विलासनिरसनपूर्वकं वैराग्यं प्रत्यभियानमेवादरणीयम्। तथा अप्राकृतधर्म्मताया विरागनिरपेक्षतापेक्षया विलासाभिमुख्येन गतिरेवोत्तरोत्तरमुपादेयतया गृह्यते। चतुःसनशुकदेवादिमुनिगणाः विराग-निरपेक्षतावस्थानसम्पन्ना अपि चिद्विलाससौन्दर्याकृष्टा अभूवन्। ते तु शान्तरसात् दास्य-सख्य-वात्सल्य-माधुर्यरसानामुत्कर्षं व्यजानन्। मधुररसे विलासरसस्य परिपूर्णता। ततोऽपि ते चिल्लीलामिथुनगान्धर्वगिरिधरं तद्विलासाश्रयविषयं संस्थाप्य विलासवैदग्ध्यवैचित्र्योत्सवप्रवाहसहस्रधाराप्लावितमातेनुः। निखिलाश्रयावलम्बनेऽस्मिन् चिद्विलासकासारे सन्ततावगाहनस्पृहावन्त अभूवन्।

प्राकृतजगति विलासविरागौ परस्परप्रतियोगिनावपि अप्राकृतधामनि तौ सहयोगिनौ। त्रिपादविभूत्याश्रयाप्राकृतधामनि विद्वद्रूढ़िवृत्त्या क्रीड़ाश्रयेपदे वीत्युपसर्गस्य वियुक्तः विशेषरूपेणयुक्त इत्युभयार्थकत्वमपि कुतो न भवेत्। यतो विलासस्य परमचमत्कारमयसर्वोत्तरावस्थैव विरागपदाभिधेया। तदाह कृष्णदासकविराजः।

कृष्णसेवानन्दरोधी निजानन्दो भवेद्यदि।
कृष्णभक्तास्तदानन्दे महाक्रोधवशङ्गताः॥

लोकवेदशरीराणां धर्म्मा आत्मसुखञ्च यत्।
लज्जा धैर्यं देहसुखं कर्म्म मर्म्म च दुस्त्यजम्॥

आर्य पन्था निजप्रेम स्त्रीय भर्त्सनताड़ने।
आत्मोद्देशानि त्वान्येतान्यतो भक्तः परित्यजेत्॥

सर्वस्वमपि सन्त्यज्य कर्त्तव्यं कृष्णसेवनम्।
कृष्णप्रेम करोत्येव भक्तानां सुखसेवनम्॥

सर्वत्यागविशुद्धेऽस्मिन् कृष्णस्नेहो दृढ़ो भवेत्।
निर्म्मले धौतवसने न यथा रागसङ्गमः॥

आश्लिष्य वा पादरतां पिनष्टु मां
अदर्शनान्मर्महतां करोतु वा॥

एवमादि वचनजालेन वैराग्यस्य सर्वोत्तमादर्शं द्रष्टुं प्रभवामः। कृष्णभक्तास्तदानन्दे महाक्रोधवशङ्गताः। इत्यादिष्टवैराग्यापेक्षया समधिकतरो वैराग्यादर्शः कुत्र दृश्यते। अत्र तु वीत्युपसर्गार्थः वियुक्त इति वास्तु। विशेषण युक्त इति वास्तु। उभावप्यविरुद्धावेकतात्पर्यकौ च। विप्रलम्भेविरागस्तु सर्वापेक्षया अधिकतया परिस्फुटः। विद्वद्रूढ़िवृत्तिपरिचालित

जनैकवेद्यमिमं विरागमञ्जरूढ़िवृत्तिपरिचालितबुद्धयः प्राकृतविलासविरागसदृशं मत्वा वञ्चिता अपि श्रील कविराजगोस्वामिप्रभुवचनेनास्य यथार्थरूपमेवं ज्ञेयम् ।

गोप्यो देहे प्रीतिमत्य इव लोकैर्निरीक्षिताः ।
तथापि तत्प्रीति कार्यं कृष्णार्थमितिनिश्चितम् ॥
समर्पयन्ति ता देहं कृष्णायप्रेमपूर्वकम् ।
सर्वस्वं यत्तु गोपीनां कृष्णसम्भोगकारणम् ॥
अलंकृतस्य देहस्य दर्शनात् स्पर्शनादपि ।
कृष्णः प्रीतोऽस्त्वतः कुर्युर्देहमार्जनभूषणे ॥

अतएव कृष्णतात्पर्यमयाखिलचेष्टावतामभियुक्तजनानां विचारे विलासविरागावेकतात्पर्यकाविति ।

सटीक-शिक्षादशकमूलम्

[श्रीमद्भक्तिविनोद ठक्कुर-रचितम्]

(पूर्वानुवृत्तम्)

संसेव्य दशमूलं वै हित्वाऽविद्यामयं जनः ।
भावपुष्टिं तथा तुष्टिं लभते साधुसङ्गतः ॥ १३ ॥

एतद्दशमूलसेवनफलमाह संसेव्यदशमूलमिति । यथा लोके दशमूलपाचनं सेवित्वा ज्वररूपमामयं दूरीकरोति तथैवप्राकृतदशमूलसेवनेन सुकृतस्य जनस्य स्वरूपज्ञानात् अविद्यारूप आमयः नश्यति । जीवस्वभावो यो हरौ भावस्तस्य पुष्टिर्भवति । इतरतत्त्वे वैराग्यरूपा तुष्टिश्च जायते । प्रकारान्तरेण भागवते । भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः । प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् । अर्थश्चायम् । प्रपद्यमानस्य हरिं भजतः पुंसः भक्तिः प्रेमलक्षणा परेशानुभवः प्रेमास्पदभगवद्रूप स्फूर्त्तिः तयोर्निर्वृतस्य ततोऽन्यत्र गृहादिषु विरक्तिः इत्येष त्रिकः एककालः भजनसमकाल एव स्यात् यथाश्नतो भुञ्जानस्य तुष्टिः सुखं पुष्टिरुदरभरणं क्षुन्निवृत्तिश्चानुग्रासं स्युः । भक्त्यादीनां तु तुष्ट्यादयः क्रमेणैव दृष्टान्ता ज्ञेयाः । उत्तरत्राप्येतत् क्रमेणैव । भक्तितुष्ट्योः सुखैकरूपत्वात् । पुष्ट्यनुभवयोरात्मभरणैकरूपत्वात् । क्षुदपायविरक्त्योः शान्त्येकरूपत्वात् । यद्यपि भुक्तवतः अन्नेपि वैतृष्ण्यं जायते भगवदनुभविनस्तु विषयान्तर एवेति वैधर्म्यं तथापि वस्त्वन्तरवैतृष्ण्यांश एवात्र दृष्टान्तो गम्यते ॥ १३ ॥

इतिप्रायां शिक्षां चरणमधुपेभ्यः परिदिशन्
गलन्नेत्राम्भोभिः स्नपितनिजदीर्घोज्ज्वलवपुः ।
परानन्दाकारो जगदतुलबन्धुर्यतिवरः
शचीसूनुः शश्वत् स्मरणपदवीं गच्छतु स मे ॥१४॥

इति प्रायामिति । इतिप्रायां एवम्भूतां शिक्षां चरणमधुपेभ्यः भक्तेभ्यः परिदिशन् कथयन् गलन्नेत्राम्भोभिः स्रवदश्रुभिः स्नपितं आर्द्रीकृतं निजं स्वकीयं दीर्घं उज्ज्वलं वपुर्यस्य सः तथा परानन्दाकारः आनन्दमयमूर्त्तिः जगदतुलबन्धुः भुवनैकबन्धुः यतिवरः यतिश्रेष्ठः स शचीसूनुः शश्वत् सदा मे मम स्मरणपदवीं स्मृतिपथं गच्छतु प्राप्नोतु । वृत्तं शिखरिणी ॥ १४ ॥

गतिर्गौड़ीयानामपि सकलवर्णाश्रमजुषां
तथा चौढ्रीयानामतिसरलदैन्याश्रितहृदाम् ।
पुनः पाश्चात्यानां सदयमनसां तत्त्वसुधियां
शचीसूनुः शश्वत् स्मरणपदवीं गच्छतु स मे ॥१५॥

गतिरिति । सकलाश्च ते वर्णाश्रमाश्च सकलवर्णाश्रमाः तान् जुषते सकलवर्णाश्रमजुषः तेषां गौड़ीयानां गौड़देशवासिनां तथा दैन्यं दीनतां आश्रितं दैन्याश्रितं (द्वया आश्रिताद्यैः स इति द्वितीयासमासः) अति सरलं दैन्याश्रितं हृत् हृदयं येषां तेषां औढ्रीयानां औढ्रदेशवासिनां, पुनः तथा सदयमनसां सदयचित्तानां तत्त्वज्ञानिनां पाश्चात्यानां आर्याणां गतिः आश्रयः स शचीसूनुः मे मम शश्वत् सदा स्मरणपदवीं स्मृतिपथं गच्छतु प्राप्नोतु । वृत्तं पूर्ववत् ॥ १५ ॥

इति सटीक-शिक्षादशकमूलम् समाप्तम् ।

स्मरणमङ्गलम्

[श्रीमद्भक्तिविनोदठक्कुर रचितम्]

अहो मिश्रागारे स्वपतिविरहोत्कण्ठहृदयः
श्लथात्सन्धेर्दैर्घ्यं दधदतिविशालं करपदोः ।
क्षितौ धृत्वा देहं विकलितमतिर्गद्गदवचाः
शचीसूनुः साक्षात्स्मरणपदवीं गच्छतु स मे ॥ १ ॥

अहो मिश्रेति । अहो आश्चर्यं मिश्रागारे काशीमिश्रभवने स्वपतेः कृष्णस्य विरहेण उत्कण्ठा यस्य तत् हृदयं यस्य सः तथा सन्धेः अङ्गसन्धेः श्लथात् शिथिलीभावात् अतिविशालं करपदोः दैर्घ्यं दधत् धारयन् । तथा क्षितौ देहं धृत्वा क्षितिनिपतित इत्यर्थः । विकलितमतिः विकलबुद्धिः गद्गदवचाः स शचीसूनुः मे मम साक्षात्स्मरणपदवीं गच्छतु प्राप्नोतु । वृत्तं पूर्ववत् ॥१॥

गतो बद्धद्वारादुपलगृहमध्याद्बहिरहो
गवां कालिङ्गानामपि समतिगच्छन् वृतिगणम् ।
प्रकोष्ठे सङ्कोचाद्बत निपतितः कच्छप इव
शचीसूनुः साक्षात्स्मरणपदवीं गच्छतु स मे ॥ २ ॥

गत इति । बद्धं अवरुद्धं द्वारं यस्य तस्मात् उपलगृहमध्यात् प्रस्तरनिर्म्मितगृहमध्यात् बहिर्गतः अहो आश्चर्यं वृतिगणं प्राचीरसमूहं (प्राचीरं प्रान्ततो वृतिरित्यमरः) समतिगच्छन् अतिक्रामन् कालिङ्गानां गवां प्रकोष्ठे गोष्ठे सङ्कोचात् हस्तपादादीनां इति शेषः कच्छप इव निपतितः स शचीसूनुः मे मम साक्षात् स्मरणपदवीं गच्छतु प्राप्नोतु । वृत्तं पूर्ववत् ॥ २ ॥

व्रजारण्यं स्मृत्वा विरहविकलान्तर्विलपितो
मुखं संघृष्यायं रुधिरमधिकं तद्दधदहो ।
क मे कान्तः कृष्णो वदवदवदेति प्रलपितः
शचीसूनुः साक्षात्स्मरणपदवीं गच्छतु स मे ॥ ३ ॥

व्रजारण्यमिति । व्रजारण्यं व्रजभूमिं स्मृत्वा विरहेण विकलं अन्तः अन्तःकरणं यस्य सः अतएव विलपितः कृतविलापः तथा मुखं संघृष्य तत् अधिकं रुधिरं मुखघर्षणपतितमिति भावः । दधत् धारयन् मे मम कान्तः कृष्णः क कुत्र तत् वद वद वद इति प्रलपितः सोऽयं शचीसूनुः मे मम साक्षात्स्मरणपदवीं स्मृतिमार्गं गच्छत प्राप्नोतु । वृत्तं पूर्ववत् ॥ ३ ॥

पयोराशेस्तीरे चटकगिरिराजे सिकतिले
व्रजन् गोष्ठे गोवर्द्धनगिरिपतिं लोकितुमहो ।
गणैः सार्द्धं गौरोद्गतगतिविशिष्टः प्रमुदितः
शचीसूनुः साक्षात्स्मरणपदवीं गच्छतु स मे ॥ ४ ॥

पयोराशेरिति । पयोराशेः समुद्रस्य तीरे सिकतिले

वालुकामये चटकगिरिराजे चटकपर्वते गोवर्द्धनगिरि-पतिं गोवर्द्धनपर्वतं गोष्ठे लोकितुं द्रष्टुं भ्रान्त इति शेषः व्रजन् गच्छन्, तथा गणैः सार्द्धं द्रुतगतिविशिष्टः प्रमुदितः हृष्टचित्तः गौरः गौरनामा स शचोसूनुः मे मम साक्षात्स्मरणपदवीं स्मृतिपथं गच्छतु प्राप्नोतु। वृत्तं पूर्ववत् ॥ ४ ॥

यस्यानुकम्पा सुखदा जनानां
संसारकूपाद्रघुनाथदासम्।
उद्धृत्यगुञ्जाः शिलया ददौ सा
तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ५ ॥

यस्येति। जनानां सुखदा प्रोतिप्रदा यस्य सा प्रसिद्धा अनुकम्पा कृपा संसारकूपात् रघुनाथदासं उद्धृत्य शिलया गोवर्द्धनशिलयासह गुञ्जाः गुञ्जाफलानि ददौ। तं गौरचन्द्रं भक्त्या प्रणमामि। श्लोकेऽस्मिन् रघुनाथदासं उद्धृत्य गुञ्जाः ददौ इत्यत्र उद्धृत्य ददौ क्रियाद्वययोगेन रघुनाथदासं इत्यत्र कर्म्मत्वसम्प्रदान-त्वयोः सन्देहे कर्म्मत्वमेव न्याय्यं तथाच तर्कवागीशः कर्त्ताकर्म्माधिकरणं करणं सम्प्रदानकम्। अपादानञ्च सन्देहे परं पूर्वेण बाध्यते इत्युक्तवान्। जौमरास्तु अपादानसम्प्रदानकरणाधारकर्म्मणाम्। कर्त्तुश्चान्यो-ऽन्यसन्देहे परमेकं प्रवर्त्तते॥ इत्याहुः। यत्तु—"आच्छाद्य चार्चयित्वा च श्रुतशीलवते स्वयम्। आहूय-दानं कन्याया ब्राह्मयो धर्म्मः प्रकार्त्तित इति वचने सम्प्रदानत्वं दृश्यते तत् क्वचिदपवादविषयेऽप्युत्सर्ग-विधेर्निवेश इति न्यायात्। तथाचोक्तं उत्सर्गस्यापवादेन प्रधानेन गुणस्य च। बाधा विधीयते यस्मात् ततो-ऽनेन न बाधिता इति। तदुदाहरणन्तु प्रदर्शितं यथा वरायाहूय कन्यां ददाति, विप्राय अर्चयित्वा धेनुर्दीयते इत्यादि। इत्यलं पल्लवितेन। इन्द्रवज्रा वृत्तम्। स्यादि-न्द्रवज्रा यदि तौ जगौ गः इति लक्षणात् ॥ ५ ॥

सद्भक्तिसिद्धान्तविरुद्धवादान्
वैरस्यभावांश्च वहिर्मुखानाम्।
सङ्गं विहायाथ सुभक्तगोष्ठ्यां
रराज यस्तं प्रणमामि गौरम् ॥ ६ ॥

सद्भक्तोति। यः प्रभुः सद्भक्तेः शुद्धभक्तेः यः सिद्धान्तः सिद्धान्तवादः तस्य विरुद्धवादान् तथा विरसस्य भावो वैरस्यं वैरस्यभावान् वैरस्यादिरसा-भासान् तथा वहिर्मुखानां अभक्तानां सङ्गं विहाय अथ सुभक्तगोष्ठ्यां भक्तश्रेण्यां रराज शुशुभे तं गौरं प्रणमामि। वृत्तं उपजातिः ॥ ६ ॥

नामानि विष्णोर्वहिरङ्गपात्रे
विस्तीर्य लोके कलिपावनोऽभूत्।
प्रेमान्तरङ्गाय रसं ददौ य
स्तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ७ ॥

नामानीति। यः प्रभुः वहिरङ्गपात्रे वहिरङ्गभक्ते विष्णोर्नामानि विस्तीर्य प्रदाय लोके जगति कलि-पावनोऽभूत् एवं अन्तरङ्गाय प्रेमरसं ददौ तं गौरचन्द्रं भक्त्या प्रणमामि। वृत्तं इन्द्रवज्रा ॥ ७ ॥

नामापराधं सकलं विनाश्य
चैतन्यनामाश्रितमानवानाम्।
भक्तिं परां यः प्रददौ जनेभ्य-
स्तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ८ ॥

नामेति। चैतन्यनामाश्रितमानवानां सकलं नामा-पराधं विनाश्य निःकृत्य यः प्रभुः जनेभ्यः भाग्यवद्भ्यः परां भक्तिं प्रददौ तं गौरचन्द्रं भक्त्या प्रणमामि। वृत्तं पूर्ववत् ॥ ८ ॥

(क्रमशः)

MATHS

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Shreebas-Angana :—Shree Mayapur. The courtyard of Pandit Sreebas's residence always used for congregational preaching.

4. **Shree Advaita-Bhavana** :—Shree Mayapur. Shree Advaita's residence.

5. **Shree Mayapur Jogapith** :—The Holy Birth-site of Shree Chaitanya Mahaprabhu.

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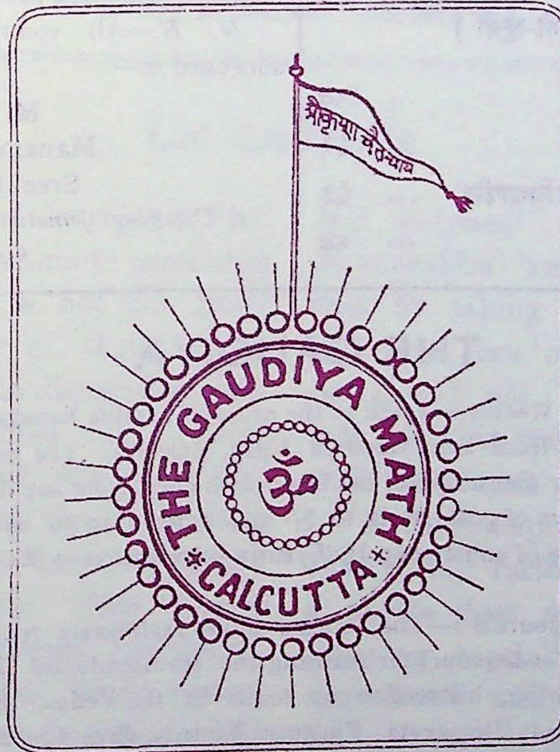
श्रीसज्जनतोषणी

OR

THE HARMONIST

January 1928

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

Sri Srimad BHAKTI SIDDHANTA SARASWATI
Goswami Maharaj

CONTENTS :

(संस्कृतसज्जनतोषणी-सूची)

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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Lip and Life

MERE profession of devotion to God with the lip without practising the same in one's life is not the function of the preacher of God's word. Employing the lip in discoursing religion is only then lifted to the sphere of the service of God when such discourse proceeds from the heart that has been purified by devotion to the transcendental Reality. This makes all the difference between the mercenary preacher and the true pastor. The principle is thus expressed by Pandit Jagadananda, one of the closest associates of Sriman Mahaprabhu,—'It does not avail if only one repeats the words 'I belong to Gora' with his lips. The desired effect is produced only by the adoption of the conduct *and judgment* of Gora.* Because Mahaprabhu and the scriptures say that by taking the Name of Krishna the only true object of life is gained, we should not, therefore, suppose that it is sufficient merely to utter the Name with the tongue without caring to listen to what Mahaprabhu and the Shastras have to say further on the subject. If a novice does not take the trouble of listening carefully to those who are acquainted with the whole position, being devoid of necessary judgment he would fail to take the Name in the proper manner. He will in such case,

*"गोरार आमि गोरार आमि मुखे बलिले नाहि चले ।
गोरार आचार गोरार बिचार लइले फल फले ॥"
—(प्रेमबिबर्त्त)

according to Pandit Jagadananda, gain nothing by merely uttering the Name with his lips. Such utterance will be nothing but ordinary sounds which, according to the scriptures, will constitute an offence against the Name and, instead of benefitting, will harm the person who will be guilty of such offence. If, however, we follow the conduct and judgment of Mahaprabhu in taking the Name it will be possible for us to obtain thereby the highest object of the human life in the shape of the service of God.

The lip, therefore, like the other organs of sense, can be used in serving God if it be employed in the manner that is laid down in the scriptures. If it be not used in the manner recommended by the Shastras the word of God refuses to appear on the lip ; and those who listen to the utterances of a person who does not himself understand or follow the teachings of the Shastras, listen not to the word of God but to the vain utterances of a sinful creature who has absolutely no right to be a preacher of God's word.

In preaching the word of God the lip cannot be independent of life. The whole of the current misconception on the subject is due to the notion that the holy Name is merely a string of letters of the alphabet to be uttered like any ordinary word. Those people who object to the special sanctity of the holy Name as distinguished from ordinary words would be perfectly justified in their opposition if there had been no difference between the holy Name and an ordinary word. But as a matter of fact, in accordance with the teaching of all the Shastras, the holy Name is not at all like an ordinary word ; neither can it be uttered at the option of the speaker as ordinary words can be. The holy Name is identical with God Himself. It is transcendental. God first manifests Himself in the pure heart and *from these* appears on the tongue in the Form of the holy Name. *After* the holy Name has manifested itself on the tongue the holy Form, Qualities and Deeds of the Godhead manifest themselves to the mind of the devotee and he is there-upon enabled to preach the word of God to others. A perfectly pure heart is, therefore, an absolute pre-requisite for the manifestation of the word of God on the tongue of the preacher.

In this matter the lip can by no means be separated from life. God is served by the purified mind through the organs of sense. The tongue is only one of such organs. No sooner is the service of the Lord possible to one organ it becomes necessarily and simultaneously possible to every other organ of sense and the *whole life* of the devotee becomes one constant service of the Lord.

As it is not possible for the novice to understand the Shastras that treat of the transcendental world, listening to the word of God from the lips of a devotee is, therefore, the necessary first requisite for one who wants to attain the service of God. As soon as such listening has been perfected the mind becomes purified and, by the grace of of God, is enabled to serve Him by means of all the organs of sense. There is no difference between service of God by means of the tongue and that by means of any other organ of sense. The Shastric term for the spiritual teacher, Acharyya, means literally one who practises the religion. No one can be a teacher of religion who does not act in accordance with the principles that he teaches. There is no English word that is the exact equivalent of 'Acharyya'. Sriman Mahaprabhu Himself has said that 'no one is fit to teach religion who himself does not practise it.' In fact, preaching is only possible after practice has been perfected.

Religion is service of God. In such service theory and practice are identical. The one cannot be divorced from the other. In the service of the Lord there is diversity without difference. The devotees of God,—every one of them, simultaneously preach and practise the eternal religion viz. the service of the Lord. They are all of them the greatest and only benefactors of the world.

Therefore, those who contend that preaching of the word of God is possible for those who are in the sinful state, are grossly misinformed as regards the declarations of the Scriptures. Preaching of the word of God is the function of the Acharyya who practises what he preaches. It is only when the conscious service of the Lord has been fully attained that one is fit to be styled an Acharyya. One who is himself fully established in the state of grace can alone lend a helping hand in lifting his brethren who happen to be in the fallen condition. One who is fit to instruct others regarding the nature of Godhead must himself belong to the transcendental plane. On the transcendental plane there can be nothing that is worldly. The person who moves on the spiritual plane is absolutely free from all mundane affinities.

The methods of listening and preaching are given preference over other methods of practising devotion to God for the reason that they are specially suitable for fallen *jivas* due to the fact that the transcendental Reality is not directly perceptible to the physical senses. Of all the instruments for the acquisition of knowledge that are available to the fallen *jiva* the mind and the ear alone are capable of apprehending objects without coming into direct contact with them as is necessary in the case of the other senses. It is this

peculiarity that makes them fitted for the reception of the transcendental Reality which is not directly perceptible by the physical senses. The ear receives its communications through the medium of sound.

Ordinary sounds which always refer to the objects of this world, convey information that is verifiable by the direct examination of the objects themselves by means of one, or more, or all of the other senses. These sounds originate and undergo dissolution in the material space. Such sounds are also different from the objects that are denoted by them. The sounds that refer to the objects of the transcendental world are quite different from ordinary sounds. The objects denoted by them are situated beyond the limits of this material world. It is, therefore, never possible to verify the information in the case of these, with the help of the other senses. There is also no difference between such sounds and the objects denoted by them, the two being identical. Such sounds as well as the objects denoted by them are eternal and unlimited. They are, therefore, quite different from ordinary sounds that have only a temporary and limited existence. In fact, the word of God and ordinary words are in every way different from one another. This difference cannot be really grasped by those who are in the sinful state. But the difference is none the less real and it is owing to this radical difference between the two that it is never possible for a person in the sinful state to be a preacher of the word of God. The word of God is identical with God Himself and manifests itself of its own accord on the tongue of one who is absolutely free from sin and who submits himself entirely at the holy feet of the Supreme Lord.

The service of God is the only true object of life. It becomes attainable to sinful *jivas* by a series of graded processes the first of which is the unconcious, accidental association with the devotees of God who appear in this world for the purpose of helping fallen *jivas*. Such association with the devotees of God enable fallen *jivas* as the next stage, to obtain the grace of God whereby their minds become inclined to listen to the word of God from the holy lips of devotees. No sooner they begin to listen to the word of God the consciousness of the transcendental Reality is aroused in them and thereafter by means of constant listening they gradually attain the conscious service of the Godhead which is the real summum bonum of human existence. Those who attain this goal are automatically freed from all mundane affinities as a necessary secondary result.

Therefore, the supposition that it is possible for a person who is in the

sinful state to preach the word of God, is opposed to all the conclusions of the Shastras. In preaching the word of God the lip must necessarily be identical with life. The body of the devotee of God, by reason of his complete surrender to God, becomes itself spiritual as it then belongs to God. The whole life of the dovotee is dedicated to the exclusive service of the transcendental Reality. It is absolutly free from all taint of worldliness. Those who happen to be in the sinful state naturally enough fail to realise this transcendental purity of the devotee of God. They may even suppose that he is no better than an erring mortal engaged in ordinary worldly persuits. In their ignorance they may also proceed to judge his life by the ordinary worldly standard and suppose that they detect the same difference between the lip and life of the devotee of God as they do in their own case or in that of pseudo-preachers of the word of God. But this is a really fatal blunder in as much as it is an offence against the devotees of God which can be forgiven only by those against whom it is committed, such being the will of God Himself as manifested in the Scriptures.

Sharagrahi Vaishnava

(By Thakur Bhaktivinode)

1. Alas, for those that spend their days
   In festive mirth and joy !
   The dazzling deadly liquid forms
   Their heart for e'er employ !!

2. The shining bottles charm their eyes
   And draw their heart's embrace !
   The slaves of wine can never rise
   From what we call disgrace !

3. Was man intended to be
   A brute in work and heart ?
   Should man the Lord of all around
   From common sense depart ?

4. Man's glory is in common sense
   Dictating us the grace,
   That man is made to live and love
   The beauteous Heaven's embrace !

5. The flesh is not our own alas !
   The mortal frame a chain ;—
   The soul confined for former wrongs
   Should try to rise again !!

6. Why then this childish play in that
   Which cannot be our own,
   Which falls within a hundred years,
   As if a rose ablown !

7. Our life is but a rosy hue
To go ere long to nought !
The soul alone would last for e'er
With good or evil frought !!

8. How deep the thought of times to be ?
How grave the aspect looks ?
And wrapt in awe become, Oh ! I
When reading Nature's books !

9. Man's life to him a problem dark !
A screen both left and right !
No soul hath come to tell us what
Exists beyond our sight !!

10. But then a voice, how deep and soft,
Within ourselves is left ;—
Man ! Man ! thou art immortal Soul !
Thee Death can never melt !!

11. For thee thy Sire on High has kept
A store of bliss above,
To end of time, thou art Oh ! His
Who wants but purest Love.

12. Oh Love ! Thy power and spell benign
Now melt my soul to God !
How can my earthly words describe
That feeling soft and broad !!

13. Enjoyment—sorrow,—what but lots
To which the flesh is heir ?
The soul that sleeps alone concludes
In them it hath a share !!

14. And then ! my friends no more enjoy
Nor weep ! for all below ;—
The women, wine and flesh of beasts
No love on thee bestow !

15. But thine to love thy brother man
And give thyself to God,
And God doeth know your wages fair ;—
This fact is true and broad !!

16. Forget the past that sleeps, and ne'er
The future dream at all,
But act in times that are with thee
And progress thee shall call !!

17. But tell me not in reasoning cold,
The soul is made alone
By earth's mechanic, lifeless rules
And to destruction prone !

18. My God who gave us life and all
Alone the Soul can kill,
Or give it all the joys above
His promise to fulfil !

19. So push thy onward march O Soul !
Against an evil deed
That stands with soldiers—hate and lust !
A hero be indeed !!

20. Maintain thy post in spirit world
As firmly as you can,
Let never matter push thee down,
O stand heroic man !

21. O Sharagrahi Vaishnab soul !
Thou art an angel fair :
Lead, lead me on to Vrindaban
And spirit's power declare !!

22. There rests my Soul from matter free
Upon my Lover's arms,
Eternal peace and Spirit's love
Are all my chanting charms !!

Worship and Service

WORSHIP is the preliminary stage on the path of the service of God. It is imperfect devotion. A constituent part of devotion is not the whole or perfect devotion. Worship is characterized by the sentiment of distant reverence for the objects of worship. It is service of God by means of objects of this world, based on the sentiment of reverence towards God that results from mundane considerations. In worship there is thus present more or less the factor of reference to gross and subtle matter. The reverence which is so prominent in worship is due to the apprehension of the transcendental nature of the object of worship by the worshipper who regards himself as connected with this physical world. In pure service or unalloyed devotion the sentiment of reverence is subdued and a milder radiance constitutes its decidedly superior excellence. The nature of the difference between the two is analogous to that between the scorching and terrific rays of the sun and the cool and soothing moon-beam. In devotion the *jiva*-soul, which is located beyond the sphere of gross and subtle material existence, is engaged in the direct service of God. The apprehensions by the senses of the emancipated devotee are not merely phenomenal, as he is privileged to directly serve the transcendental being vouchsafed actual proximity to the Absolute Truth that is beyond the reach of all mental speculations.

That which can be known only by those who possess the most exalted faith and which constitutes the specific quality of the teaching of the spiritual preceptor, is styled 'mystery' (रहस्य). In the list of processes to be gone through by the novice on the path of devotion, as given in the *Bhaktirasamritasindhu*, the 'mystery' of the direct service of the Lord is defined as walking in the footsteps of perfected devotees by one who after having been instructed in the Truth regarding Krishna has attained the third stage of novitiate, as the fruit of his serving the inner devotees in their practice of devotion. One who constantly serves the Lord free from all other desires, being emancipated from the bonds of this world, is drawn away from all association with people who are attached to objects other than Krishna. It is only then that there is manifested in him the aptitude for whole-time service of the Lord, that is to say service that lasts throughout the eight divisions of night and day (अष्टकाल भजन). The un-alloyed devotee who is thus fitted to serve the Lord realises as an obstacle to the attainment of his object all association with bound *jivas* such as the elevationists who aim at positive selfish enjoyment and the salvationists who

desire the negative happiness of freedom from misery by discarding material enjoyment, both of whom are averse to the service of God. The elevationists and salvationists who are given to desire for objects other than Krishna, have no taste for the mystery of devotion to God and therefore, for the reason that they lack the fitness for admission into the realm of devotion that is radiant with spiritual effulgence throughout the eight divisions of the night and day, they do not possess that constant and absorbing interest for the great devotional work. referred to above, that is its due.

If the whole period of night and day be divided into eight equal parts each division is termed a '*yama*'. The three '*yamas*' of night an equal number of '*yamas*' constituting day time being joined with the two '*yamas*' of morning and evening, make up the total of eight '*yamas*'. To serve Krishna at all time, in every way and with exclusive devotion, is only possible for the Vaishnava. Whole-time service of God is impossible for the non-spiritual egoist. The *jiva* is not liberated from the state of bondage by applying to objects that are associated with God the criteria of worldly judgment. The Vaishnava devotees who have realised their true self are constantly engaged in the service of Krishna. The slokas of the octade comprising the teaching of Sri Gaursundar are in the spirit of the eight-*yama* service. The eleven slokas of Sri Rupapada and the poems, embodying the desire for the devotion that is appropriate for the eight '*yamas*', of all great devotees who are followers of Sri Rupa, help in promoting the constant flow of devotion. The mystery of the holy service of God is the subject that engages the constant attention of the servants of Sri Gurudeva whose minds are completely detached from material times, space or persons.

Thakur Haridas

(Continued from P. 164, December 1927)

SRI Thakur Haridas at times visited the town of Nabadvip. There he put up at the *tol*-house of Sri Advaita Prabhu and chanted the samkirtan of the Name of Hari in company of Sribash and the other devotees. At this period Nimai Pandit, overflowing with Divine Love, was exhibiting the sportiveness of a most restless child, and, later on, manifested equal zeal in the display of learning. Having repaired to Gayadham and there offered *pinda* to his deceased father at the lotus feet of Sri Gadadhar, Sri Gaursundar manifested, while, He was still at Gaya, the *lila* of accepting the favour of initiation from Sripad Isvarpuri, a great Sannyasin belonging to the Sampradaya of Srimad Madhvacharyya ; and, on His return to Nabadvip, was transformed into an exclusive seeker after Krishna. Sri Advaita, Sribash, Haridas, Mukunda and other devotees, resident in Nabadvip, who delighted in the performance of the kirtan of Hari, were all highly encouraged beholding this un-thinkable change of Nimai Pandit, the possessor of un-bounded genius. Within a short time Nimai Pandit accepted the leadership of this community of the chanters of kirtan and thenceforward the joy of kirtan waxed stronger every day in the homes of the devotees of Nabadvip and specially in the residence of Sribash. The principal helpers in these joyous performances of kirtan were Sri Thakur Haridas and Sribash. Hari *samkirtan* attained such high intensity at Nabadvip that a few persons who were puffed up with the pride of worldliness, skilled in the wranglings of the Shastras and full of malice and arrogance, became the opponents of kirtan. Actuated by this sentiment of hostility they set themselves to devise various methods for counteracting the efforts of Sri Gaursundar in His quest after Krishna. On a certain day by open abuse, another day by secret plotting, on a third day by throwing filthy substances into the house of Sribash, they tried to obstruct the progress of kirtan. The resources of wickedness—slander, envy, malice, anger etc.—being employed in harassing the devotees, the tide of kirtan with daily increasing vigour began all the more violently to agitate, to their deepest depths, the different communities of the town of Nabadvip. The obstacles that were devised by sinful persons plotting in secret, instead

of preventing kirtan, only served to expose to the public gaze the wicked ingenuity of the plotters. And now moved by the miseries of the fallen *Jivas* Sri Gaursundar thus spoke to Sri Prabhu Nityananda and Sri Thakur Haridas—

"Hear attentively, Nityananda,
listen Haridas,
Carry everywhere this command
of Mine—
Appearing before every dwelling
beg this alms—
'Say Krishna, serve Krishna,
know only Krishna'
Speak or allow to be spoken
nothing except this ;
And, returning at close of each day,
report to Me the result."

Reverently, with the head bent in submission, receiving this command of the Lord Prabhu Nityananda and the revered Thakur Haridas, appearing at the door-steps of every dwelling, began to chant loudly these words—

'Say Krishna, chant Krishna, serve
Krishna ;
Krishna is life, Krishna is wealth,
for Krishna alone we exist.'
'Such is Krishna, brother, chant
Krishna with thy whole heart.'
'Say Krishna, serve Krishna, know
only Krishna.'

Both of these chanters of kirtan wore the garb of sannyasins. Some of the people were delighted by listening to the kirtan-song regarding it as the method of practising devotion to God ; but there were others who imputed various evil motives. Every evening Sri Thakur Haridas duly submitted at the feet of Sriman Mahaprabhu the result of the preaching of the day. On one of these days a great danger befell the two preachers through the animosity of two sinful Brahmans who bore the names of Jagai and Madhai. Those robbers wanted to lay violent hands on the two Prabhus as they were preaching the word of God and they could only save themselves from the clutches of the murderers, who hotly chased them, by precipitate flight. On learning particulars of the attack by the two robbers from Sri Thakur Haridas and hearing of the child-like behaviour of Prabhu Nityananda, Prabhu Advaita predicted to Haridas the impending deliverence of the two ruffians. Jagai and Madhai lying in wait close to the house of Mahaprabhu listened through the nights to the kirtan of Krishna sung by the devotees without, however, relaxing the vigour of their wicked attempts. At last as Prabhu Nityananda was one night coming to the house of Mahaprabhu the two robber brothers made an attack on him. Madhabananda Bandopadhyaya under the influence of intoxicants having with all his strength struck Sri Prabhu

Nityananda a blow with his fist and a stream of blood spurted out from the forehead of Prabhu Nityananda. At this Jagadananda interposed and made Madhai desist from his wickedness; and when Sri Mahaprabhu escorted by the brotherhood of His devotees reached the spot Prabhu Nityananda without anger informed the Lord of the magnanimity of Jagadananda. Forthwith the two robbers obtaining the mercy of the two Prabhus renounced their abominable trade and promised never again to sin in future !

Sri Thakur Haridas proved the main—stay of Sri Gaursundar in all His activities. We notice the presence of Thakur Haridas on the day of the great manifestation, on other days of kirtan, at the dance of Mahaprabhu in the mood of Devi at the house of Chandra-Shekhar, and in fact in every performance of Sri Gauranga. On the night when Gaur-Hari, the Saviour of the world, in order to effect the deliverence of the Kazi, led the procession of all the citizens chanting the kirtan of Hari, escorted by seven bands of His followers, to the residence of the Kazi, Sri Thakur Haridas was the foremost leader of the dancing chanters of kirtan performed by the original community of Vaishnavas.

On the day of the great manifestation by expatiating on all the past incidents in the career of the holy Thakur; Sriman Mahaprabhu openly proclaimed the glory of the matchless devotee with His own holy mouth. Having listened to the stories of former Sadhus from the lips of Haridas Sri Gaur-Hari expressed His wish to confer a suitable boon on the Thakur. In praying for the boon Haridas said—

"May I ever subsist on the leavings of those servants
Who adore Thy feet;
May this be my devotion at every birth;
May those leavings be my duty, family, religion.
Darling of Sachi, Father, vouchsafe this favour—
Making me a dog, put me in the abode of Thy devotee"

Having heard this prayer of the Thakur the Lord thus spoke its fulfilment—

"With whom you hold speech even for the space of half a second
Will assuredly attain unto Me;
Who so ever regards you regards Me;
I ever dwell in thy body;
For all time you have bound Me fast to your heart."

In this connection Srila Thakur Brindabandas writes—

"Caste, family, high deeds, wealth are of no avail:
Without longing for the treasure of love Krishna is not gained.

Whatever may be the family in which
the Vaishnava is born,
Yet is he the best, as all the Shastras
say.
The base sinner who considers the
caste of the Vaishnava
Sinks into the lowest depths of being
birth after birth.
All glory to Haridas, the great
devotee !
All sins vanish by the touch of
Haridas !
The gods themselves covet the touch
of Haridas !
Even the sacred Ganges longs for
the immersion of Haridas !"

Sri Thakur Haridas preached the Name of Sri Hari by frequent journeys to different parts of Bengal stopping for sometime at each place. On one occasion the Thakur stayed in this manner at the house of Satyaraj Khan, the pride of the Kayastha community, and of his son Sri Ramananda-Basu, all through the period of *Chaturmasya*, in order to preach and teach by example the mystery of the holy Name. Even to this day, at the village of Kulingram, in the District of Burdwan, on the site of the devotional practices of Thakur Haridas, is to be found the ancient establishment of the eternal worship of Sri Gauranga.

(To be continued.)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 164th. page, December, 1927)

[X]

1. (Lord of my life) How tell Thee the story of my shame !
There is no sin
That I did not commit
Thousands of times and more, O Lord.

2. The fruit of those transgressions
Weighs me down in this life,—
Who is now to blame ?
At the time knowing well,
Deliberately I refused to consider the end,—
Yet now I want to be saved.

3. According to the offence
Punishment Thou wilt award,
And I shall be put into the bondage of this world :
Even so, through the cycle of those births,
In the company of Thy devotees,
May my mind ever repose at Thy feet.

4. This wise, cunning, desire of mine
I lay at Thy feet ;
The pride of my heart is gone ;
Kindest to the humble,
Thy un-alloyed mercy
Is now Bhakti-vinode's only hope.

[XI]

1. Mind, body, family, whatever is mine,
Youthful Son of Nanda, I tender at Thy feet.
2. In weal and woe, in life and death,
I am relieved of all anxiety, preferring those feet of Thine.
3. Save me or slay me as Thou will'st,
Thou art the Master of Thy eternal servant.
4. If it be Thy will to cause me to be born
May I have birth in the home of Thy devotee.
5. In the dwelling of Thy servant may I be born a worm,
I have no desire to be born a Brahma averse to Thee.
6. I crave the boon of the society of Thy devotee
Who is without a particle of desire for enjoyment or freedom from misery.
7. All I find in Thee,—father, mother, lover, son,
Lord, preceptor, husband.
8. "Hear, O Kan," says Bhaktivinode,
"Lord of Radha, Thou art my life."

[XII]

1. What-so-ever is meant by the words "I" and "Mine",
Merciful Lord, at Thy feet I lay.
2. Lord, myself am no longer mine,
Even now I become solely Thine.

3. The *jiva* inhabiting this body with the word "I" gives up all egoism,
And forthwith the pride of being Thine takes possession of the heart.

4. My all—body, home, followers,
Brothers, friends, wife, son, chattels, way, house—

5. All these now are Thine and myself Thy servant,
I am now a mere occupant in Thy house.

6. Thou art the owner of the house, I obey Thy bidding,
Thy pleasure is now my only endeavour.

7. My virtues and defects of the gross and the subtle body
Are now no longer mine, I am redeemed.

8. To Thy will my will is sub-joined;
Bhaktivinode from this day forgets himself.

[XIII]

1. Lord, there is now nothing left that may be called mine,
Thou alone art my father, friends, brother.

2. Friends, wife, sons, daughters are now Thy servants:
My efforts for them are on Thy account.

3. Wealth, followers, house, way,—in as much as they belong to Thee,—
I maintain, myself being a mere servant.

4. For Thy service I earn riches,
And bear the expenses of Thy household.

5. I know neither evil nor good, I only serve,
A watchman set to guard the properties of Thy household.

6. My senses I exercise according to Thy direction
And desire to hear, see, smell and taste.

7. Nothing I do for my own pleasure,
"Thy pleasure is the essence," says Bhaktivinode.

(To be continued,)

Sree Sree Chaitanya Bhagabat

(Continued from P. 168, December, 1927.)

73 Some tied amulets, some read formulas of benediction
Some fetching washing of the feet of Vishnu sprinkled His body.
74 Some said, "The Child has had a second birth,"
Said others, "Being of the species the snake did no harm."
75 Lord Gaur-chandra laughed as He eyed them all
And ever made after the snake, everybody helping to fetch Him back.
76 Whoever devoutly listens to these revelations, hid away in the scriptures,
Him the venomous serpant of worldliness never may harm.
77 Thus day by day the Lord, Darling of Sri Sachi,
Moved about in the yard on His legs.
78 The beauty of every limb surpassed infinitely that of the god of love;
Pined the moon for the chance of gazing on that face.
79 The crops of curly hair that adorned the finely rounded head over-spread the forehead,
The eyes were like the lotus, attired like Gopal.
80 The arms extended to the knee, the lips were deep red,
The bosom was broad and marked with all good signs.
81 Natural red was the hue of the charming body of Gaur,
And especially beautiful were the fingers, hands and feet.
82 When the Lord heedlessly moved along as is the wont of children,
From His feet blood seemed to ooze, this alarmed the mother.
83 Great was the astonishment of Sachi and Jagannath at the sight,
And both experienced boundless happiness although destitute of earthly riches.
84 Seated by themselves in a solitary corner, the pair whisperd to each other,
"May be a great saint has vouchsafed to be born in the world.
85 "It seems that the misery of our wordly sojourn is ended
As one so high has been born in my house.
86 "I have never heard of any child with such nature
That constantly dances and laughs so soon as he hears the sound of the Name of Hari.
87 "That cries all the time and is not consoled
Till He hears the Name of Hari loudly uttered.
88 "And all the women, from peep of day,
Forming in a circle round the child, perform *samkirtan*.
89 "As the ladies clap their hands singing Hari,
The boy Gaursundar dances with the greatest ardour.
90 "The Lord, gray with the dust, rolls on the bare ground,
Rising up laughs as He runs to the lap of mother.
91 "Gaurchandra dances with such gestures of every limb
That the sight fills everybody with incomparable happiness."

92 Thus behaving as a child the Lord caused to be performed
The *samkirtan* of Hari, but no one could understand.

93 The Lord always moved about with great quickness in and out of the house
Most restlessly so that no one could catch Him.

94. The Lord went out of the house by Himself alone
And begged to have whatever He saw, fried rice, plantain, sweet-meats.

95 At the sight of the beauty of the Lord, supremely captivating,
Even perfect strangers gave whatever He asked.

96 All people gave the Lord sweet-meats and plantain
The Lord returned home very much pleased to get them,

97 And to those ladies who sang the Name of Hari,
He gave all that He got.

98 All laughed at such proof of the Child's cleverness
And forthwith chanted the Name of Hari clapping their hands.

99 At early dawn, at noon, in the evening or after nightfall,
The Lord was always going out of the house.

100 In the houses of friends that lived close
Committed thefts with great zest every day.

101 Drank the milk at the house of one, ate the cooked rice of another,
Broke the earthen pots in the house where nothing was found.

102 If there happened to be a child in the house, poked and made him cry,
The moment He was detected took to His heels.

103 If by chance He was caught by any one,
Falling at his feet begged most piteously to be excused :

104 "I shall not come again, let me go this time,
I promise to you I shall not steal again."

105 The intelligence of the Child astonished everybody,
No one was angry and all loved Him.

106 Everyone loved Him more than he loved his own son :
The very sight of Him captured all the faculties of the mind.

107 The Lord of Baikuntha behaved in this funny way,
Constantly flitted about never stopping long at any place.

108 One day two thieves seeing the Lord
Took counsel together saying, "Some one's little child loiters in the town."

109 Noticing the precious ornaments on the beautiful body of the Lord
The two thieves thought on a method of stealing them,

110 Exclaiming "My dad, O my dad" one of the thieves took Him into his arms,
"O dear, where could you be so long ?" cried the other.

111 Both thieves said, "come away, let us go home, my dear."
The Lord answered smiling, "yes, go we home,"

112 The two thieves proceeded fearfully carrying the Lord,
People said, "They are taking away their own child,"

113 There were tens of thousands of people, whom could one know ?
The thieves were delighted by the sight of ornaments.

114 One thief thought within himself,
"I shall surely take the bangles made of wire,"

The two thieves were thus engaged in building castles in the air.

115 Both of them hurried towards their appointed place
God seated on their shoulders moved forward in such manner smiling.

116 One of them put sweet-meats into the hands of the Lord,
Said the other, "Very soon we shall reach home."

117 Thus pretending they went on to a long distance ;
While nearer home all the friends busily searched.

118 Some shouted, "Come away quick, Bisvambhar !"
Some cried "Nimai !" at the top of their voice.

119 All grew restless in the extreme,
As is the case of a living fish without water.

120 All besought in every way the protection of Govinda ;
While the thieves were carrying off the Lord to their home.

121 Deluded by Vishnu's illusory energy the thieves missed their way
And came to Jagannath's house thinking it was theirs.

122 Being satisfied that they had reached their appointed place
The thieves made haste to rob the ornaments.

123 Said the thief, "Get down, my dear, we have come home."
"Yes, it is true," Lord replied, "So quickly set me down."

124 Even where Jagannath Misra and all his people
Were pondering in sadness with their hands to their heads,

125 On that very same spot the deluded thief
Put down the Lord from his shoulders thinking it to be their house.

126 No sooner did the Lord alight than He made haste to the father's arms
And with the greatest exultation all of them shouted "Hari, Hari."

127 All of them at the moment experienced a strange, inexpressible sensation—
As if life itself were restored to their bodies.

128 The two thieves now saw that it was not their house
Neither could make out where they were.

129 No one noticed them in the midst of the confusion,
Smitten with fear the thieves looked about and quickly left the place.

130 "Most wonderful !" the thieves thought within themselves,
"It seems we were bewitched," they said.

131 And both of them declared, "Chandi saved us to-day ;"
And now restored in spirit they embraced each other.

132 Those two thieves were most fortunate in respect of the supreme object of life
Whose shoulders Narayan deigned to ascend.

133 Here at Sachi's house all of them reached the decision,
Where is the man who brought the Lord?
Let us give him a piece of cloth and let it be tied round his head."

134 Some said, "We saw two men
Who put the Child down from their shoulders and then left the place".

135 No one was found to claim that he had brought the Lord.
All the people were perplexed feeling it was so strange.

136 "Tell us, dear Nimai" they asked,
"Who brought you and where did they find you"?

137 The Lord said, "I went to the side of the Ganges,
Having lost the way as I was wandering in the town.

138 "Two persons took me in their arms,
Carried me by paths that are not known to me and here put me down".

139 All cried, "The words of the scriptures hold true
"The fates themselves guard the Child, the aged and the destitute".

140 All people talked in this fashion,
Out-witted by the *maya* of Vishnu no one suspected the truth.

141 In such manner always sported the Lord of Baikuntha,
But who can know if He does not make Himself known?

142 Who-ever listens to these stories hid in the Vedas
Attains firm devotion to the feet of Chaitanya.

143 Sri Krishna Chaitanya is the life of Nityananda Chand
At whose twin feet sings Brindabandas.

Here ends chapter Fourth entitled 'The narrative of Naming the Child, His infancy and His being stolen by the thieves" in Part First of Sri Chaitanya Bhagabat.

CHAPTER V.

Summary :—In this Chapter are described the hearing of the sounds of the *nupur* (anklet for the feet) and noticing of strange foot-prints by Sri Sachi and Jagannath Misra, the eating of the cooked-rice of the Brahmana-pilgrim by Gaur-chandra and other matters.

One day Sri Jagannath Misra asked his son to fetch a book for him from the room. Sachi and Jagannath heard the sound of *nupur* as the child walked into the room. After the child had left the place and gone to play having delivered the book to his father, the Brahman and his wife going inside the room saw strange foot-prints on the floor marked with the signs of the flag, bolt, goad and staff. Actuated by the nature of parental affection they did not suspect that those could be the foot-prints of their own boy. They thought that their household deity Sri Damodar Salagram unseen by them walked in the room; and, accordingly, they reverently arranged for a special celebration of the bath, meal and worship of Sri Damodar.

On another day a certain Brahman-pilgrim, who happened to be a worshipper of Bala Gopala (Boy-Krishna in the form of cowherd), became a guest at Misra's house. After having cooked his meal as the Brahman engaged in meditation preparatory to offering the food to Sri Krishna, Gaur-Gopal to favour the Brahman appeared on the spot and ate a mouth-ful of the cooked-rice. The pilgrim observing the boy in the act of eating the offering intended for Krishna impatiently shouted out, "The restless boy has spoiled the cooked-rice to be offered to Krishna." Purandar Misra learning what had happened was about to beat the child being angry, when he was induced by the entreaties of the Brahman to desist. Thereupon Misra persuaded the Brahman to cook again for the sake of Krishna. Sachidevi took away the boy to a neighbour's house in order to keep him out of the way. But no sooner the Brahman was engaged in his meditations Gaur-sundar, un-perceived by any one, came up to him and began a second time to eat the offered meal. On the Brahman raising the cry "The offering is being spoiled," Jagannath Misra became more angry than before with Nimai. The Brahman, however, was induced by the entreaties of Bisvarup, the elder brother of Bisvambhar, to cook once again. The boy was this time clearly watched by all the family who posted themselves in a ring round the child, Jagannath Misra himself guarding the door of the room in which he was kept. When the Brahman had cooked for the third time and all the family had fallen into a deep slumber the night being far advanced, Sri Gaursundar again ate up the cooked-meal while the Brahman was in the state of meditation. This time Sri Gaur-sundar revealed His Divine Form to the Brahman and enlightened him about his real nature as servant of Himself asking him not to divulge it. From that day that blessed Brahman used to visit daily is cherished Divinity at the house of Misra at the conclusion of his begging round.

1. All glory to Lord Bisvambhar loved of His devotees,
The supreme Ruler of the greatest gods, with feet marked with the signs of banner, bolt and goad.

2. The Lord in this manner passed the days in Jagannath's house,
Manifesting Himself in manifold ways unnoticed.

3. Purandar Misra called unto Him one day and said,
"Bisvambhar, Darling, fetch the book for me."

4. At these words of the father as the Lord ran into the room
On His feet rang anklets with a tinkling sound.

5. Said Misra, "whence comes the sound of anklets ?"
Whereupon both the Brahman and his wife looked about.

6. "There are no anklets on the feet of my Son,
Where do they make such sweet sound ?"

7. 'How wonderful !' both of them thought,
Their mouths were bereft of the power of speech.

8. The Lord handed the book to his father and went off to play ;
The parents beheld other wonders as they went inside the room.

9. They saw all over the room strange foot-prints.
Distinctly marked with banner, bolt, goad and staff.

10. Both were filled with gladness at the sight of those feet never seen before,
Both were thrilled and their eyes filled with tears.

11. Seeing the lotus feet both made obeisance,
Both cried out, "We are saved ! there is no more birth for us !"

12. Misra said, "Hearken, Bisvarup's mother,
Thyself cook sweetened rice mixing with *ghee* ;

13. "Damodar-Salagram Who is in the room
I shall bathe with the five gifts of the cow in the morning.

14. "I now understand it is He that walks the room
And that is also why I heard the sound of the anklets."

15. In this manner both of them with joyful hearts
Worshipped Salagram,—the Lord laughed within Himself.

16. Now listen to another story most wonderful,
Of the funny sport that was done by Jagannath's Son.

17. A Brahman, a dweller in holy tirthas, most virtuous,
Who in quest of Krishna frequented the tirthas,

18. Worshipped the six-lettered mantra of Gopal
And except the offerings to Gopal accepted no other food.

19. By mere accident in course of his pilgrim journeys
Arrived at the house of the Lord.

20. The infant Gopal and Salagram adorned his neck
And there was about him the glow of the high Brahman qualities which cannot be compared with anything.

21. The Brahman incessantly uttered the Name of Krishna
With languid eyes by reason of his heart being full of the sweetness of Govinda.

22. Jagannath Misra noticing his prowess,
With great respect rising from his seat, made obeisance,

23. What-so-ever rites were enjoined by the rules of hospitality
The large-hearted Jagannath hastened to perform.

24. Himself washing the Brahman's feet
Offered him the very best of seats he had.

25. And after the Brahman was seated at ease
The good Misra enquired of the place where he dwelt.

26. The Bipra said, "I am a recluse, homeless,
I wander about through sheer restlessness of mind."

27. Bowing to him the Misra remarked,
"The wanderings are the cause of the good fortune of the world;

28. "And especially this day that high fortune is mine;
So may I be permitted to arrange for the cooking of your food."

29. Said the Bipra, "Misra do as you like."
The Misra was glad and proceeded to make excellent arrangements.

30. Cleansing well the place of cooking
He provided all necessaries for the preparation of his meal.

31. The good Brahman was well pleased and having cooked the meal
Sat himself down with intent to offer the same to Krishna.

32. The Darling of holy Sachi, the Knower of all hearts,
Was desirous of revealing Himself to the Brahman.

33. The Brahman no sooner began his meditations
Than Lord Sri Gaur-sundar appeared before him.

34. His beautiful body covered with dust, perfectly naked,
With red eyes and exquisite hands and feet.

35. And, laughing, took the cooked rice of the Brahman with his beautiful hand,
And ate a mouthful : this was seen by the good Brahman.

36. "Alas !", the fortunate Brahman called out,
"The restless boy has stolen the rice !"

37. The good Misra Jagannath hastening to the spot, saw
Prabhu Sri Gaur-sundar laughing and eating the rice.

38. In anger Misra ran forward to beat the Child.
The Bipra rising in great fear, caught him by the hand.

39. Said the Bipra, "Misra, are you not wise and respected by every-body?
Does the boy understand anything ?
What is the good of beating Him ?

40. "One who has the sense of right and wrong may be properly beaten ;
Let my words prevail, do not hurt Him."

41. The Misra sat down grieved resting his head on his arms,
He neither raised his head nor could utter any word.

42. The Bipra said, "Misra, be not troubled in mind,
What will happen on any day God alone knows.

43. "What sort of fruit, roots or such like things be in the house,
Give those to me, on them I shall dine to-day."

44. The Misra said, "If, indeed, you hold me as thy servant,
Be pleased to cook again, allow me to arrange the place.

45. "There is everything that is required
for cooking in the house,
I shall, indeed, be very happy if you
cook again".

46. All the friends and the family joined in
entreaty,
"Do us the favour," they said, "of
cooking again."

47. The Bipra replied, "Such being the wish
of all of you
I shall by all means cook once again."

48. All were delighted at these words of the
Brahman.
And together cleansed the place without
delay.

49. Hastily they brought everything required
for cooking,
And the good Bipra proceeded to cook
the meal.

50. All said, "The Child is extremely restless,
And, lest He spoil everything once again.

51. "Till the Brahman has cooked and eaten
his meal.
Let the Child be kept in another house."

52. Where-upon Sachidevi taking the Son
in her arms
Went to another house with the Lord.

53. All the women said, "Mind, Nimai,
what we say,
Is it proper to eat the cooked-rice of
the Brahman in this manner ?"

54. With a smile playing on His beautiful
moon-like face the Lord made reply,
"How am I to blame ? The Bipra
himself called."

55. All of them cried, "Nimai, how can you
escape this time ?
What will you do now that you have
lost your caste ?

56. "Who knows where the Brahman lives
or his family ?
How will you save your caste having
eaten rice cooked by him ?"

57. The Lord said laughing, I am but a
cow-boy
And ever eat the cooked-rice of Brahmanas.

58. "Is the caste of the cow-heard lost by
taking the cooked-rice of Brahmanas ?
The Lord said this smiling and looked
at them.

59. The Lord, as if pretending, thus declared
the truth regarding Himself,
Yet no one understood, such is His
illusory power !

60. All laughed hearing those words of the
Lord,
No one was minded to part Him from
the bosom.

61. Into whose arms the Lord made His
way smiling
That person seemed to move in a sea
of bliss.

62. The Brahman having cooked again,
Being seated addressed himself to making
the offering.

63. The good Bipra began to meditate on
the Boy—Gopal,
The Lord of all minds, Gaur-chandra
knew of this.

64. Deluding all the people, un-observed,
He came laughing to the place where
the Brahman sat,

65. And snatching un-noticed a handful of
the cooked-rice,
The Lord made off in a hurry,—this the
good Brahman saw.

66. That Brahman at once sent up a wail of grief,
And God after eating his cooked-rice ran away.

67. The Misra in great alarm snatching a *lathi*
Angrily gave chase to the Lord as He fled.

68. Greatly frightened the Lord hid Himself in a room
Misra stormed and raged as he followed in pursuit.

69. "I needs must see today how you behave", cried Misra,
"You hold me, Thy superior, to be so foolish !

70. "In whose house is to be found another child that is so great a thief ?"
The Misra said this as he ran after the Lord.

(To be continued)

Propaganda Topics

Jaipur :—A few days before the arrival of the Paramhansa Maharaj at Jaipur Swamiji Srimad Bhakti Hriday Ban, Srimad Bhakti Saranga Goswami Pravu, Professor Sj. Nishi Kanta Sanyal M A., and several others had been there preaching 'Harinam' and methods of 'Suddha Bhakti' of Sri Chaitanya Dev among the respectable citizens of the State. On the 14th October a largely attended meeting was held in the spacious hall of the Maharaja's College when many educated people consisting of the Principal, professors, and students of the College, many chiefs, high State Officials, great Pandits and many local leading men were present. The whole audience, with rapt attention, listened for two hours to the clear and interesting exposition of the difficult problems of Metaphysics by Swamiji Bhakti Hriday Ban. Next day His Holiness the Paramhansa Goswami Maharaj addressed another big meeting of the chief burgesses of the State at the palatial residence of the late Kanti Chandra Mukherjee, the late reputed Prime Minister of His Highness, and dwelt at length on the excellence and advantage of 'Nambhajan' over all other means of God Realisation. This lecture produced so much effect on the audience that they expressed their desire to open a branch 'Math' there. The very learned Court poet Srimad Bijoy Chandraji gave His Holiness an addresss in Sanskrit and kindly admitted that never before had he met with such an eminent scholar of extraordinary learning and such a Suddda Baishnab who is a whole-hearted devotee of Gobindji and farther asserted that such a great Personage is certainly an Associated Counterpart of God Himself. An attendant of His Holiness with a neat little speech in Sanskrit thanked the Court poet for his kind appreciation and also the citizens who kindly gave such cordial reception to preachers from Bengal.

Jaipur is the richest and the greatest commercial city in Rajputana and is noted all over India for fine workmanship of Oriental art. Maharaj Mansing is said to have built this picturesque city which is named after Sabai Jai Sing who first ascended the throne in this new Capital. It is said that Raja Ramsing, an ancester of Sabai Jaising brougt from Brindaban the Holy Images of Sri Gobindji of Srila Rupa Goswami Prabhu, Sri Gopinathji of Srila Madhu Pandit and Sri Madan Mohanji of Srila Sanatan Goswami Prabhu and installed them in Jaipur. Sri Madan Mohanji is now at Karouli, while Sri Gobindji and Sri Gopinathji are still at Jaipur.

Two miles to the east of this city is Galta, a place highly famous in Baishnab history. Galta has been

a stronghold of the followers of Sri Ramananda, a descendant of the line of Srimad Ramanujacharyya. About two centuries ago in 1628 Saka Era, a large number of Ramanandi Pandits supported by other sects objected to the companionship of Sri Radhaji with Sri Gobindji as acknowledged by the Gaudiyas and denied the descent of the Gaudiya Baishnabas (who were the Sebaits of Gobindji) from any of the four accepted sects of Baishnabas. Sripad Baladeba Bidyabhusan, the last Vedantacharyya of the Gaudiyas, was invited by the reigning King, Sabai Jai Sing, to vindicate the position of the Gaudiya Baishnabas against the strong opposition of other sects. The Gaudiyas were not held in esteem as they had no separate commentary of their own of the Vedanta Sastra. Sripad Baladev Bidyabhusan while in Jaipur is said to have got a direct command in dream from Sri Gobindji to write out a commentary of the Vedanta which he did in course of a single week and this commentary is known as the **Gobinda Bhashya.** In this he traced the line of descent of the Gaudiyas from Brahma Madhwa sect and thus successfully met the objections of the opposing sects. By dint of his eminent scholarship Sripad Baladeva Bidyabhusan, being present at the Galta Gadi totally vanquished the other sects and this saved the critical situation and strengthened the position of the Gaudiyas.

The Sate authorities of Jaipur very kindly ordered a State Motor Car to be at the service of His Holiness Srila Paramhansa Maharaj as long as he was there. By means of this car he, together with his disciples, went about in places of importance. His Holiness, attended by about a dozen of his associates, came to Galta and was simply charmed with the scenic beauty of the valley of Galta and the highly artistic temples which added more grandure to it. Among others a water fall of about 70 or 80 feet in height was an object of special notice. The scenery of ancient Ambar, Jaipur and the neighbouring places from the top of the hills was very refreshing. However, the place is named after Galab Muni, a disciple of Sri Narada, who said to have his **Ashram** here.

Mahamahopadhyaya Pandit Madhusudanji, a very influential Court poet of his Highness kindly took Srila Paramhansa Maharaj and his disciples, with special honour, to the Palace Library where a large number of rich oil paintings of Baishnabas, historical persons both Hindus and Mahamadens and of famous battles etc. draw the curious attention of every visitor. His Holiness with his party next visited the Library of the Gobindji Temple where none is allowed to enter. However it was a special mark of honour have access to this Library where thousands of old Manuscript books and all the Sastras are kept. Most of the valuable Manuscripts were found eaten up by worms. Some rare copies not published till now were also seen with great interest.

Ajmere :—Srila Paramhansa Maharaj on his way to Salimabad, the famous seat of the Nimbarka sect, ordered his disciples to preach the religion of Sri Gaur Sundar to the people of Ajmere. Srijut Harbilas Sarda M. L. A., gave a hearty reception to His Holiness. At the special care and solicitude of this leading citizen of Ajmere, Swamiji Bhakti Hriday Ban delivered a long lecture in English at a meeting held at the Sanskrit Bidyalaya where the professors of the Mayo College and of the Government College and many other respectable gentlemen were present. The audience was much pleased to hear of the glory of the religion of Sri Chaitanya Deva from the lips of Suddha Bhaktas. Mr. Maganlalji, Bar-at-law, managed for another lecture at the local High School. The people of Ajmere, who were so long in dark about the life and teachings of Mahapravu, are highly impressed with the interpretation of Sanatan Dharma by Sri Chaitanya Deva as represented to them by the learned preachers from Bengal.

Delhi :—Owing to the earnest solicitation of an ardent devotee, Srijut Krishna Chandra Banerjee of New Delhi, His Holiness Srila Paramhansa Maharaj arrived here with a party of thirty of his associates. Srijut Banerjee sincerely tried to give the citizens of Delhi ample opportunity to know, for the first time, the extremely democratic and universal interpretation of Sanatan Dharma by Mahapravu Sri Chaitanya as the only logical truth flowing from the eternal fountain of the Sastras. The present propaganda has been a revelation of new truths to many and a source of unbound joy to all. In a huge meeting at New Delhi attended by the public as well as the Government officers in large numbers, Srila Paramhansa Maharaj delivered a long and interesting lecture, in course of which, he analytically pointed out the comparative excellence of the sublime philosophy of Sri Chaitanya over all other schools both eastern and western. The whole audience was impressed with the profound scholarship and perfect realisation of the speaker. Tridandi Swamiji Srimad

Bhakti Sarbaswa Giri was invited in many respectable houses to explain the Bhagawat. The eloquent Swamiji Srimad Bhakti Hridaya Ban delivered several Hindi and English speeches, both at the New Delhi and at Old Delhi, on the teachings of Sri Chaitanya. Tridandi Swamiji Srimad Bhakti Bibek Bharati in his usual soul-animating language explained the Bhagawat in several Bengali gentlemen's houses and inspired them all with the Love of Mahapravu. Srimad Bhakti Saranga Goswami Pravu preached in many quarters both in Hindi and in English the unique religion of Mahapravu and thus the whole atmosphere of the Imperial city is surcharged with new ideas about this great religion.

Brindaban :—The annual celebrations of the Mahotsab ceremony at the Krishna Chaitanya Math, Brindaban commenced from the second week of October and lasted for about a month. A large number of disciples of his Holiness attended the grand ceremony which was further joined by a large number of domiciled Baishnabs, hundreds of local Brajabashis and many respectable gentlemen of the locality and numerous temporary sojourners from difference provinces of India. The praechers held several public meetings in all parts of Brindaban and spoke at length on pure Bhagawat Dharma. Everywhere they announced, without any reservation, that any sort of haphazardly or compromising manner in religious life could make our position none the better and thus recommended strict purity in mind in practices private and in association with others—just in the lines as Sri Gaur Sundar had Himself taught us. At the Sri Krishna Chaitanya Math, Tridandi Swamij Srimad Bhakti Bibek Bharati and Swamiji Srimad Bhakti Baibhab Sagar daily explained the Srimad Bhagawat both morning and evening to hundreds of eager audience; and the force and directness of appeal of the Swamijis, drew water from many eyes and left all sobbing in repentance at the end. All were daily treated to Sri Mahaprosad in profuse quantity without any discrimination. The circumambulation ceremonies of Panchacroshi, of Sridham, of Debayatan etc. were performed with great pomp and procession, attended by innumerable people with Sankirtan. The observances of Gobardhan worship and Annakut Mahotsab were participated by thousands of persons. Srila Paramhansa Maharaj arrived there on the 3rd Nov. the Anniversary day of the Math and a public meeting was held at the close of which Pandit Srijukta Madhusudan Goswmi of Brindaban moved a vote of thanks. On that day the distribution of Mahaprasad in varities was accomplished with an exceptional profuseness to numberless visitors while Srila Paramhansa Maharaj and Srimad Acharyyatrika Provu were standing near by to see it to the close.

The Amrita Bazar Patrika

Friday, July 8, 1927.

THE HARMONIST,

We have received the June (1927) issue of Sree Sajjanatoshani which has appeared for the first time in both its English and Sanskrit garb and is named "Sree Sajjanatoshani or the Harmonist." The journal was founded by Thakur Bhaktivinode, in the year 1879 as a religious monthly in Bengali mainly discoursing on the sweet religion preached by Lord Gauranga. We are pleased to find the continued prosperity of the paper under the new editor and congratulate him on its present improved form.

The object of the 'Harmonist' can be put in a few words. A passage in the "Chaitanya Bhagabat", a book which records the life and teachings of Lord Gauranga, states as follows : "My name will be preached everywhere in all the villages and towns of the whole world." We are told, that the 'Harmonist' will seek to carry out this desire of the Lord. For the present, She is appearing in English, Sanskrit and Hindi. But She does not by any means desire to confine herself to these languages only as we are told by the editor. The editor continues: The Lord desires His word to be preached to all living beings. The 'Harmonist' stands for this desire. She cherishes the faith that a day will come when His word will be preached everywhere all over the world through the medium of all the languages including the language of animals and plants when this will be practicable. She believes that 'Gaur Sundar' will in the fullness of time raise up fit preachers in every part of the world and in numbers amply sufficient for His purpose. This is the message of the '**Harmonist**.'

We wish the journal all success. Its annual subscription is (Indian) Rs. 3-8 and (foreign) 6 shillings including postage. A specimen copy can be had for As. 5 only. All communications regarding the "Harmonist" is to be addressed to the Manager at Sree Gaudia Math, 1, Ultadingi Junction Road, P. O. Shyambazar, Calcutta.

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, माधवः, ४४१ गौराब्दः, १८४६ शकाब्दः | अष्टमी संख्या

सिद्धान्त-दर्पणम्

प्रथम-प्रभा

पिता पराशरो यस्य शुकदेवस्य यः पिता ।
तं व्यासं बदरीवासं कृष्णद्वैपायनं भजे ॥ १ ॥

इह खलु सर्वतन्त्रस्वतन्त्रमतिर्निरन्तरमन्तःस्फुरित-सच्चिदानन्द-रासविलासोज्ज्वलित-प्रशान्तस्वान्तनिकुञ्जः पाषण्डकुञ्जरदल दलन-विपुलबलः श्रीगौड़ीयवेदान्ताचार्योपनामकः श्रीमद्बलदेवविद्याभूषणपादः कलि-कलुष तरङ्ग-सङ्ग चपलिताङ्गं विमार्गगामिनं जीवनिवहं सदवलम्बनप्रदानेनोद्धर्त्तुं दयमानमानसः श्रीमद्व्यास-देव विरचित-ब्रह्मसूत्रस्याकृत्रिम-भाष्यभूत-श्रीमद्भागवत ग्रन्थस्य विरोधिमत-खण्डन-स्वमत-मण्डन-पूर्वकप्रामाण्य स्थापनार्थमुद्यतः सिद्धान्तदर्पणाख्यं ग्रन्थप्रवरमिमं प्राणैषीत् । तत्रादौ शिष्टाचारपरम्परापरिप्राप्तं नमस्कारात्मकमङ्गलाचरणवचनमुपनिबद्धवान् पितेत्यादि ।

अयं तावत् श्रीमद्भागवतसिद्धान्तस्य दर्पणसदृशः । भागवतविरोधिनो हि पूर्वाचार्य्यं महर्षिमुख्यतमं श्रीमद्व्यासदेवं प्रतीर्षापरतन्त्रास्तत्प्रणीतग्रन्थवरे श्रीमद्भागवते विवदमानाः परिलक्ष्यन्ते । ततोऽयं ग्रन्थाकृद् ग्रन्थारम्भे प्रथममेव श्रीमद्भागवतप्रणेतुरादिगुरोः सेवाभिलाषमभिव्यनक्ति । यः खलु श्रीव्यासदेव इतिहासादिषु पराशरतनयत्वेन शुकदेवजनकत्वेन च सङ्गीयते तस्य "केदारबदरी"ति क्षेत्रं निवासस्थानम् । इदानीन्तना बहवस्तार्किकाः श्रीमद्भागवतमुद्दिश्य बहून्येव कुतर्कास्त्राणि प्रतिक्षिपन्ति । तत्र च केषाञ्चिदयमाशयः प्रवर्त्तते यद्विक्रम हायनारम्भे दाक्षिणात्ये श्रीमद्विष्णु-स्वामिसम्प्रदायभाग्व्यासनामा कश्चिद् विपश्चित्प्रति-संस्कारमुखेनाधुनिकं श्रीमद्भागवतग्रन्थं प्रणीतवान् ।

कोऽपि वा मुक्ताफल-हरिलीलादि-करण-टीका-ग्रन्थकर्त्तारमानर्त्तदेशवास्तव्यं श्रीमद्बोपदेवगोस्वामिप्रवरमिदानीन्तनश्रीमद्भागवतस्य प्रणेतृत्वेनापलपति ।

ताम्रपर्णीकृतमालादि-नदीकूलौपनिवेशिकः कश्चित् श्रीमद्भागवतं विरचयामासेति च कस्यचित्स्वल्पधियः परिकल्पना, पुराणेष्वष्टादशस्वन्येषां रचणाशैलीमपेक्ष्य

नित्यं निवसतु हृदये चैतन्यात्मा मुरारिर्नः ।
निरवद्यो निर्वृतिमान् गजपतिरनुकम्पया यस्य ॥२॥

यदस्मिन् वेदसिद्धान्ताः प्रकाशन्ते सतां प्रियाः ।
तेनायं भण्यते ग्रन्थो नाम्ना सिद्धान्तदर्पणः ॥ ३ ॥

श्रीमद्भागवतविरचनशैल्याः पार्थक्यमुपकल्प्य वहवः श्रीमद्भागवतमपरव्यासप्रणीतमिति जल्पन्ति। तेषामसारविचारसरणिप्रसारावरोधमभिलषता सिद्धान्तदर्पणकृता ग्रन्थारम्भ एव श्रीमद्व्यासदेवस्य पौर्वापर्य्यपरिज्ञानमुपन्यस्तमिति ।

श्रीमद्भागवतस्य वक्तृत्वेन च ग्रन्थमुखे श्रीशुकदेवस्य स्मरणं सुष्ठुत्वेनावगन्तव्यं, श्रीमद्विष्णुस्वामिसम्प्रदायावलम्बी श्रीधरः श्रीगौड़ीयसम्प्रदायशिरोमणिः श्रीमज्जीवगोस्वामिपादश्च शाक्तेयमतवादिप्रणीतान् महाभागवत देवीभागवतप्रमुखान् ग्रन्थान पुराणेषु प्रामाणिकत्वेन नावधारयामसतुः ।

ब्रह्मणो वशिष्ठस्ततः शक्तिस्तत्सुतश्च पराशरस्ततो व्यास इति श्रीव्यासदेवस्य च्युतगोत्रपरिज्ञानम् ।

श्रीचतुर्मुखान्नारदस्ततश्च श्रीव्यास इत्यच्युतगोत्र परिगणनम् ॥ १ ॥

यस्यानुकम्पया गजपतिः श्रीमद्भागवतवर्णितो गजेन्द्रो निरवद्यः स्तुत्यर्हो निर्वृतिवान् शाश्वतश्रेयोभाक् भगवदासक्तो बभूवेति क्रियाध्याहारः स चैतन्यात्मा सच्चिदानन्दस्वरूपो मुरारिः श्रीकृष्णो नोऽस्माकं हृदये नित्यं निवसतु स्वरूपं प्रकाशयतु इति भावः। अथवा चैतन्ये श्रीहृदयचैतन्यनामके स्वकीय परमगुरौ आत्मा मनो यस्य स मुरारिः श्रीरसिकानन्ददेवः। गजपतिर्गोपालदास इति प्रसिद्धो मत्तगज इति गूढ़ाशयः। श्रीरसिकानन्ददेवो मुरारिनाम्ना प्रथित आसीत्। तद्गुरुः श्रीमच्छ्यामानन्दप्रभुः श्रीहृदयचैतन्याभिधानस्य गौरीदासपण्डितशिष्यस्यानुगत इति प्रसिद्धिर्वर्त्तते। तस्य मुरारेरनुकम्पया कश्चिन्मत्तमातङ्गो नामरसमत्तः सन् वैष्णवोचितसद्गुणावलीं गोपालदास इति नाम चाधिगतवान्। श्रीमद्बलदेवाचार्य्यः स्वस्य श्रीमच्छ्यामानन्दसम्प्रदायभागित्वान्न इति पदेन स्वसम्प्रदाय परिज्ञानं सूचयामास ।

अथवा यस्य चैतन्यात्मनः श्रीमन्महाप्रभोरनुकम्पया गजपतिः प्रतापरुद्रो राजा इत्यर्थः। श्रीजगन्नाथधामगतेन श्रीमन्महाप्रभुना तत्र राजा प्रतापरुद्रोऽनुकम्पित इति ॥ २ ॥

अपौरुषेयो हि वेदः कर्म्मपरायणानामृषीणामनुष्ठानमूलकग्रन्थत्वेन निर्द्दिश्यते। कर्मकाण्डरताश्च प्रायशो धार्मिकाः कर्मनिर्द्देशकं वेदभागमात्रमेव वेदं मन्यमाना भ्रान्ता भवन्ति। वेदविरोद्धस्तर्कप्रवाहश्च लौकायतिके बौद्धादिषु च प्रतिकूलं कर्म्मैवावतारयामास। कर्म्मिणश्च वहवो विषयसुख-प्रतिबन्धकत्वेन कर्म्मैव सम्प्रदायविशेषाचरणीयं सत्कर्मेति वदन्ति। पूर्वमीमांसाशास्त्रप्रणेता जैमिनिपादश्च लौकिककर्मानुष्ठानमवैदिकमिति निर्द्धारितवान्। अनेके च तत्सिद्धान्तं वैदिकत्वेनावधारयामासुः। परमुत्तरमीमांसाकृत् श्रीमद्व्यासपादो ब्रह्मसूत्रप्रणयनेन वेदान्तवेद्ये शास्त्र एव पूर्वमीमांसायाः परिणतसिद्धान्तत्वेन वैदिकसिद्धान्तः सम्यक्तया पर्य्यवसित इति प्रचारयामास। क्षणभङ्गुराः कर्म्मिणो हि शाश्वताध्यवसायराहित्येन न तावत्सज्जनपदवाच्यतामधिगन्तुमर्हन्ति। ते चागमापायिविचारवलेन नित्यवस्तुनः सेवारहिता विनश्वरं कर्म्मवादमेवावाहयन्ति। तस्मात्सज्जनरञ्जनं ब्रह्मसूत्रमेव वस्तुतो वेदसिद्धान्तवादीति मतम्। अपि च निर्विशेषमताश्रयैर्मायावादिभिर्वेदसिद्धान्तत्वेनाङ्गीकृतं मतमसुरजनमनोरञ्जनमपि वेदसिद्धान्तमंशतः क्षपयामास। ब्रह्मसूत्रकारः श्रीमद्व्यासदेवस्तु स्वयं श्रीमद्भागवतमेव पुराणप्रवरं ब्रह्मसूत्रभाष्यत्वेन प्रकाशयामास ।

एकमेव परं तत्त्वं वाच्य-वाचक भावभाक् ।
वाच्यः सर्वेश्वरो देवो वाचकः प्रणवो भवेत् ॥४॥

कर्मिभिर्ज्ञानिभिश्च वस्तुतः सूत्रभाष्यभूतश्रीमद्भागवतस्य सत्सिद्धान्तस्यालाभात् श्रीविष्णुस्वामिसम्प्रदायस्थः श्रीधरस्वामी श्रीपूर्णप्रज्ञाचार्य्यः स्वयमेव श्रीरामानुजीयः श्रीवीरराघवः श्रीसाम्प्रदायिकः श्रीविजयध्वजो निम्बादित्यसम्प्रदायभाजनः श्रीशुकदेवः श्रीमद्विष्णुस्वामिसम्प्रदायान्तरभाक् श्रीमद्वल्लभाचार्यः कतिपये चाचार्य्यान्तराः कतिभिः सिद्धान्तैः स्वमतपुष्टिं सम्पादयामासुः । श्रीमद्रूपानुगप्रवरश्रीजीवपादानां सिद्धान्तशरणः श्रीमद्बलदेवविद्याभूषणस्तु सज्जनप्रियवेदसिद्धान्तभूतश्रीमद्भागवतस्य वास्तवार्थं प्रचारयितुं सिद्धान्तदर्पणाख्यं समासतो ग्रन्थमेकं प्रकाशयति । ये तावत् श्रीगुरुपादपङ्कजनिष्ठास्तेषामेव महात्मणां वेदसिद्धान्तः प्रकाशत इत्यर्थः ॥ ३ ॥

अद्वयज्ञानं परमतत्त्वं वाच्यवाचकभावेनानुभूयते । तत्र पदनिर्देशयोग्यं वस्त्वेव वाच्यं तथा पदञ्च वस्तु निर्देशकं वाचकम् । जड़जगति परिछिन्नपदार्थाभिधायिनी संज्ञैव वाचकत्वेन तथा संज्ञानिर्देश्यं ससीममेव वस्तु वाच्यत्वेनाभिधीयते । परतत्त्वे तु वाच्यवाचकभावस्तथापीदमेव वैशिष्ट्यं यत् तत्र सर्वेश्वरो देव एव वाच्यं वस्तु प्रणवश्च तस्य वाचकः । प्रणवादेव वेदजननी गायत्री तथा सम्बन्धाभिधेयप्रयोजनान्वितं निखिलं वेदशास्त्रं प्रादुर्भूतम् । शब्दब्रह्मणा परतत्त्वस्य ब्रह्मवस्तुनोऽभिन्नतया वाच्यवाचकयोर्वैशिष्ट्यसनुपादेयताभावकृतमेव मन्तव्यम् ।

वैकुण्ठवस्तुनो वाच्यवाचकभावे वैचित्र्यमेतद् यत् परतत्त्वस्याद्वयत्वेन वाच्यवाचकभाववैचित्र्ये कुण्ठाधर्म्मराहित्येन नात्र मायिकद्वैतविचारस्यावकाशलेशोऽपीति ॥ ४ ॥

मत्स्यकूर्म्मादिभीरूपैर्यथा वाच्यो बहुर्भवेत् ।
वाचकोऽपि तथर्गादिभावाद्बहुरुदीर्यते ॥ ५ ॥
आद्यन्तरहितत्वेन स्वयं नित्यं प्रकीर्त्त्यते ।
आविर्भाव-तिरोभावौ स्यातामस्य युगे युगे ॥ ६ ॥
जगतः सप्रतीकत्वात् कार्यत्वं सर्वसम्मतम् ॥७॥
संघातः परमाणूनां नास्तिकैर्यः प्रकल्प्यते ।
स तु स्थिरस्य संहन्तुरस्वीकारान्न सिध्यति ॥ ८ ॥

वाच्यवस्तुभूतः परमेश्वरः स्वयं स्वरूपतस्तत्त्वमेकमपि प्रकाशतत्त्वभेदात् समष्टिव्यष्टिभेदेन वैकुण्ठे ब्रह्माण्डे च नित्यकालं तथा कालविशेषश्च मत्स्यकूर्मवराह-राम-नृसिंहादिभिर्बहुरूपैर्विभिन्नां नित्यलीलां प्रकटयति । तेषां लीलाकथाश्च ऋग्यजुःसामाथर्ववेदशिक्षाकल्प-व्याकरण-छन्दोज्योतिःश्रौतगृह्यभक्तिसूत्रादिषु तथा महाभारतादिषु पुराणेषु पञ्चरात्रेषु धर्मशास्त्रादिषु च तस्यैवाद्वयतत्त्वस्य वाचकत्वेन बहुधा कथ्यन्तेति ॥५॥

भगवद्वस्तु हि नित्यकालं प्राकट्येन कालान्तर्वर्त्तिभिराद्यन्तखण्डभावैरस्पृष्टमेव भवति । सत्यत्रेतादिषु कालान्तःपातित्वेन जीवानुभूत्या विभाव्यमानयोरप्याविर्भावाप्राकट्ययोस्ताभ्यां न तन्नित्यप्राकट्यं विहन्यते । ससीमस्यैव वस्तुनो रजस्तमोगुणाधिकारे समवस्थानं न तु तादृग् वैकुण्ठवस्तुनः कालाधीनत्वं, तथापि बद्धजीवानां सौभाग्येन कालान्तर्वर्त्तित्वेन तादृक् क्षणिकशुभदर्शनं समासाद्यत इति ॥ ६ ॥

दृश्यं हि जगदिदं जीवानां भोगार्हमक्षग्राह्यं वस्तुनः कार्य्यभूतश्चेति श्रीविष्णुस्वामिपादादीनामभिमतं, शक्तिपरिणामभूतं दृश्यं वस्तु न सूक्ष्मकारणं परन्तु स्थूलकार्यमेवैतद्भवति । कार्योत्पत्तेः प्रागेव सूक्ष्मकारणमवर्त्तत । सर्वकारणकारणन्तु न शक्तिपरिनामजातं कार्यरूपि परन्तु तदेव वैकुण्ठवस्तु सर्वेषां कार्यभूतानामादिकारणमिति ॥ ७ ॥

नास्तिका हि येषांपरमाणुपुञ्जानांदृश्यजागतिकाना-

प्रधानस्य न कर्त्तृत्वं जड़त्वादेव साम्प्रतम् ॥ ९ ॥
ईदृशस्य न कर्त्ता स्याज्जीवः शक्तेरदर्शनात् ॥ १० ॥
ततो ज्ञानादिभिर्धर्म्मैर्विशिष्टस्त्रिभिरीश्वरः ।
एतस्य जगतः कर्त्ता स नित्यः स तु कारणम् ॥ ११ ॥

मन्योन्यघातैः प्रवाहसन्ततीः परिकल्पयन्ति तेषां स्थैर्यशीलानां प्रयोक्तुर्विलुप्तिसाधनान्न कर्त्तृत्वं सिध्यति वैकुण्ठवस्तु च सांसिद्धिककर्त्तृधर्म्मवशात् स्थिर-वस्तूनि परिचालयति। यत्र तु चिन्मयवस्तुनः स्वतः-कर्त्तृत्वमनङ्गीक्रियते तत्रैव जाड्यधर्म्मप्रावल्यं परि-लक्ष्यते। परन्तु कर्त्तुरभावात्कार्य्यावस्थितिरसम्भाव्येव स्यादिति ॥ ८ ॥

सांख्यास्तु प्रधानादेव दृश्यजगतः प्राकट्यमिति परिनिष्ठिता भवन्ति। परन्तु जाड्यवशान्न तत्र कर्त्तृत्वारोपः सम्भाव्यते। लोकेऽपि न केवलं स्त्री-जातेः सन्ततिप्रादुर्भावः परिलक्ष्यते, न वा बह्निसम्पर्क-रहितस्यायसो बह्निसन्तप्त लौहवद्दहनकार्य्यमुपलभ्यत इति ॥ ९ ॥

मायावादिनस्तु कदाचिद्वदन्ति जीवास्तदक्षजज्ञानै-रेव जगदनुभूतिं परिकल्पयन्ति, वस्तुतस्तु दृश्यजगतः स्वरूपतो न किञ्चिदधिष्ठानमिति। केचित्तु—जीवेषु तादृश शक्तेर्निहितत्वेनैव तद्दृष्टौ जगद्रचनकर्त्तृत्वं स्थितमिति मन्वाना भवन्ति।

परन्तु जगद्रचनशक्तेरभावान्न जीवस्य तत्कर्त्तृत्वं सम्भवति। तादृश शक्तिमत्त्वे तु न कदाचिदसौ दृश्य-जगतां बाध्यो भवेत्, वस्तुतस्तु भगवच्छक्तेरपूर्णखण्ड-शक्तिलब्ध्यैवासौ जगदनुभवतीति ॥ १० ॥

"न तस्य कार्य्यं करणञ्च विद्यते न तत्समश्चाभ्य-धिकश्च दृश्यते। परास्यशक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च" इति शक्तिमतः सांसिद्धिकाः पराश्च विविधाः शक्तयः श्रूयन्ते। तस्यैव ज्ञानबल-क्रियाशक्तिभिर्यावन्ति कार्य्यानीन्द्रियजन्यप्रयत्न-

निर्दोषेश्वरवाक्यत्वाद्वेदः प्रामाण्यमश्नुते ॥ १२ ॥
धर्म्मिग्राहकमानेन ज्ञानेच्छाकृतया यथा ।
भवेयुरीश्वरे सिद्धास्तथा देहेन्द्रियासवः ॥ १३ ॥

कर्त्तृत्वञ्च साधयन्ते। न कश्चित्तत्सदृशस्तदधिको वा वर्त्तते। असमोर्द्ध्ववस्तुनः कार्य्याणि करणानि च शक्तिमतो निहितायाः शक्तेरेव सम्पाद्यन्त इति शक्ति-मत्तत्वं शक्त्यधीनप्राकृतवस्त्वन्तरवन्न शक्तिप्रभावा-त्करण विशिष्टत्वेन कार्य्यजननार्हं भवति, परन्त्वन्यत्र निहिततच्छक्तिबलेनैव परिणम्यमाणे जीव-जड़जगती समुत्पन्ने भोक्तृभोग्यभावेन व्यवस्थिते भवतः। शक्तिम-त्तत्त्वं हि ज्ञान-बलक्रियाशक्ति-विशेष-राशीनामीशभूतं सर्वकारणकारणं सर्वेषामादिभूतमनादि नित्यमविनश्वरं च भवति। जागतिकानां कर्त्तृत्वनिदानत्वञ्च निखिलं तत्रैव प्रतिष्ठितं, तदाशवस्तुनो वश्यमिदं जीवजगज्जड़-जगच्च न कदापि जगतांनिमित्तमुपादानञ्च भवितुमर्हति। जीवस्य ज्ञानबल-क्रियाधर्म्मा भगवद्वस्तुनः सेवन-सम्बन्धेनैव व्यवस्थितास्ततो न स्वस्य जगत्कर्त्तृत्वं सम्भाव्यते, तस्मिन् हि वश्यतत्त्वे कर्त्तृत्वाभिमाना-रोपादेव दुर्गतिर्घटते, "जन्माद्यस्ये"त्यादिश्लोकेऽपि जीवस्य जगत्कर्त्तृत्व धर्म्माभाव एव समुद्दिष्टः,"जगद्-व्यापारवर्ज"मिति सूत्रे न च मुक्तजीवेऽपि तादृगधिकारो नारोप्यत इति ॥ ११ ॥

प्रत्यक्षानुमानोपमानाभावसम्भवैतिह्यचेष्टार्थापत्तीनां तथाचारोहवादिकल्पितस्यार्षवचनस्य च प्रामाण्याङ्गी-कारे दोषसम्बन्धो घटेत। निरस्तकुहकसत्यावतीर्ण त्ववरोहविचारणसमलंकृते वेदवाक्ये भ्रमादिदोष-चतुष्टयावकाशो न वर्त्तते, इदं हि साक्षाद्भगवद्वचनम्। अत इह पौरुषेयत्वेन दोषावस्थितिर्नाशङ्कनीया, सात्वत संहिताख्यं श्रीमद्भागवतं पञ्चरात्रञ्च श्रीमन्नारायणमुख-कमलगलितत्वादेव वेदविस्तारग्रन्थस्वरूपमिति ॥ १२ ॥

शक्तिशक्तिमतोः प्रभेदस्य मायाकल्पितत्वेऽपि यथा

यथा ज्ञानादिकं नित्यमीश्वरस्य प्रकीर्त्त्यते ।
तस्य निश्वसितं वेदस्तथा नित्यः प्रकीर्त्त्यताम् ॥१४॥

तयोः स्वरूपत ऐक्यमेव तथा श्रुतिवेदितस्वाभाविक ज्ञानबलक्रियाशक्तीनां तदधीश्वरस्य च धर्म्मधर्म्मिनोरभेदविचारेण धर्म्मिनि धर्मस्य च निरवच्छिन्नमधिष्ठानमिति न्यायाश्रयेण भगवतोऽप्राकृतचिन्मयविग्रहेऽपि चिन्मय-देहेन्द्रियप्राणसमुदयानां देदीप्यमानत्वं वर्त्तते। तत्र तु नश्वर भोगायतनज्ञानेन नश्वरप्राकृत वैचित्र्यमात्रावधारणे फल्गुवैराग्यपरविचारापातेन भगवद्स्वरूपाधिगतौ भ्रान्तिरेव सम्भवेदिति ॥ १३ ॥

यथा च भगवद्विग्रहे अद्वयज्ञानस्य नियतवृत्तित्वं पूर्णानन्दमयत्वञ्च प्रकीर्त्तितं तन्मुखनिःसृतप्राणमय वेदस्यापि सच्चिदानन्दमयत्वं प्रकर्षतः कीर्त्तनीयमिति ॥ १४ ॥

वेदस्य पौरुषेयत्वमेवं केचित्प्रचक्षते ।
वेदस्याध्ययनं सर्वं गुर्व्वध्ययनपूर्व्वकम् ॥ १५ ॥

केचित्तु श्रौतमार्गं परिहृत्य तर्कपदवीपरिग्रहेन एवं कीर्त्तयन्ति अयं हि वर्णात्मको वेदः इतः पूर्वमस्मन्मनसि स्फुरणाभावात् केवलमिदानीमेव गुरुमुखात् कालाधीनतया श्रुतः सन् न नित्यत्वं लब्धुमर्हतीति ।

वस्तुतस्त्वपौरुषेय वेदवचनं तादृग्विचारप्रणाल्या न पौरुषेयपदभाजनं भवेत् । ब्रह्मणो हृदन्तः स्फुरितः सन् आम्नायपारम्पर्य्येन केवलं चिन्मयत्वप्रतिष्ठापनपरोऽयं स्थूलविषयकेन्द्रियजन्यज्ञानदोषस्पर्शनमात्रमेव भोग्यवस्तुत्वेन परिकल्पते । परन्तु शुद्धचेतनोन्मेषाद् गुरुसेवापरायणानामेव वेदार्थतात्पर्यप्रतिभानं जायते, इतरेषान्तु इन्द्रियज्ञानग्राह्यपौरुषेयकल्पनया भ्रान्तिरेव स्यादिति ॥ १५ ॥ (क्रमशः)

स्मरणमङ्गलम्

[श्रीमद्भक्तिविनोदठक्कुररचितम्]

(पूर्वानुवृत्तम्)

इत्थं लीलामयवरवपुः कृष्णचैतन्यचन्द्रो
वर्षान् द्विद्वादशपरिमितान् क्षेपयामास गार्ह्ये ।
सन्न्यासे वै समपरिमितं यापयामास कालं
वन्दे गौरं सकलजगतामाश्रमाणां गुरुं तम् ॥ ९ ॥

इत्थमिति । वरं लोकातिगं वपुर्यस्य सः लीलामयश्च वरवपुश्च तादृशः यः कृष्णचैतन्यचन्द्रः इत्थं पूर्वोक्तरूपेण गार्ह्ये गृहस्थाश्रमे द्विद्वादशपरिमितान् चतुर्विंशतिमितान् वर्षान् क्षेपयामास । तथा सन्न्यासे समपरिमितं गार्ह्यसमसंख्यकं कालं यापयामास । तं सकलजगतां निखिलभुवनानां आश्रमाणां गुरुं आश्रमगुरुस्वरूपं गौरं वन्दे अभिवादये । मन्दाक्रान्ता वृत्तम् ॥ ९ ॥

दरिद्रेभ्यो वस्त्रं धनमपि ददौ यः करुणया
बुभुक्षून् योऽन्नाद्यैरतिथिनिचयान् तोषमनयत् ।
तथा विद्यादानैः सुखमतिशयं यः समभजत्
स गौराङ्गः शश्वत्स्मरणपदवीं गच्छतु मम ॥१०॥

दरिद्रेभ्य इति । यः प्रभुः करुणया कृपया दरिद्रेभ्यः दरिद्रजनेभ्यः वस्त्रं धनमपि ददौ अर्पयामास ।

तथा यः बुभुक्षून् भोक्तुमिच्छून् अतिथिनिचयान् अतिथिसमूहान् अन्नाद्यैः तोषमनयत् प्रापयामास। तथा यः विद्यादानैः अतिशयं सुखं समभजत् स गौराङ्गः मम शश्वत् सदा स्मरणपदवीं स्मृतिपथं गच्छतु। शिखरिणीवृत्तम् ॥ १० ॥

सन्न्यासस्य प्रथमसमये तीर्थयात्राच्छलेन
वर्षान् यो वै रसपरिमितान् व्याप्य भक्तिं ततान।
शेषानब्दान् वसुविधुमितान् क्षेत्रदेशेस्थितो यः
वन्दे तस्य प्रकटचरितं योगमायाबलाढ्यम् ॥ ११ ॥

सन्न्यासस्येति। यः प्रभुः सन्न्यासस्य प्रथमसमये तीर्थयात्राच्छलेन रसपरिमितान् वर्षान् षड्वर्षान् व्याप्य भक्तिं ततान विस्तारयामास। तथा वसवः अष्टौ विधुश्चन्द्रः एकः अङ्कस्य वामागतित्वात् अष्टादशपरिमितान् शेषान् अब्दान् वर्षान् क्षेत्रदेशे स्थितः अवस्थितिमकरोत्, तस्य योगमायाबलाढ्यं योगमायाबलयुक्तं प्रकटचरितं अहं वन्दे अभिवादये। मन्दाक्रान्ता वृत्तम् ॥ ११ ॥

हाहा कष्टं सकलजगतां भक्तिभाजां विशेषं
गोपीनाथालयपरिसरे कीर्त्तने यः प्रदोषे।
अप्राकट्यं वत समभजन् मोहयन् भक्तनेत्रं
वन्दे तस्याप्रकटचरितं नित्यमप्राकृतं तत् ॥ १२ ॥

हाहेति। हा हा इति विषादसूचकोऽव्ययशब्दः तथाच हा विषादशुगर्त्तिषु इत्यमरः। सकलजगतां कष्टं विशेषं भक्तिभाजां भक्तानां किन्तश्चाह यः प्रभुः गोपीनाथालयस्य परिसरे पर्य्यन्तभुवि (पर्य्यन्तभूः परिसर इत्यमरः) प्रदोषे सन्ध्याकाले कीर्त्तने नामकीर्त्तनकाले भक्तानां नेत्रं मोहयन् वत खेदे अप्राकट्यं अभजत् प्राप। तस्य अप्राकृतं नित्यं अप्रकटचरितं तत् वन्दे। वृत्तं पूर्ववत् ॥ १२ ॥

भक्ता ये वै सकलसमये गौरगाथामिमां नो
गायन्त्युच्चैर्विगलितहृदो गौरतीर्थे विशेषात्।
तेषां तूर्णं द्विजकुलमणिःकृष्णचैतन्यचन्द्रः
प्रेमावेशं युगलभजने यच्छति प्राणबन्धुः ॥ १३ ॥

भक्ता इति। ये भक्ताः सकलसमये इमां नोऽस्माकं गौरगाथांविगलितहृदः प्रेमरसार्द्रचित्ताः सन्तः उच्चैर्गायन्ति विशेषात् विशेषतः गौरतीर्थे, द्विजकुलमणिः ब्राह्मणश्रेष्ठः प्राणबन्धुः कृष्णचैतन्यचन्द्रः श्रीगौराङ्गः तेषां (सम्बन्धविवक्षया षष्ठी) तूर्णं युगलभजने श्रीराधाकृष्णभजनविषये प्रेमावेशं यच्छति शीघ्रं प्रददाति (दानधातो र्लटि तिप्) मन्दाक्रान्ता वृत्तम् ॥ १३ ॥

षट्खवेदप्रमे वर्षे कार्त्तिके गोद्रुमे प्रभोः।
गीता भक्तिविनोदेन लीलेयं लोकपावनी ॥ १४ ॥

षट्खवेदेति। षट्खवेदप्रमे षड्धिकचतुःशतमाने, वर्षे गौराब्दे कार्त्तिके सौरकार्त्तिके मासि गोद्रुमे तदाख्यस्थाने भक्तिविनोदेन तदाख्यभक्तविशेषेण इयं प्रभोः लोकपावनी लीला गीता रचितेत्यर्थः ॥ २४ ॥

यत्प्रेममाधुर्य्यविलासरागा-
न्नन्दात्मजो गौड़विहारमाप।
तस्यै विचित्रा वृषभानुपुत्र्यै
लीला मया तस्य समर्पितेयम् ॥ १५ ॥

यत्प्रेमेति। यस्याः श्रीराधिकायाः प्रेममाधुर्य्यस्य यो विलासस्तत्र रागात् अनुकरणस्पृहया नन्दात्मजः श्रीकृष्णः गौड़विहारमाप स्वीचकार। तस्यै वृषभानुपुत्र्यै श्रीराधिकायै तस्य श्रीकृष्णस्य विचित्रा इयं लीला मया समर्पिता प्रदत्ता। श्रीराधिकाचरणकमले समर्पितोऽयं ग्रन्थोपहारः इति भावः। इन्द्रवज्रा वृत्तं स्यादिन्द्रवज्रा यदि तौ जगौ ग इति लक्षणात् ॥ १५ ॥

इहि स्मरणमङ्गलं समाप्तम्।

श्रीश्रीनवद्वीप मायापुरपरविद्यापीठ

श्रीसार्वभौमपरीक्षायाः विषयपत्रिका

१। श्रुतिः (मुख्या) (१) दशोपनिषदः, (२) श्वेताश्वतरोपनिषत्, (३) कृष्णोपनिषत्, (४) चैतन्योपनिषत्, (५) कलिसंस्तरणोपनिषत्, (६) गोपालतापनी।

(गौणी) (१) चतुर्वेदसंहिता, (२) अरण्यसमूहः, (३) ब्राह्मणसमूहः, (४) तापनीयसमूहः, (५) उपनिषत्समूहः।

२। वेदान्तम् (मुख्यं) (१) गोविन्दभाष्यम्, (२) पूर्णप्रज्ञदर्शनम्, (३) श्रीभाष्यम्, (४) पारिजातभाष्यम्, (निम्बार्कस्य) (५) अनुभाष्यं, (वल्लभस्य) रामानुजीयवेदान्तसारः, (६) वेदान्तस्यमन्तकः, सिद्धान्ततत्वं (बलदेवस्य), (७) गीता (मध्व रामानुज बलदेव भाष्यैःसह)।

(गौणं) (१) आम्नायसूत्रं सभाष्यं, तत्वविवेकः, (२) वेदान्तसारः, (सदानन्दस्य), (३) सर्वदर्शनसंग्रहः, (४) शारीरक भाष्यं, (५) दशोपनिषद्भाष्यं, (६) पञ्चदश्या अपरोक्षानुभूतिः, (७) वेदार्थसंग्रहः, (रामानुजस्य) (८) तत्वविवेकः, (९) तत्वसूत्रं, (१०) युक्ति मल्लिका।

३। भागवतं (मुख्यं) (१) श्रीमद्भागवतं, (२) भागवतसन्दर्भः, (श्रीजीवस्य) (३) बृहद्भागवतामृतम्, (श्रीसनातनस्य) (४) लघुभागवतामृतं, (श्रीरूपस्य) (५) सर्वसंवादिनी (श्रीजीवस्य)।

(गौणं) (१) भागवततात्पर्यं (श्रीमध्वाचार्यस्य) (२) मन्वभागवतं, (३) दशोपनिषत्, ब्रह्मसूत्रं, (४) सिद्धान्तदर्पणः (बलदेवस्य)।

४। एकायनपञ्चरात्रम् (मुख्यम्) (१) नारदपञ्चरात्रम्, (२) हरिभक्तिविलासः, (३) सत्क्रियासारदीपिका, (४) हारीत संहिता, (५) छान्दोग्योपनिषत्।

(गौणं) नृसिंह परिचर्या, (१) विंशति धर्मशास्त्राणि, (२) सात्वतपुराणषट्कम्, (३) सात्विकतन्त्रसमूह, (४) रामार्च्चनचन्द्रिका, (५) ज्योतिषशास्त्रपञ्चाङ्गकालौ, (६) सदाचारस्मृतिः, (७) कृष्णामृतमहार्णवः, (८) स्मृत्यर्थसागरः, (९) स्मृतिमुक्तावली, (१०) आगमप्रामाण्यम्।

५। साहित्यम् (मुख्यम्) (१) काव्ये, गोविन्दलीलामृतम्, (२) चैतन्यचरितामृतम्, (कृष्णदास कृतम्) कृष्णभागवतामृतम्, कृष्णभावनामृतम्, चैतन्य चन्द्रामृतम्, (३) चम्पूः गोपाल चम्पूः, आनन्द वृन्दावनचम्पूः, (४) अलङ्कारे, अलङ्कार कौस्तुभः, (५) नाटकचन्द्रिका, चन्द्रालोकः, (६) नाटकम्, चैतन्यचन्द्रोदयम्, ललितमाधवम्, विदग्धमाधवम्, (७) व्याकरणे, हरिनामामृतम् (श्रीजीव), (८) छन्दः, छन्दोमञ्जरी, (९) गीतिः, जयदेवस्य, जगन्नाथवल्लभ, पद कल्पतरुः, (१०) वाद्यम्, भक्तिरत्नाकरः, मृदङ्गनैपुण्यम्।

(गौणं) (१) स्तवमाला, नृसिंहचम्पूः, भागवतम् (दशमस्कन्धः) साहित्यदर्पणः, स्तवावली, मध्वविजयः।

६। ऐतिह्यम् (मुख्यम्) (१) महाभारतम्, (२) रामायणम्, (३) हरिवंशः, (४) अष्टादशपुराणानि।

(गौणः) (१) पृथिवीधर्म्मसमूहेतिहासः, (२) भूगोलकम्, (३) खगोलः, (४ कालतत्वम्, (५) ललितविस्तरः, (६) शङ्करविजयः।

७। सम्प्रदायवैभवः (मुख्यः) (१) चैतन्यचरितामृतम्, अमृतप्रवाहभाष्यसहितम्, (२) चैतन्यभागवतम्, (३) भक्तिरत्नाकरः, (४) सज्जनतोषणी, गौड़ीयः, (चतुः सम्प्रदायेतिवृत्तम्), हरिभक्तिविलासः।

(गौणः) (१) प्रपन्नामृतम्, (२) भक्तमाला, (३) अन्यान्यभक्तचरित्रम्, (४) मञ्जूषा समाहृतिः,

(५) गौड़ीयकण्ठहारः, ब्राह्मणवैष्णवतारतम्यसिद्धान्तः, आचाराचार्यकम् ।

८ । भक्तिशास्त्रम् (मुख्यं) (१) भक्तिरसामृतसिन्धुः, (२) चैतन्यचरितामृतम्, (३) स्तवमाला, (४) स्तवामृतलहरी, (५) ब्रह्मसंहिता पञ्चमाध्यायः, (६) कृष्णकर्णामृतम्, (७) पद्यावली, (८) भजनामृतम्, (९) जैवधर्म्मः ।

(गौणं) (१) मुकुन्दमाला (कुलशेखरः), (२) श्रोत्ररत्नम् (आलवन्दारुः), (३) हरिभक्तिकल्पलतिका, (४) निम्बार्कदशश्लोकी, (५) प्रार्थना, (६) कल्याणकल्पतरुः, (७) षोड़शग्रन्थाः, (८) साधनग्रथः, किरण बिन्दुकणा, माधुर्य्यकादम्बिनी, रागवत्मचन्द्रिका ।

९ । तत्वे (मुख्यं) भागवतम्, (२) भागवतसन्दर्भः, (३) भक्तिरसामृतसिन्धुः, (४) सिद्धान्तरत्नम्, प्रमेयरत्नावली, (६) चैतन्यचरितामृतम्, जैवधर्म्मः (भक्तिविनोदस्य) ।

(गौणं) (१) सर्वदर्शनसंग्रहः, (२) तत्वविवेकः (३) अर्थपञ्चकम्, (४) मायावादशतदूषणी, (५) वेदार्थसंग्रहः (रामानुजस्य), (६) युक्तिमल्लिका, (७) कृष्णसंहिता, (८) ब्रह्मसंहिता, (९) चैतन्यचरितामृतम्, (१०) महाप्रभुशिक्षा, (११) बृहद्भागवतामृतम्, (१२) लघुभागवतामृतम् ।

१० । रसे (मुख्यतः) (१) भक्तिरसामृतसिन्धुः, (२) स्तवावली (रघुनाथस्य) स्तवमाला (३) प्रीतिसन्दर्भः सङ्कल्पकल्पद्रुमः (विश्वनाथस्य), (४) गोविन्दलीलामृतम्, (५) गोपीगीता, (६) भ्रमरगीता, (७) महाजनपदावली, (८) चैतन्यचरितामृतम्, (९) जयदेवः चण्डीदासः, विद्यापतिः, जगन्नाथवल्लभः, (१०) कृष्णकर्णामृतम्, (११) राधासुधानिधिः ।

(गौणतः) (१) स्तोत्ररत्नम्, (२) मुकुन्दमाला, (३) द्वादशस्तोत्रम्, (४) भावनामृतम् ।

इति परीक्षणीयग्रन्थपत्रिका ।

स्वतन्त्र

कलकत्ता, १४ जानुयारी, १९२८ ।

महाप्रभु श्रीचैतन्य

अबतक महाप्रभु श्रीचैतन्यसे बंगालके बाहर बहुत थोड़े लोग परिचित हैं । परन्तु कुछ वर्षों में संयुक्त प्रान्त और विहार उड़ीसेके कई स्थानों में जैसे काशी, नैमिषारण्य, कुरुक्षेत्र, वृन्दावन, कटक, पुरी आलालनाथमें श्रीगौड़ीयमठ खोले गये हैं । यो सभी महाप्रभुके जन्मस्थान प्राचीन नवद्वीपके श्रीचैतन्यमठको शाखाए हैं । इस वर्ष उत्तरभारतमे इस मठके बहुतसे उपदेशक उपदेश करते हुए घुमे हैं । जयपुर, अजमेर, उज्जैन, पुष्कर, द्वारका, वृन्दावन आदिमें सभाएं हुइ । श्रीमद्भक्तिसिद्धान्त सरस्वती गोस्वामीके भाषण हुए । पुजाको छुट्टीयोमे बनारसमे २ सप्ताहतक सार्वजनिक सभा हुइ । और लोगोंका श्रीचैतन्य महाप्रभुके उपदेश सुनाये गये । ईसी प्रकार दिल्ली, कुरुक्षेत्र आदिमे भी सभाएं हुइं । नैमिषारण्यमें श्रीचैतन्यमहाप्रभु और राधाकृष्णजीकी मूर्तिकी स्थापना को गयी है ।

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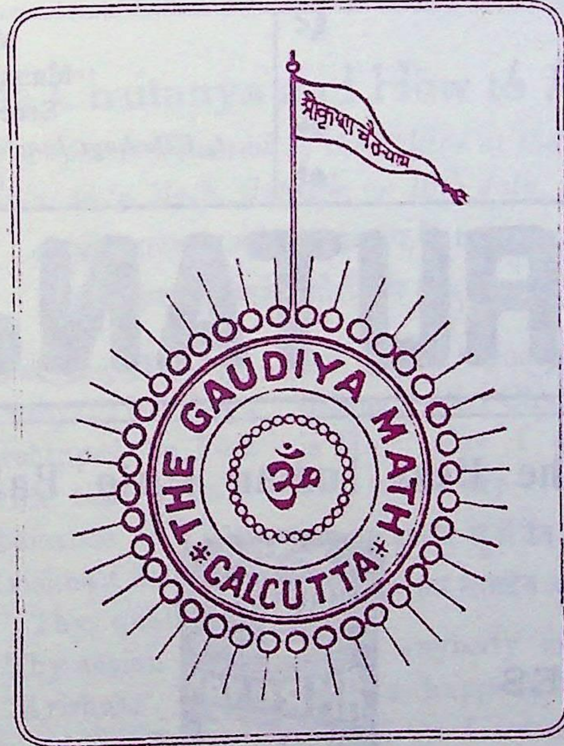
OR

THE HARMONIST

February

अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"

1928



EDITED BY

Paramahansa Paribrajakacharyya

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ALL GLORY TO THE DIVINE MASTER
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THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
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Sree Krishna Chaitanya and How to Attain Him

(A speech delivered by the Editor at the Sachchidananda Math, Cuttack, on 10th July, 1927.)

"नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥

ON a certain day, at the Dasasvamedha ghat at Prayag, Sri Rupa Goswamin Prabhu worshipped the Feet of Sri Gaursundar with this sloka—'O Krishna, I make obeisance to Thee. Thy Name is Sri Krishna-Chaitanya. Thy colour is yellow. Thy quality is great magnanimity. Thy action is the bestowal of love for Krishna. Even such is Krishna. To whom I make my obeisance.' The hearer is Sri Gaursundar. The speaker is Sri Rupa Goswamin. A third person, who is arrogant like myself, happens also to hear the above. Who expresses humility ?—Sri Rupa Goswamin Prabhu. Who listens ?—Sri Chaitanyadeva. And Who is He ? May I quote Himself ? His own words are—

"तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥"

If anybody coming up to Mahaprabhu happens to say "You are the Son of the Lord of Braja" He at once puts His hands to His ears and protests —"Krishna should be called 'Krishna' ; I am a tiny *jiva* ; you should not call Me 'Krishna'." By whom alone is the chanting of the Kirtan of Hari possible ?

—By him in whom are found the four qualities viz. (1) extreme lowliness greater than that of a blade of grass. Grass is trodden upon by cows, asses, men, by everyone. I am humbler than such grass. It would be well if all the vain people of the world knew unreservedly that they are very much lower than the blade of grass,—their mouths would then be enabled to utter the Name of Krishna. He who utters the Name of Krishna is most fortunate—

"एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।
योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥"

—भाः २।१।११

'O King, those who are whole-hearted devotees having attained freedom from desires of this world, those who covet paradise, salvation etc. and those who are self-pleased yogis,—for *all* without exception the repeated hearing, chanting and recollecting of the qualities of the Name of Hari, these three methods, have been laid down by former Acharyyas as the highest spiritual method as well as object'. (2) Another quality of the chanter or preacher of God's word is utmost patience ; (3) the third quality is want of desire for fame or honour for oneself. The preacher is without pride, without vanity. He has no worldly ambitions. (4) The fourth quality is readiness to give due honour to others. Sri Gaursundar Who exhibits the ideal of the possessor of all humility, Sri Gaursundar Who is the Teacher of the greatest humility, listens to the following from the lips of Sri Rupa—

"नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥"

—All intelligent persons, have agreed upon the four objects of human life mentioned in the shastras as being the very best that man can desire. Even those four objects are 'fit to be scorned' by love for Krishna which has been called 'the fifth object of life'—You are the Giver of that love for Krishna which is the highest object of life and which can afford to contemn the four objects most desired by mankind. You are Krishna Himself. Being Yourself Krishna You are also the bestower of the love for Krishna. You bear the Name of Krishna-Chaitanya (the conscious principle in Krishna). You are Gouranga i. e., of golden complexion. You are extremely magnanimous. How could Gaursundar Who teaches the world to be devoid of vanity, to be ready to give due honour to others, how could the same Krishna-Chaitanya listen to the edification of Himself from the lips of Rupa Goswamin ?

In to-day's assembly—

"जगाइ माधाइ हैते मुञि से पापिष्ठ ।
पुरीषेर कीट हैते मुञि से लघिष्ठ ॥
मोर नाम शुने येइ, तार पुण्यक्षय ।
मोर नाम लय येइ, तार पाप हय ॥"

[I am more sinful than Jagai
and Madhai,
I am meaner than maggot bred in offal,
Who-so-ever hears my name loses the
merit of his virtuous acts,
My name who-so-ever utters commits sin]

—the onus of honouring this most shameless, the basest of all base creatures, has been undertaken by no less than a person who is endowed with very high social status, a person of ripest experience, one of the very best of men. He undoubtedly possesses the highest excellence. But is there to be found one other such brute who will voluntarily listen to long-drawn eulogies of himself from this most excellent person as he undoubtedly is? It is only a very bad man, a very great sinner, who can willingly listen to such praise of himself.

We have taken upon ourselves the responsibility of welcoming this grave charge. All the audience have accepted ordinary seats, I alone have been provided with a lofty seat. All are being told in effect—'Do have a look at a big animal from the Zoo-gardens. What arrogance! So foolish! So wicked! Have you ever seen such a big brute? Garlands of flowers have been put round his neck! What laudations! What bombastic long-drawn, wordy adjectives! And how complacently too he is listening to the praise of his own achievements—how intently, and with his own ears! He also evidently feels delighted in mind! Is he not acting in plain violation of the teaching of Mahaprabhu? Can such a big brute, so selfish and insolent, be ever reclaimed from brutishness?

I happen to be one of the greatest of fools. No one offers me good advice on account of my arrogance.

In as much as nobody condescends to instruct me I placed my case before Mahaprabhu Himself. The thought occurred to me that I would make over the charge of myself to Him and see what He advises me to do. Then Sri Goursundar said to me

Whom-so-ever thou meetest, instruct
him regarding Krishna,
By My command being guru
deliver this land;
In this thou wilt not be obstructed
by the current of the world;
Thou wilt have My company once
again at this place.]*

He Whose only teaching is humility greater than that of a blade of grass, said—"By My command being guru save this land!" In this instance Mahaprabhu Himself gives the command, His command being 'Perform the duty of the guru' even as I do it Myself.

---

*"यारे देख तारे कह कृष्ण उपदेश।
आमार आज्ञाय गुरु हञा तार' एइ देश॥
इहाते ना बाधिबे तोमार विषय-तरङ्ग।
पुनरपि एइ ठाञि पाबे मोर सङ्ग॥"

Also convey this command to whom-so-ever you chance to meet.' Chaitanya deva says, 'Tell them these very words viz. 'By My command being guru save this land. Deliver the people from their foolishness.' Now who so-ever happens to hear these words would naturally protest with palms joined—'But I am really a great sinner, how can I be guru? You are God-head Him-self, the Teacher of the world. You can be guru'. To this Mahaprabhu replies—

"In this thou wilt not be obstructed by
the current of the world.
Thou wilt have My company once again
at this place"

Therefore, in this case there is no risk of forgetting Krishna. Whenever it is less than 180 degrees or 360 degrees the result is angularity. But on the level ground or at 360 degrees there is no angular vision. If God or things that are of God can be shown to be analogous to 360 degrees there would be no angular defects in such matters.

The thing called the world troubles us; colour, taste, smell, touch, sound—dash themselves against us in mighty waves. For this reason it does not pay to be worldli-minded.

[Sri Chaitanyadeva said, "Those who wish to get across the sea of the world. for such persons, who are intent on serving God and are free from desire for all other objects, the very sight of worldly people and of females is worse than the swallowing of poison.]*

He who wants to be employed in the service of God should never cast his eye on any worldly person. By the vision of the partial appearance of the external, physical world the vision of of God is shut out. No sooner does the world, or, in other words, anything perceptible by the senses, presents itself, it at once causes forgetfulness of god;—and all those persons who are connected with God look 'small'. One who is moving forward on the path of devotion with the object of serving God should, therefore, by all means avoid the sight of worldly persons, Woman is the world and possessors of woman are all worldly persons. Do not cast your eye on the associates of females, or even on the companions of the associates of females. Gaursundar as a physician prescribes the following for us—"Do not associate with those who are addicted to the world, to women—*never* do it. Mahaprabhu has declared—

"By My command being
guru save this land".
"In this land of Bharata
being born a man,'

---

*"निष्किञ्चनस्य भगवद्भजनोन्मुखस्य
पारं परं जिगमिषोर्भवसागरस्य ।
सन्दर्शनं विषयिणामथ योषिताञ्च
हा हन्त हन्त विषभक्षणतोऽप्यसाधु ॥"
—(चैतन्यचन्द्रोदय-नाटके ८।२४)

Realising the significance of such
birth, do good to others."
Giving up malice be full of
kindness for *jivas*.

Do not practise the craft of a guru for the purpose of injuring others through malice. Do not adopt the trade of a guru in order to get immersed in the slough of this world. But if you can, indeed, be My guileless servant you will be endowed with My power;—then you need not fear.'

I have no fear. My gurudeva has heard this from his gurudeva. And it is for this reason that he (my gurudeva) has accepted even such a great sinner as myself and has told me—

"By My command being guru
save this land."

It is only those who have never heard these words of Gaursundar who say 'How odd! to listen to one's own praise!' While the guru is instructing his disciple in the eleventh skandha of the Bhagabat what a great sin, in their opinion, is he not perpetuating! What is the Acharyya to do when he has to explain the Sloka 'आचार्यं मां विजानीयात्, 'Never disregard the Acharyya. Never entertain the idea that the Acharyya is your equal in any sense.'—These are the words of Sri Krishna Himself by which the *jiva* is to be benefited. Is the guru to take himself off, to desert his seat—the seat of the Acharyya—from which these words are to be explained? That office his gurudeva has conferred on him. If he does not act up to its requirements he is doomed to perdition by reason of his offence against the holy Name in the shape of disrespect towards the guru (गुर्व्ववज्ञा). He has to do it inspite of the fact that such procedure is apparently open to the charge of egoism. When the guru imparts the *mantram* to the disciple should he not tell him 'By this *mantram* worship the guru'? Should he. Say instead 'Give the guru a few strokes of the shoe or the horse-whip'? 'The guru is never to be decried. The guru is the abode of all the gods.' Should the gurudeva abstain from communicating these words to his disciple while reading the Bhagabata to him? 'यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ' 'To him alone who possesses guileless spiritual devotion, similar to the transcendental devotion that is due to Krishna Himself, to the gurudeva, the holy mysteries are manifested.'—Is the gurudeva not to tell these things to his disciple? 'आदौ गुरुपूजा'। 'The worship of the guru has precedence over all others. The guru is to be served just as Krishna is served. The guru is to be worshipped in a particular way.' Is the guru to desert his seat without telling all these things to the disciple? In the angle there is always the defect in the shape of absence of the fulness, the evenness of level, of 180 degrees or of 360 degrees. But in the plain surface, in 360 degrees, there is no such defect. That

in the emancipated state no defect is possible,—this simple truth ordinary foolish people entirely fail to grasp.

"Whom the entire body of the shastras has proclaimed to be as the inseparable image of Sri Hari Himself and who is meditated upon by Sadhus as such, but yet who is the best-beloved of the Lord ;—I pay my adoration to the lotus feet of Sri Gurudeva (who is the manifested image inconceivably different from, and yet identical with, God Himself)."*

You should think of the gurudeva in the same way as you think of God Himself. You should not think of him as in any way less than God. It is the duty of sadhus of the learned, of Brahmans versed in the Vedas, to know the guru as God Himself, to worship him, to serve him. If any one does not do so he will fall from the position of the disciple.

"किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥"

If that great personage, Sriguaudeva, is not spoken of as being identical with God, as being the image of God Himself. such mouth will never be able to utter the Name of God. Here is the evidence of the Sruti—

"यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥"

"He alone is able to understand the mystery of the Sruti who thinks of the guru as identical with God Himself."

"आमार प्रभुर प्रभु श्रीगौरसुन्दर ।"

"यद्यपि आमार गुरु चैतन्येर दास ।
तथापि जानिये आमि ताँहार प्रकाश ॥"

It is as it were a hand is attached to the body of God Who is all-existance, all-intelligence, all bliss. With this hand God rubs His own feet. The hand of God is his own limb. In this case God is serving Himself. God himself appears as the guru in order to teach how to serve himself. My gurudeva is also in the same way identical with God. He is one body with God. There is God who is to be served, there is also God who serves—God as Object (विषय) and God as Support (आश्रय). Mukunda is God to be served, He is Object-God. The best beloved of Mukunda—Sri Gurudeva—is serving—God, God the Support. There is no one so dearly loved by God as my gurudeva. He alone is the best beloved of the Lord. Our gurudeva has said—

[O my mind, whether it be religion that has been prescribed, or irreligion that has been forbidden, by the Vedas, you need perform neither. Placed as you are in this world propagate the unstinted service of Sri Radha-Krishna

---

* "साक्षाद्धरित्वेन समस्तशास्त्रै-
रुक्तस्तथा भाव्यत एव सद्भिः ।
किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥

in Braja and recollect unceasingly the Darling Son of Sri Sachi, Sri Goursundar, knowing Him to be not different from the Son of Nanda, and the great gurudeva knowing him to be the best-beloved of Mukunda.]*

"गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वशरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा
मयेस्वान्तर्भ्रातश्चटुभिरभियाचे धृतपदः ॥"

'In the gostha, i. e., in Nabadvip—Baikuntha—Svetadvip—Brindaban, never stint in your regard for the denizens of Nabadvip and Braja in as much as they are the Servitors of Gaur-Krishna. Do not contemn Brahmanas and Vaishnavas.'

As for example, if having sat down to meal, aparing gentle manners, we choose to take insufficient food, thereby the belly will not be filled. If we cheat the smith in the matter of steel, or, if not being able to understand how to do a sum in Mathematics we feel ashamed of confessing our ignorance to the teacher, no success will be gained.

As the saying goes 'having started on the dance it is no use to draw close the veil.'. I am doing the duty of the guru, but if I preach that no one should shout 'jai' to me, that is to say, 'if I say in the round about way' 'sing 'jai' to me', it would be nothing short of duplicity. Our gurudeva has not taught us such insincerity.—Mahaprabhu has not taught such insincerity. I have to serve God in the straight-forward way. The word of God has come down to the gurudeva ; I have to obey it in all sincerity. I will not disrespect the guru at the instance of any foolish or malicious sectarians. Especially as Sri Gurudeva has directed me saying, "By my command being guru save this land". This command has reached my gurudeva. My gurudeva in his turn has conveyed the command to me. I will not be guilty of any insincerity in carrying out that command. In this matter I will not accept the ideal of ignorant, insincere, pseudo-ascetic sectarianism. I will not learn insincerity. The worldli-minded, the malicious, the pseudo-renunciationists, the selfish cannot understand how the devotees of God, spurning at everything of this world by command of God never, not even for a second, deviate from the service of God through all the twenty-four hours.

Hypocritical sectarians, pseudo-Vaishnava sects, those sects that cherish internally the longing for earthly fame, naturally enough think 'what a shame it is to listen to the eulogies of disciples occupying the seat of the guru !' But every Vaishnava regards everyone of

*'न धर्म्मं नाधर्म्मं श्रुतिगणनिरुक्तं किल कुरु
व्रजे राधाकृष्णप्रचुरपरिचर्यामिह तनु ।
शचीसूनुं नन्दीश्वरपतिसुतत्वे गुरुवरं
मुकुन्दप्रेष्ठत्वे स्मर परमजस्रं ननु मनः ॥"

the Vaishnavas as the object of his veneration. When Thakur Haridas exhibits the attitude of humility Mahaprabhu says,—'You are the greatest of the world, the crest-jewel of the world. Be agreeable, let us have our meal together.' He carries in His arms the body of Thakur Haridas which is eternally existent, self-conscious and full of spiritual bliss. In the community that follows Sri Rupa, the qualities of desiring no honour for oneself and of readiness to duly honour others are fully present. Those who detect any disparity are, like the owl, blind while the sun shines. They commit an offence by such conduct.

But one conditioned like myself—a *chandal*, foolish, arrogant, petty, shameless, wicked,—is by no means the subject-matter of the observations made above. With regard to this matter I declare that what I am doing is not a sample of my own good manners. This is a law of mankind. This law through the chain of preceptorial succession has come down to me. If I disobey the law the offence due to omission to carry out the command of the guru will sever me from the lotus feet of Sri Gurudeva. If in order to carry out the command of the Vaishnava guru I have to be arrogant, to be brutish, to suffer eternal perdition, I am prepared to welcome such eternal damnation and even sign a pact to that effect. I will not listen to the words of other malicious persons in lieu of the command of the gurudeva. I will dissipate, with my strong fist, the currents of thougt of all the rest of the world, relying on the on the strength derived from the lotus feet of Sri gurudeva. I confess to this arrogance. By sprinkling a particle of the pollen of the lotus feet of my Preceptor crores of people like you will be saved. There is no such learning in this world, no such sound reasoning in all the fourteen worlds, in no man-gods, that can weigh more than a solitary particle of the dust of the lotus feet of my gurudeva. Gurudeva does not spite me. I am by no means prepared to listen to the words of any one who wants to hurt me, or, to accept such a malicious person as my preceptor. This is what Sri Damodar Swarap says in the presence of Sri Chaitanya-deva—

[Thou occan of mercy, Sri Chaitanya, on the manifestation of Thy mercy the dust in the shape of mental disquietude is easily wafted away from the heart, and, thereupon, the heart is cleansed of all impurities. Then is manifested, in the clean heart, the highest bliss born of devotion to Sri Krishna. The conflicting interpretations of the Shastras give rise in the mind to opposing speculations which join in a perpetual strife. Only by obtaining Thy mercy the favoured heart is intoxicated with the elixir of the devotion to God whereupon the wranglings of the Shastras cease to

disturb. Thy mercy promotes perenniel devotion, or, in other words, directs all *jivas* to their respective natural functions. Thy mercy, weaning from hankering for objects other than Krishna, conducts *jivas* to the final limit of beatitude. Thou ocean of kindness, Sri Chaitanya, may that non-evil-producing mercy of Thine down upon me !]*

When Sri Swarup Damodar speaks these words to Sri Chaitanya-deva. Chaitanya-deva does not avoid listening to him. Yet in order to teach humility to foolish people He exhibits at times another line of conduct observing 'such words should not be addressed to Me', but not for the purpose of teaching 'duplicity'. Ignorant people naturally entertain doubts. In reply to those I have to-day offered merely a side of a part of my explanations. In course of one day I have no right to encroach longer on your time. I have learnt from gurudeva—

"पुरीषेर कीट हैते मुञि से लघिष्ठ ।
जगाइ माधाइ हैते मुञि से पापिष्ठ ॥"

I am certainly as contemptible as the maggot bred in offal. But when my gurudeva, by command of his guru, by command of Mahaprabhu, conducts himself in the aforesaid manner, may no one offend at his feet.

May all of you have pity on me, the most heavily handicapped of all creatures, in as much as you happen to be of a liberal disposition. You are always forgiving many persons of all sorts. May you do good to us by similarly pardoning even this most arrogant of all persons who is no other than myself.

Manifold obeisance to the Vaishnavas, the Saviours or the fallen, oceans of mercy, purpose—trees yielding all desires. *

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*"हेलोद्धूलित खेदया विषदया प्रोन्मीलदामोदया
शाम्यच्छास्त्र-विवादया रसदया चित्तार्पितोन्मादया ।
शश्वद्भक्ति-विनोदया स-मदया माधुर्यमर्यादया
श्रीचैतन्य दयानिधे तव दया भूयादमन्दोदया ॥"

*"वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥"

Offering for the Worship of Sri Sri Vyasadeva

My humble offering of the heart's exclusive devotion at the holy feet of my affectionate and Divine Master.

MY MASTER,

ON the occasion of this fifty-fourth anniversary of your advent into this world I lay at your holy feet this humble offering of my heart's pure devotion. May the affectionate and Divine Master out of His infinite mercy vouchsafe to overlook its imperfections and be pleased to accept it.

MY MASTER,

What I owe to you I can only know and express by your Divine grace and through submission at your holy feet. The greatest of mercies that you have vouchsafed to me has been this that you have taught me to submit to your holy feet and have kept me bound to your holy feet not-with-standing my persistent efforts to run away from you. I do not know, you, alone know, how ready I have always been to wilfully misunderstand and oppose all your efforts on my behalf, and to you alone is known, and very dimly to me through your grace, to what extremities of exertion you have been driven in order to find the device for the allaying of my disloyal inclinations and leading me back to the shelter of your holy feet. You know my inmost heart and, even as I confess it, I stand most in need of your mercy. In thus trying to make me submit exclusively to your holy feet what a storm of universal opposition and calumnies have you not quietly and cheerfully ignored :—that also you alone know. This exclusive submission which you are always trying to teach me I offer at your holy feet.

MY MASTER,

You have made me aware that this exclusive submission to your holy feet is the only true freedom. The emancipation of the spirit from the thraldom of this material world is indeed a mere secondary result of such submission.

MY MASTER,

In the spirit there is no limitation. In the spirit absolute submission is the eternal condition of the most perfect freedom. It is the eternal nature of the *jiva*-soul, when it is unhampered by material complications, unceasingly to serve the Guru, the Divine Master, who is identical with God Himself. Absolute submission to Hari, the Preceptor and the Vaishnavas—all of which are the one and the same thing—can alone lift the bound *jiva* to his own really natural level of free spiritual service of the transcendental Reality. Submission to

the Divine Master is not to be compared with submission to any worldly object.

MY MASTER,

You are the Embodiment of the Word of God. The Word of God has been imparted by Sri Narayana Himself to Sri Brahma, by Sri Brahma to Sri Narada, by Sri Narada to Sri Vyasadeva and by him embodied in the Sattvata Shastras and most unambiguously, in the Srimad Bhagabata. It is Sri Vyasadeva who always and in every age teaches the Word of God to this world.

MY MASTER,

You are the *spiritual* successor of Sri Vyasadeva and therefore, identical with him. You have received the Word of God in the preceptorial succession from him and you are imparting the same to all the *jivas* of this world. The mighty current of the Word of God flows on eternally. You have made the bounteous current available to us. You have cleared our vision and purified our hearts and having thus made us capable of receiving it given away freely the Word of God.

MY MASTER,

You *are* the Word of God. Those who do not realise that you are the Word of God naturally misunderstand our devoted worship of your holy feet.

MY MASTER,

The worship of Sri Vyasadeva is identical with the worship of the Word of God. The Word of God is identical with God Himself. God Himself can alone give us the Word of God. In the form of Sri Vyasadeva, in the form of the Acharyya, it is God Himself who gives Himself away to those *jivas* who cherish eternal aversion against the Lord. Submission to Sri Gurudeva is submission to the Word of God, submission to Sri Vyasadeva who is no other than the Lord Himself in the form of the Acharyya.

MY MASTER,

You are the living Word of God. You alone can give us the Word of God if we believe in the Word of God and, believing, submit to Him that is to your self, to Sri Vyasadeva, who declares the Truth to the bound *jivas*.

MY MASTER,

We, fallen jivas, led astray by our limited, unspiritual experiences of this world, in our ignorance, make a distinction between you and the sattvata Sastras. We wrongly imagine that we can serve the Word of God without submitting to your holy feet. This is a blunder to which we are un-avoidably subject so long as we happen to be in the bound state. Because in the bound state we cannot at all realise that in the spirit there are no dividing lines like those that exist in this material world. The Shastras are unanimous on this point. But in the pride of empiricism, and so-called rationalism which in its current sense is the same as empiricism,—of egoism, we cannot understand

this fundamental fact of spiritual existence although we may profess to be deeply versed in the scriptures.

MY MASTER,

It is you alone who can free us from this ignorance of our real self. You are always trying to help us. But we, in our ignorance, refuse to receive your offered help. We mistake abject slavery of the senses for freedom and freedom of the spirit for slavery. And, therefore, when you, out of your infinite mercy, offer us perfect freedom in the shape of exclusive devotion to your holy feet, that is to say, to the Word of God, to God Himself, we in the foolishness of our empiric wisdom refuse to accept the eternal and natural function of the *jiva*-soul viz. the unceasing and free service of the Absolute, and prefer the state of perpetual bondage in the fetters of Maya. This is so because everything in this world, *including our empiric knowledge*, is the *perverted reflection* of the Absolute.

MY MASTER,

We have no option in this worship of Sri Vyasadeva. The worship of Sri Vyasadeva is the only function of the *jiva*-soul in the bound *as well as* in the free state. In this exclusive and continuous submission to the holy feet of the Acharyya who is the Embodiment of the Word of God lies our only hope of being restored to the state of grace while we are fallen and of continuing in it while we are free. It is not a mere complimentary ceremony performed for the nonce like the thousands of ceremonies of this world. It is on the other hand absolutely and perpetually *necessary* for the attainment and preservation of our very spiritual existence. It is verily a matter of life and death to us in the strictly real sense. It is not a *tamasha*. Neither is it an exaggeration.

MY MASTER,

This public demonstration on such a magnificent scale of our devotion to you is a duty that is most emphatically and clearly enjoined by the scriptures. You are as merciful as the Word of God itself. And, therefore, you have graciously offered us, fallen *jivas*, this unique opportunity of obeying God, and, by such act of obedience, regaining the consciousness of the only eternal function of the *jiva*-soul viz. the exclusive devotion to your holy feet. May your grace help us to realise your unparalleled and perfect kindness in this and in every act of yours.

MY MASTER,

Between this worship of your holy feet and the God-less activities of fallen *jivas* there is all the difference that separates the worship of God from the worship of the *ego*. All ceremonials of this world are more or less the worship of the ego. We fallen *jivas*, have no taste for functions that do not minister directly or indirectly to the gratification of our senses. This worship of your holy feet holds out no prospect of

selfish enjoyment. To bound *jivas* the function must, therefore, appear to be useless or even harmful. It seems to be harmful because such exclusive submission to your holy feet completely takes away the freedom for all sensuous activities. It is in fact diametrically opposed to the current of this world ; and this world is the limit of the vision of us, fallen *jivas*. This world provides ample gratification, in every gross and refined form, to our senses. We consider it unprofitable to forego completely this excellent opportunity of selfish enjoyment. Anything that comes in its way appears to us to be opposed to our happiness and, therefore, harmful.

MY MASTER,

As soon as we submit to your holy feet we are immediately and completely freed from this fatal delusion. The scales fall from our eyes. We live again in the spirit. With your own hands you wash off every impurity that clogs our vision And, lo ! the spells of Maya are broken for ever ! We are taken out of the dark dungeon and breathe again the pure and bracing air of freedom.

MY MASTER,

In proportion as our submission is complete and sincere this new vision that we receive from you becomes clearer. And, thereupon, you reveal yourself to us in an infinite variety of ways that are truely most wonderful. We meet you everywhere and in every act of our new life and on every occasion you wear a new form.

MY MASTER,

As soon as we submit to your holy feet we regain the consciousness of our eternal life. And thus we are at once and for ever freed from all fear of death. We realise our true relationship to God and the night-mare of this limited existence ceases to trouble us any further.

MY MASTER,

As soon as you are pleased to accept us as your servants we at once realise it is identical with the service of God. We also realise that in our true nature we are the eternal servants of God and that the service of God is eternally conditional on submission and obedience to you. You alone can give us the service of God and we can have it in no other way and can have it only just so long as we continue to be really obedient to you. We, therefore, owe to you not mere external and temporary obedience but exclusive and eternal obedience with mind, body and speech in return for the eternal service of God.

MY MASTER,

As soon as we submit to you we are freed from all worldly, all transitory and impure hankerings. The heart is thoroughly cleansed of all impurities and becomes a fit abode for the transcendental Lord. You are revealed to us by this absolute purity of the heart that results from submission to your holy feet.

MY MASTER,

You are not content with merely freeing your servant from the bondage of the world. You lead him by degrees towards the direct service, under yourself, of Sri Krishna Himself.

MY MASTER,

As soon as we submit to your holy feet you impart to us the spiritual understanding and all our doubts are cleared up. The Word of God is then understood by us. We find ourselves face to face with the Absolute Truth. The Scriptures no longer appear to be full of contradictions. Their true meaning is revealed to us and they present to us the infinite Absolute Truth through every word in them.

MY MASTER,

We are then enabled to realise, however dimly, the infinite mercy of Sri Krishna in sending you, His best beloved, into this world to save us, fallen *jivas*, from the clutches of *Maya* and restore us to our natural state of loving and free service of himself, relying on your help. The perfect wisdom of this Divine Dispensation is manifest in this that you enable us to serve the Lord by associating us in your service of Him. You make use of us as instruments in serving the Lord and you leave out none of us. We are purified by being thus used in the service of the Lord and as the crust of impurities is gradually softened and finally washed off the spiritual nature is laid bare and we are enabled consciously to serve the Lord. There could be no better method of carrying out the wish of the Lord to restore fallen *jivas* to the state of grace. The unconscious service of the Lord thus provided by you is the only method open to the bound *jivas* for regaining their lost spiritual freedom and the conscious service of the Lord.

MY MASTER,

In fact, God Himself stretches out His own right hand to lift us from the abysmal depths of this mundane existence. The Absolute Truth is ever coming down to us in this way as we are unable, unaided by God Himself, to attain to it. Sri Vyasadeva tells us of this descent of the Absolute Truth in the Brahmasutra, in the Geeta and most unambiguously of all, in the Srimad Bhagabata. He tells us to believe in the Acharyya, to believe in Himself, to believe in the spiritual preceptional succession, as the channel provided by God Himself for the descent of the Word of God to the bound *jiva*. This is the Srauta method.

MY MASTER,

Those who pretend to think that the Word of God,—the Brahmasutra, the Geeta, the Srimad Bhagabata,—can be understood without complete submission to your holy feet, disbelieve the clear injunctions of those very spiritual scriptures. To those who are devoid of

reverence for the scriptures the Word of God is not revealed.

MY MASTER,

There is no injustice or irrationality or whimsicality in this. The word of God is identical with God Himself. How can those who really profess the desire to serve God refuse to believe in the Word of God ? It is this duplicity that clouds their understanding and shuts it out from the vision of the Truth.

MY MASTER,

The *jiva* is part and parcel of God Himself. The will of the *jiva* is allowed as perfect freedom as that enjoyed by the will of God Himself. The nature of the *jiva* is spiritual like that of God. Himself. The difference bet ween the two is that God is great and all-powerful whereas the *jiva* is a tiny part of God and powerless, and also liable to succumb to the fatal and deceptive allurements of the illusory energy of God which is nothing but prostitution of the free will in souls. The *jiva* is a tiny particle of spirit exposed to the opposing influences of the spiritual and non-spiritual powers of God. It cannot stand on its own legs but must place itself under the protection of one or other of these two powers. The spiritual power is the Divine power proper. The illusory power, Maya, is the correlative of the real power. The spiritual power is superior to the illusory power which stands in much the same relation to the former as darkness does to light. The *jiva*-soul is free to choose to serve the spiritual or the illusory power of God. As it possesses no power of its own, it can never be itself the master. The spiritual power of God offers the *jiva* the direct service of the Lord which is the natural function of the *jiva*. But Maya offers to serve the *jiva* and promises it the enjoyment of all her treasures.

MY MASTER,

Those *jivas* who prefer their own selfish enjoyment to the service of God fall into the meshes of Maya. For the fall of those *jivas* God is not responsible. The *jivas* are tiny and powerless particles of Spirit. They can properly function in the Kingdom of God only, so long as they behave in accordance with their eternal nature as servants of the Lord upheld by the spiritual power of God in the performance of the service of the Lord under your direction. But if being tempted by Maya they forget their relationship to God and their own real nature and become averse to the service of God under His own direction, they are at once endowed with limited material bodies and minds which obscure their vision of the Kingdom of God and substitute in its place this material world and make them think that they do ever belong to this material world of which they supposed themselves to be masters,—a pseudo-notion and crea-

tion of Maya by the will of the Lord. The belief induced by Maya that the *jiva* is the lord, is utter delusion. As a matter of fact, the bound-*jivas* are not the masters but the slaves of their material senses, the gift of Maya to her victims.

MY MASTER,

But we are so enchanted by Maya that we never cease to hope for acquiring some day the real mastery over her and becoming like God, by our own effort. These fancies give rise to two rival schools of thought. The duller people expect, as the sequel, unlimited material enjoyment of both gross and refined varieties. But those who are more logical find that the enjoyments provided by Maya are always of a limited character and more than balanced by positive misery and disappointments. They discover that the pursuit of such enjoyment is more a disease to be got rid of than a blessing to be cherished. They accordingly endeavour to attain a state in which they will be free from both pleasure and pain, and from all hankerings after worldly enjoyment. To the first group belong all communities of utilitarians. The second group is made up of all emancipationists who work up to their position by following the chain of negative reasoning described above. Both agree in their desire for an ideal existence for themselves built up by their constructive imaginations on the experience of this world. Both are really worshippers of the ego. Both regard the *jiva* in his present condition as the centre of all existence and everything is valued by reference to its present, selfish and temporary needs. The idea of God is necessarily secondary or even superfluous or the *jiva* himself is actually identified with God.

MY MASTER,

This indifference or aversion to God, aversion to the service of God, aversion to submission to God, which the Almighty Father out of His infinite mercy is pleased to permit because He has ordained the eternal freedom of the choice of function for the *jiva*, is however, in the nature of things, necessarily and rightly overtaken by the terrible nemesis of his incarceration in the prison-house of Maya. This disaster cannot be really prevented without taking away from the *jiva* all freedom in the choice of function.

(To be continued.)

Thakur Haridas.

At Nilachal.

(Continued from P. 180, January 1928)

WHEN the Divine Gaur Hari arrived at Advaita's house at Santipur after acceptance of Sannyas Thakur Haridas came to learn that the Lord would in future reside at Nilachal. He gave vent to his feeling of despair lamenting his own evil lot being then under the impression that it would not be possible for him to be in the close proximity of the Lotus Feet of Sri Gaursundar if He chose to stay at Nilachal. Prabhu Haridas at the time supposed that the Divine Sri Chaitanyadeva would take up His residence within the holy Temple at Sri Kshetra where his entry would not be allowed as it would be against the rules of the place; and it would, therefore, be impossible for him to stay in the close proximity of the Lord. But when he heard from the mouths of devotees that the Lord lived at the house of Kasi Misra and that there was no objection to his staying outside the Temple he made his way to Nilachal in the company of the other devotees.

The love of Sri Chaitanyachandra knows no bounds. Overjoyed at the arrival of Haridas at Nilachal Sri Gaursundar persisted in repeatedly inviting him to honour the *mahaprasadam* in the company of the Vaishnavas. But the great Thakur actuated by his innate sense of humility without agreeing to the proposal fulfilled the will of the Lord by keeping at a distance from the devotees.

Thenceforward Sri Thakur Haridas spent his days in the bliss of secluded devotional practices in a solitary hut inside a garden close to the house of Kasi Misra. In recent years that devotional site has become very well-known under the name of 'Siddha-Bokul-Math. An ancient *bokul* tree on the spot still indicates the place of devotion of Thakur Mahasaya. The servitors of Jagannathdeva are orthodox Brahmans. For this reason knowing that it would be an offence if he touched them by accident Thakur Haridas went along the highways with the greatest circumspection and served Sri Hari by watching and making obeisances to the disc that crowns the holy shrine standing in some narrow by-lane purposely avoiding the more open roads.

The quota of the holy Name repeated daily by Thakur Haridas was ever duly completed every day. Srila Rupa and Sanatan Goswamins, in pursuance of the humility of the great Thakur,

during their stay with Sri Gaursundar, lived in huts closed to the revered Thakur. The Lord on listening, from the mouth of Sri Rupa, to the sloka 'तुण्डे ताण्डविनी' etc. danced with ecstacy and Himself preached the glories of the holy Name.

The utterance of the Name of God free from guile but without understanding one's true relationship with God is called Namabhasa or "the dim reflection of the Name'. All *jivas* are freed from the bondage of Maya by the 'dim reflection of the Name.' All creatures moving as well as motionless are emancipated by listening to the holy Name when it is chanted aloud. Sriman Mahaprabhu judged both Haridas and Sanatan to be the most highly versed in the mellow quality (रसः) of devotion. Sri Haridas Thakur told Sri Sanatan, 'It is not possible to fully describe your good fortune. The Lord Himself calls your body His own treasure. There is no one who is so fortunate as yourself. The work that He is unable to do at Mathura by means of His own body He will make you perform at that place. Sri Sanatan thereupon made this reply to Sri Haridas. 'You are the most fortunate of the entourage of Mahaprabhu. Th is none like yourself. The preaching of the holy Name is the special work of this manifestation of the Lord. That work the Lord performs by your means. You chant daily three *lacs* of the holy Name. You preach the glories of the holy Name to all. You perform the twin functions of preaching and practising. You are the teacher of all,—you are the best of the world.'

To attribute sinfulness to a Vaishnava on account of his appearance in a family belongs to a low social grade or for his diseases of the body, does not stand to reason. Sri Gaursundar made Prabhu Haridas understand the truth of this. The devotee of Krishna is eternally engaged in the service of Hari. He is a being situated wholly beyond the limits of this physical nature. The grossness of the diversities of material nature cannot touch him. The body of the Vaishnava is eternally existent, self-conscious, and full of Divine bliss. Although ever liable to ignorance in the shape of aversion to Hari the Vaishnava who is the eternal servant of Krishna is, in his proper self, a particle of pure Intelligence. The state of bondage and aversion to Hari is due to the abuse of freedom of will by the *jiva*. Such bound *jiva* by the force of un-consciously performed spiritual work attains the association of the great spiritual preceptor who is exclu- ..ely devoted to the service of Krishna. By continuing under the shelter of the holy feet of the preceptor the Krishna-ward faculties of his nature manifest themselves. Thereupon he attains the

transcendental knowledge that is located wholly beyond physical nature and is replete with service of Krishna. When it can be affirmed that the knowledge inducing the service of Krishna has been gained—at such stage there remains in the *jiva* absolutely no ignorance or aversion to Hari. He is then exclusively occupied in the service of Hari having made an offering of his all to Krishna. At the stage the *jiva* having no worldly predilections or desire for selfish enjoyment is himself turned into a thing of *Baikuntha* (i.e., the Absolute sphere). His body being ever ready to serve Krishna is no longer polluted by any earthly taint. He is eternally immersed in the transcendental service of the Lord by means of the transcendental body and senses, having crossed the physical universe which is permeated with selfish enjoyment. At such time the physical body and the physical mind fail to assert their powers and are rendered wholly quiescent. Sriman Mahaprabhu said to Sri Thakur Haridas,—"The body of the Vaishnava is never mundane. The transcendental body of the devotee is eternally existent, self-conscious and full of Divine bliss. The devotee makes complete surrunder of himself at the time of initiation. At that time Krishna makes him like Himself. He makes that body of his eternal, self-conscious full of spiritual bliss. With his transcendental body the devotee serves the feet of the Lord.' Those *jivas* that are averse to Hari are unable to understand the nature of the Vaishnava and the nature of the Name of Krishna by means of their materialistic understanding which is addicted to the pleasures of this world. As aversion to Hari decreases the absence of difference between the holy Name and the Bearer of the Name, the transcendental and eternal nature of the Vaishnava who takes the holy Name, are gradually realised.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 190, January, 1928.)

71 All of them held back Misra with anxious care,
But the Misra said, 'Leave me, I must beat him to-day.'
72 All joined in protest, 'Misra, you are truly generous,—
What goodness is there to beat him ?
73 In his body and mind there is no such thing as right and wrong ;
He is most foolish who beats such a child.
74 'Neither is it likely that he will learn if beaten ;
The child's mind is restless by nature.
75 The pilgrim Brahman coming up in a hurry,
Taking the Misra by the hand said these words—
76 'Listen, great Misra, the Boy is not to blame,
What-ever is ordained for the day needs must happen.
77 'Krishna has not provided cooked rice for me to-day.
This is the root of all I tell you."
78 Jagannath Misra did not lift his face for grief,
Holding down his head he thought on the sad occurrence.
79 Just then thither came the Divine Biswarup,
His figure resplendent with a great radiance.
80 All his limbs exhibited the limit of wondrous loveliness,
Beyod compare in all the fourteen worlds.
81 With the sacrificial thread over the shoulder. the living image of Brahman prowess,—
Nityananda's own self born in a different form.
82 The meaning of all the Scriptures always manifested on his tongue.
Ever solely employed in expounding devotion to Krishna.
83 The pilgrim Brahman on beholding his wonderful appearance,
Completely lost in admiration, surveyed him closely with a fixed stare.
84 'Whose son is this great soul ?' Asked the Brahman,
They replied, 'He is Misra's son'.
85 On hearing this the Bipra with great pleasure embraced Him—
'Blessed are the parents of such a son.'
86 Biswarup, having made his obeisance to the Bipra,
Being seated, thus spoke and his words flowed in a stream of nectar,—
87 'Auspicious the day and great, indeed, the fortune of him,
In whose house one like yourself chances to be guest.
88 'You travel in order to purify the world ;
You go from place to place full of spiritual ecstacy.
89 'It is high fortune that one illustrious like yourself happens to be my guest,
My misfortune is un-speakable that you are compelled to fast !

90 'In whose house even such as you being guest have to fast,
Such a person reaps the bitter fruit of misfortune in every shape.

91 'Very great, indeed, is the pleasure that I experience beholding you,
Heavy is the grief with which I am afflicted on learning this.'

92 'Be not sorry in the least', said the Bipra,
'I may be given some fruits and roots for my repast.

93 'From where is it possible for me, a dweller of the forest to procure cooked-rice ?
In the forest ordinarily I eat only fruits and roots.

94 'It is seldom that I have cooked-rice as my food on any day.
As it can be rarely obtained without much difficulty.

95 'The satisfaction that I feel on seeing you
Has appeased my hunger millions of times over.

96 'Any fruits, roots, dedicated offerings that may be in the house,
Go and bring those, I shall dine on them to-day'.

97 Jagannath Misra made no answer ;
The Misra was pensive, he did not take his hand off his head.

98 'I am afraid to speak,' said Biswarup,
'Your kindness, sir, is easily aroused and is boundless as the sea.

99 'It is the nature of a *sadhu* to be afflicted by the grief of others.—
He ever augments the joys of others.

100 'For this reason if you would actively bestir yourself
And agree to cook the offering for Krishna.

101 'All the sorrows of my family of this day would be assuaged
And I would experience transcendental bliss.'

102 The Brahman said, 'Twice did I cook
And yet Krishna did not allow me to eat ;

103 'Whence I understand that He does not provide food for me to-day.
It is not the will of Krishna,—what is the use of making all this effort ?

104 'If crores of variety of eatables be in the house
One may have any food only by Krishna's command.

105 That day for which the provision is not made by Krishna
With no amount of effort it is possible to succeed.

106 'One *prahara* and a half of the night is already past and the second *prahara* is drawing to a close,
Is it worth the trouble to think of cooking at this late hour ?

107 'Therefore, cease all further effort for this day ;
I shall eat a little of fruits and roots.'

108 'There is no harm,' rejoined Biswarup.
'All would be happy if you do cook.'

109 With these words Biswarup clasped his feet
And all the family importuned him for cooking again.

110 The good Brahman had been fascinated by the sight of Biswarup
'I shall cook,' the Bipra made reply.

111 In their delight all uttered the Name of Hari
And applied themselves to cleanse the place of cooking

112 The place was quickly made ready for cooking
And all things necessary for the purpose were duly brought.

113 As the illustrious Brahman engaged in cooking
All of them mounted guard over the Child.

114 At the door of the room whence the Lord was in hiding
The Misra seated himself.

115 They agreed that the door be bound fast on the outside
That the Boy may by no means come out again.'

116 'Well thought,' said the Misra, 'this would be the proper thing to do.'
Thus all of them watched outside having bound fast the door

117 The ladies from inside the room said 'there is no cause for anxiety ;
Nimai is fast asleep and cannot know anything.'

118 All of them were thus occupied in carefully guarding the Child.
The cooking of the Brahman was finished soon after.

119 Having prepared the meal that fortunate Brahman
Wrapt in meditation he offered the rice to Krishna.

120 Knower of all hearts, the Darling of Sri Sachi, became aware of this,
It was His will to afford the Bipra the sight of Himself.

121 The goddess of slumber by the will of the Lord.
Cast her spells over everybody and they slept without stirring

122 And now on the spot where the Bipra was offering the rice,
The Darling of holy Sachi appeared.

123 'Alas. Alas !' shouted the Bipra at sight of the Boy,—
But no one could hear him, all being fast asleep.

124 The Lord said,—'Bipra, you are so kind ;
It is you who call upon Me to come, how then am I to blame ?

125 'Mentally repeating My mantra you invoke Me ;
So to you I come unable to stay away.

126 'You constantly meditate to have the sight of Me,
Wherefore I have thus showed Myself to you'—

127 The instant, most wondrous to behold, the Bipra saw
Conch, disc. club, lotus—the Eight-handed Form :—

121 With one hand He ate the butter that was held in the other
And played on the flute holding it with two other hands ;

129 *Sribatsa*, the gem *Koustuva*, garlands of jewels adorned His bosom,
He saw the most precious ornaments on every part of His body.

130 The tail of the peacock set in the midst of new twigs of the *gunja* plant adorned His head
And ruddy lips lent their charm to the beauties of his moon-like face.

131 He laughed, the twin lotus eyes ever danced
The *baijayanti* garland and the *makara* pendants waved to and fro.

132 The delicate jewelled *nupurs* decked His lotus feet,
Darkness was flung back to a distance by the sheen of His finger-nails.

133 On that spot the Brahman saw the wondrous *Kadamba* tree,
Saw the wood of Brinda enlivened by the notes of birds.

134 Saw cowherds, milk-maids and kine on all sides :
That on which he meditated he found fully displayed to his view.

135 At sight of those wondrous manifestations the Brahman of good deeds
Presently fell into a swoon for excessive joy.

136 Lord Sri Gaursundar, the Occan of mercy,
Then gently placed His own Divine hand on his body.

137 At the touch of God's hand the Brahman was restored to consciousness,
But, rendered listless with joy, could utter no words.

138 The Brahman repeatedly fainted away falling on the ground.
But with great eagerness rose up as often as he fell.

139 His body could not be composed, convulsed by tremour, sweat, horripilation ;
The torrent of tears was like the flow of the Ganges.

140 And now the Bipra clasping the feet of the Lord,
Began to cry aloud all un-restrained.

141 Beholding the anguish of the Brahman Sri Gaursundar
Smiling made the following brief reply—

142 The Lord said, 'Listen, good Brahman,
You have been My servant through many a birth ;

143 'You constantly meditate to have the sight of Me ;
Wherefore have I thus shown Myself to you.

144 'In another birth at the house of Nanda
I appeared to your view, you donot remember it.

145 'In that birth also, when I appeared in Gokul,
You were as eagerly bent on pilgrimage.

126 'You happened to be a chance-guest at the house of Nanda,
You offered cooked-rice to Me in this very manner

147 'On that occasion also by this kind of pastime,
Eating your rice, I showed you this Form of Mine.

148 'Thus you are My servant at every birth :
No one save My servant may see My Form.

149 'I have told you all these hidden things,
Never in any way disclose them to any one.

150 'If you talk of them to any one as long as this manifestation of Mine endures
I will assuredly destroy you.

151 'I manifest Myself with the appearance of *samkirtan*.
To every land will I cause the *kirtan* to be spread.

152 'The relationship of loving devotion to Me that even Brahma and the other gods covet
I shall freely give away to every household.

153 'Remaining here for sometime you will see many things,
You must not disclose to anyone what I have told you,'

154 Having in this manner bestowed His mercy on that Brahman,
Bidding him to have no fear, Sri Goursundar returned to His own apartment.

155 And there lay down as here-to-fore in the manner of a child.
No one awoke, overborne by the power of Yoga-maya.

156 At the sight of the wonderful manifestation the whole frame,
Of that good Brahman was filled with ectstatic bliss.

157 Having besmeared his entire body with
the cocked-rice,
The Bipra cried all the time he ate his food.

158 The Bipra danced, sang, laughed and
thundered with a mighty voice,
And repeatedly cried out 'Victory to
Boy-Gopal !'

159 The thunderings of the Brahman waked
up everybody,
When, restraining himself, the Bipra
finished his meal and performed
Achman.

160 Finding that the Brahman had eaten
his food without mishap
All the family was highly gratified.

161 The Brahman thought within his mind
of telling all things to everybody,—
'So by recognising God all will be
delivered.'

162 'The Lord for whose sight even Brahma
and Siva cherish eternal desire,
Is Incarnate in the Brahman's house.'

163 'All the people look upon the Lord as
a mere mortal child,
If I speak out all will be saved.'

164 The Bipra durst tell nobody through fear,
As the Lord had forbidden, afraid to
break God's command.

165 Thus knowing the Lord the Bipra lived on
in Nabadvip,
In the proximity of God, unknown to
anyone.

166 After finishing his begging in different parts,
The good Brahman used to come daily
to obtain the sight of the Lord.

167 All these narratives are most wonderful
and are the hidden mysteries of the
Vedas,
By listening to these, verily Krishna
is attained.

168 This narrative of the First Part is like
the flow of nectar,
Wherein the Lord Himself sports in
the form of a child.

169 The crest-jewel of all the worlds, Lord
of Baikuntha,
The Beloved of Lakshmi, the Consort
of Seeta, Sri Gaursundar.

170 The same Who as Sri Rama—Lakshmana
in the *treta* Age.
Manifesting diverse activities, killed
Ravana ;

171 In *dvapara* as Krishna—Sankarsana cut
away in many ways,
The load that threatened to crush the
Earth ;

172 Whom all the Vedas call Mukunda and
Ananta.
Verily Sri Chaitanya-Nityananda is the
self-same Lord.

173 Sri Krishna-Chaitanya the life of
Nityananda
At Whose twin feet sings Brindabandas

(To be continued.)

Here ends Chapter Fifth entitled 'The eating of the cooked-rice of the pilgrim Brahman' in Part First of Sri-Chaitanya Bhagabat.

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, गोविन्दः, ४४१ गौराब्दः, १८४६ शकाब्दः | नवमी संख्या

वैष्णवानां प्रकारभेदः

वैष्णवमन्त्रोपासका द्विविधाः। बोधनायैव तस्य भेदस्य पञ्चोपासनेति पारिभाषिकशब्दस्यार्थोपलब्धिरावश्यकी। स्यात्पञ्चोपासनामूले निर्भेदब्रह्मानुसन्धानतत्परतैव परिलक्षिता। अयमेव पञ्चोपासकीयो विचारः। निराकारमेव ब्रह्म न शक्या खलु तस्योपासना, अतः "साधकानां हितार्थाय ब्रह्मणो रूपकल्पने"ति पञ्चदश्युक्तवचनानुसारेण कल्पिताकारनिरूपणात्तस्यैव भजनाच्चित्तशुद्धिर्भवेदिति। इयमेवोपासना मायाकल्पिता गुणात्मिका च। तामेव कुर्वञ्जीवः क्रमाच्चित्तशुद्धिं लभमानो ब्रह्मज्ञानमेवाप्नोतीति तेषां विश्वासः। सत्त्वगुणाश्रिता हि विष्णुं सत्त्वरजोमिश्रगुणाश्रिताः सूर्यं सत्त्वतमोमिश्रगुणाश्रितास्तु गणपतिं रजस्तमोमिश्रगुणाश्रिता हि शक्तिं तमोगुणाश्रिता एव शिवमुपासते। एवमेव वैष्णवाः सौरा गाणपत्याः शाक्ताः शैवाश्च पञ्चोपासकाः कल्पितसाकारब्रह्म भजन्तश्चरमेऽहंग्रहोपासनामेवलक्षीकुर्वन्ति। एषां केचिद्विष्णुमन्त्रेण केचित्सूर्यमन्त्रेण केचिद्गणेशमन्त्रेण केचिच्छक्तिमन्त्रेण अन्ये तु शिवमन्त्रेण सिद्धिकामा उपासते। देवान्तरपूजाऽपि पञ्चोपासनान्तर्गता। इयं हि पञ्चोपासनमूला विष्णूपासना मायावाद एव। ईदृगेवोपासको विश्वसिति जगदेव मिथ्या, ब्रह्म मायाभिभूतं सज्जगत्परिकल्प्य स्वयं जीव इत्यभिमन्यते। सगुणविष्णूपासनां कुर्वतोऽस्य भ्रमस्यापगमे ब्रह्मत्वसिद्धिरिति। एवं विश्वसन्तस्ते मायाकल्पितज्ञानादेव राधाकृष्णरूपे रामरूपं लक्ष्मीनारायणरूपे नृसिंहरूपं शालग्रामशिलादिकं पूजयन्त एव पञ्चोपासकानामन्यतमा वैष्णवा इत्यभिधीयन्ते। परन्तु न ते शुद्धवैष्णवा वक्ष्यमाणलक्षणाः। सामान्यवैष्णवा इति तेषां वैष्णवेषु परिचयः।

शुद्धवैष्णवानान्तु स्वतन्त्र एव विचारः। प्रत्ययवन्तस्ते श्रीभगवतः नित्यशुद्धसच्चिदानन्दविग्रहे। प्रत्ययवन्तश्च ते वेदवर्णिते श्रीभगवतोऽपाणिपादत्वेऽकर्णत्वे

सङ्क्षेपतोऽजड़ाङ्गत्वे। किन्तु जड़निरसनादेव भगवतो नैराकार्य्यं न स्वीकुर्व्वन्ति। जड़विलक्षणं चिद्रूपं स्वीकुर्व्वाणास्ते मायावादिनां बहुमतामारोहविचार (Deductive) प्रणालीमनङ्गीकृत्य जागतिकज्ञान-प्रसारेण भगवज्ज्ञानं लभ्यत इति मतमनादृत्य च—

"नायमात्मा प्रवचनेन लभ्यो न मेधया वा बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुंस्वा"-

मिति काठोक्तां वेदवाणीं बहुमन्यमाना अवरोह (Inductive) प्रणालीमवलम्ब्य नित्यानुगत्यधर्म्मेऽवतिष्ठन्ते। आम्नाय पारम्पर्य्येण अधोक्षजज्ञानं लभमाना निरस्तकुहकं परं सत्यं विजानन्तो भ्रमप्रमादकरणापाटवविप्रलिप्सादोषचतुष्टयदुष्टाऽक्षज-ज्ञानमवमन्यमाना नित्यकालमद्वयज्ञानं भगवन्तमुपासीना ईशस्य नित्य पृथक्सत्तायां जातसंशयेभ्यः काल्पनिकविष्णुप्रतिमायास्तात्कालिकपूजनरतेभ्यः सामान्यवैष्णवाभिधयेभ्योऽवैष्णवेभ्यः स्वेषां प्रभेदं परिलक्षमाणाश्चिद्विग्रहस्य भगवतो नित्यदास्येऽवतिष्ठमानाः शुद्धभक्ताः स्वयमेव चतुर्धा विभज्यन्ते।

"श्रीब्रह्मरुद्रसनका वैष्णवाः क्षितिपावनाः।"

—(पद्मपुराण)

चत्वार एव केवलाद्वैतवादनिरासकाः प्रथमास्तेषां विशिष्टाद्वैतवादिनो द्वितीयास्तावच्छुद्धद्वैतवादिनस्तृतीयास्तु शुद्धाद्वैतवादिनश्चतुर्था हि द्वैताद्वैतवादिनः श्रीमद्रामानुजमध्वविष्णुनिम्बार्कप्रमुखाचार्य्याः। श्रीमच्छङ्कराचार्य्यादपि प्रागाचार्य्या द्रमिड़टङ्कबोधायन प्रभृतयोऽपि विशिष्टाद्वैतवादिन आसन्।

गौड़ीया हि ब्रह्मणः आम्नाय पारम्पर्य्यगताः। इयं हि तेषां प्रणाली आचार्य्यप्रधानानां नाम संवलिता—

"परव्योमेश्वरस्यासीच्छिष्यो ब्रह्मा जगत्पतिः।
तस्य शिष्यो नारदोऽभूद् व्यासस्तस्याप शिष्यताम्॥
शुको व्यासस्य शिष्यत्वं प्राप्तो ज्ञानावरोधनात्।
व्यासाल्लब्धकृष्णदीक्षो मध्वाचार्य्यो महायशाः॥
तस्य शिष्यो नरहरिस्तच्छिष्यो माधवद्विजः।
अक्षोभ्यस्तस्य शिष्योऽभूत्तच्छिष्योजयतीर्थकः॥
तस्य शिष्योज्ञानसिन्धुस्तस्य शिष्योमहानिधिः।
विद्यानिधिस्तस्य शिष्यो राजेन्द्रस्तस्य सेवकः॥
जयधर्म्ममुनिस्तस्य शिष्यो यद्गणमध्यतः।
श्रीमद्विष्णुपुरी यस्तु भक्तिरत्नावलीकृतिः॥
जयधर्म्मस्य शिष्योऽभूद्ब्रह्मण्यः पुरुषोत्तमः।
व्यासतीर्थस्तस्य शिष्यो यश्चक्रे विष्णुसंहिताम्॥
श्रीमाल्लक्ष्मीपतिस्तस्य शिष्योभक्तिरसाश्रयः।
तस्य शिष्यो माधवेन्द्रो यद्धर्म्मोऽयं प्रवर्त्तितः॥"

श्रीमाधवेन्द्रपुरीतः श्रीमदीश्वरपुरी तमेव कलियुगपावनावतारः श्रीश्रीनवद्वीपधामविहारी श्रीश्रीगौराङ्गसुन्दरः स्वीचकार। तस्मात्पुनः श्रीस्वरूपदामोदररूपानुगाः श्रीभागवतसन्दर्भोक्ताः श्रीविश्ववैष्णवराजसभाजनाः शुद्धगौड़ीयाः बहवस्तावद्गौड़ीयपरिचयाकाङ्क्षाः सन्ति येषां केचित्सामान्यवैष्णवाः केचिद्वा व्यभिचारिणोऽवैष्णवाः केचिद्वा तत्त्वमज्ञा-

सहजीयाख्या अधिकारमुल्लङ्घ्य रसिकाख्यां लब्धुकामाः क्रमपथमतिक्रम्याप्राकृतरसबुद्ध्या जड़रसास्वादनतत्पराः केचित्पुनः शिष्यानुबन्धेन भागवतशास्त्रादिपठनेन वा निजजड़भोगाय कुटुम्बभरणाय चार्ज्जनतत्पराः परमार्थं पण्यीकुर्व्वन्तोऽन्येतु कनककामिनी प्रतिष्ठालोलुपाः कापट्ये न वैष्णवोचितदैन्यादि लोकदृश्यबाह्याचारा अन्तस्त्ववैष्णवाचाराः। सुधियं इत्थम्भूतं वैष्णवप्रकारभेदं ज्ञात्वा शुद्धवैष्णवां स्तथा सामान्यवैष्णवान् कपटाचारान् वैष्णवाख्यानवैष्णवान् सर्व्वतोऽभिज्ञाय वैष्णवावैष्णवविचारं कुर्व्वन्तु प्रार्थनेयमस्माकमितिशम्।

परमहंसपरिव्राजकाचार्य्य श्रीश्रीमद्भक्तिसिद्धान्तसरस्वती गोस्वामिचरणानां चतुःपञ्चाशत्तमप्रकटोत्सव-वासरे

श्रीगुरुवैभवाभ्युदयाभिनन्दनम्

जयति जलदनीलः साधुभिर्गीतलीलः
कुजननिवहकालः कामिनीकेलिलोलः ।
सुरुचिरवनमालः सद्दयैकालवाल-
श्चरणपतितपालः कोऽपि गोपालबालः ॥१॥

जज्ञे जगन्नाथसुमन्दरेण शचीपयोब्धौ परिमथ्यमाने ।
सद्भक्तिवैराग्य सुधारमास्यां सहैव गौराङ्गनवीनचन्द्रः ॥२॥

श्रीभक्तिसिद्धान्तसरस्वतीति प्रतीतगोस्वामिमहायतीन्द्राः ।
जयन्ति सद्वैष्णवविश्वराजसभासदाचार्यपदाधिरूढ़ाः ॥३

औदार्यमाधुर्यसुवीर्यधैर्यकारुण्यशीर्षण्यवरेण्यधर्माः ।
आचार्यवर्य्येष्वकदर्यचर्य्येष्वनन्तरत्नानि यथाब्धिमध्ये ॥४॥

वैराग्यमेषां भुवनैकदुर्लभं
सौभाग्यधामन्युपलब्धजन्मनाम् ।
स्वभोग्यवस्तूनि विसृज्य सर्वथा
सुयोग्यगुर्वंघ्रितलं समीयुषाम् ॥ ५ ॥

इयमद्य विशेषतोऽपि धन्या
गुरुपादाम्बुजसङ्घ्रिरेणुमान्या ।
हरिकीर्त्तन भक्तिलब्धपुण्या
नगरी वैष्णवमण्डलाग्रगण्या ॥ ६ ॥

सेतुं समारभ्य हिमाचलान्तं गौराङ्गतत्वोदकवर्षणेन ।
संसारतापार्दितसाधुवृक्षानुज्जीवयामास गुरूरुमेघः ॥७॥

विश्ववैष्णववरेण्यसभायां
तत्वमार्गरविदीप्तिनिभायाम् ।
शुद्धभक्तिरससद्द्विजराजा
भान्ति गोप्रभुवरा गुरुराजाः ॥ ८ ॥

गुरुवरमुखरङ्गे दोषधूलीविभङ्गे
हरिपदचिरसङ्गे कीर्त्तिसुव्याप्तवङ्गे ।
कलिशमलविदूरः कीर्त्तनानन्दपूरो
लसति कृतविहारो राधिकाचित्तचोरः ॥ ९ ॥

ज्ञानभक्तिबलपूर्वकधर्मैरुत्तमा इति जगत्त्रयगीताः ।
लज्जया इव सुरा गुरुवर्य्यैरत्रभूगत जनदृष्टिविदूराः ॥१०॥

भवनारकनाकविभ्रमेणा-
खिलकाम्याशुभकर्मलेपजेन ।
सततं सुखदुःखमिश्रितानां
गुरुपादाश्रयणं विमोक्षहेतुः ॥ ११ ॥

गुरोर्ललाटे हृदये करादौ
धृतोर्ध्वगोपीपतिगन्धपुण्ड्राः ।
गतास्तनौ द्वादश केशवाद्याः
साक्षाद्विभान्तीति हि मे वितर्कः ॥ १२ ॥

काश्यादिष्वनुपमपुण्यमूलभूमि-
ष्वाचार्याः प्रचुरदयाः स्वभक्तवर्गे ।
श्रीराधाकरयुगलार्चयकृष्णमूर्त्तिं
गौराङ्गं स्वकृतमठेष्वधुः प्रसत्यै ॥ १३ ॥

शुद्धवैष्णवविचारविरुद्धान्
शुष्कतर्ककुटिलान् प्रभुपादाः ।
मायिनः श्रुतिपुराणविचारे-
र्मूकभावमनयन् शुभदीक्षाः ॥ १४ ॥

विष्णुतत्वविमुखाः स्वयमज्ञा
वैष्णवा इति मुखे प्रलपन्तः ।
गोमुखा इव तरक्षव एतैः
खण्डिता गुरुभिराप्तसुशास्त्रैः ॥ १५ ॥

एकान्तभक्तान्सततं विरक्तान्
कृष्णांघ्रिसक्तान् हरिनाममत्तान् ।
दोषातिदूरान्भुवनैकवीरा-
न्नमामि सिद्धान्तसरस्वतीशान् ॥ १६ ॥

मधुरादिरसग्रहैकलोलां
वितथानेकविलापदोषशीलाम् ।
रसनां गुरुकीर्त्तिवाचनाति-
स्वरसां संविदधे परात्मतुष्ट्यै ॥ १७ ॥

महीशूरमहाराजसभाप्तोपाधिधारिणा ।
द्वैतवेदान्तविदुषा विट्ठलेन कृता स्तुतिः ॥ १८ ॥

श्रीमत्परमहंस परिव्राजकाचार्यवर्य ॐ विष्णुपाद श्रीमद्भक्तिसिद्धान्तसरस्वतीगोस्वामिवर्याणां

चतुःपञ्चाशत्तम प्रकटोत्सवे नैमिषारण्यस्थ परमहंस मठाश्रित सेवकवृन्द समर्पितो

नैमिषकुसुम-स्तवकः

जीयासुरष्टोत्तरसद्गुणाढ्या
हंसाः परिव्राजकवर्यरूपाः ।
श्रीभक्तिसिद्धान्तसरस्वतीति
प्रतीतगोस्वामिमहायतीन्द्राः ॥ १ ॥

चतुरधिक सुपञ्चाशत्तमे व्यासपूजा-
प्रकटविततभावाख्योत्सवे सद्गुरूणाम् ।
परमयतिमठीयैर्नैमिषारण्यसंस्थै-
र्गुरुवरपदयुग्मे स्वर्पिता पुष्पराजिः ॥ २ ॥

क्षेत्रेऽस्मिन् मुररिपुचक्रशुद्धगात्रे
मोक्षार्थं दशशतवर्ष यज्ञभारम् ।
कुर्वन्तस्तदुदितसत्फलायितन्ते
श्रीमद्भागवतमगुश्च शौनकाद्याः ॥ ३ ॥

सूतार्यश्च विलोक्य ते मुनिगणा गोस्वामिवर्यं तदा
षट्प्रश्नप्रतिचोदने कृतधियस्तद्योग्यतामाप्नुवन् ।
क्षुद्रास्ताद्दृशयोग्यताविरहितानस्मान्भवन्तोप्यहो
ज्ञात्वापारकृपाः कथाप्रचरणेऽरण्यं समासादयन् ॥ ४

हरिभक्तिकथाप्रचारकार्यात्
हृदयग्रन्थिविनाशनं विधाय ।
भवतां निजभक्तरक्षकाणां
महती व्याकुलयेद्दया सदाऽस्मान् ॥ ५ ॥

क्षेत्राधिवासी धरणीनिगूढं
द्रव्यं यथा ज्ञातुमपि ह्यशक्तः ।
अधोक्षजप्रीणनबुद्धिहीना-
स्तथा वयं नैमिषवासिनोऽपि ॥ ६ ॥

कृष्णप्रेरणयैव पार्षदगणैस्तीर्थाटनोपाधिना
सर्वज्ञा भगवन्त एत्य नैमिषारण्यं हरेरनुष्ठितम् ।
विप्रेन्द्रैर्बहुयज्ञकर्मनिरतैः साङ्गमुनीन्द्रैः श्रितं
भक्त्याख्यामलरत्नबोधनफलं प्रायच्छत प्राणिषु ॥७॥

भो वैष्णवाचार्यवरा जितेन्द्रियाः
सूतादर्शैक द्विजवंशजन्मनः ।
ते शौनकाद्या इह धर्मदीक्षिता-
स्त्वादर्शभूते हरिधर्मविस्तरे ॥ ८ ॥

व्यासस्य श्रुतिविशदक्रियासु सूनो
गोस्वामी विशदमतिस्तथैव यूयम् ।
विप्राणाममलकुलोपजन्मनां वै
श्रीमद्भागवतकथाप्रचारकाश्च ॥ ९ ॥

निरुपमकरुणार्द्राः सूतगोस्वाम्यभिन्ना
गुणगणविधुरास्मद्वर्गके ते भवन्तः ।
शुभविजयविधानादक्षजज्ञानधूतान्
हरिचरितकथायामेवप्ररूपानवोचन् ॥ १० ॥

नेमिस्तु चक्रस्य मनोमयस्य
विकुण्ठतास्या द्विधिनोपसृष्टा ।
अक्षयुद्भवं ज्ञानमुपैति सीमां
यत्तैत्यच प्राकृतवस्तुनो वा ॥ ११ ॥

अधोक्षजस्यामलसेवनादौ
ज्ञानं मनश्च स्थिरतामुपैति ।
नैमिर्विनश्यत्यपदर्शनानां
भक्त्यादिदूरासुरनिर्म्मितानाम् ॥ १२ ॥

व्यासोक्तिचक्रं ज्वलितं प्रवेगात्
विराजये चिन्मय चित्रवस्तु ।
विघ्नापहर्त्ता नरसिंहदेवो
यत्रावसद्भक्तदयापयोधिः ॥ १३ ॥

निमेषमात्रादसुरा निजघ्ने
स्वभक्तविद्रोहिण आदिदेवः ।
धर्म्मध्वजत्वं बलरामदेवो
विनाशयामास विशालवक्षाः ॥ १४ ॥

देवर्षिसङ्घाध्युषितं पवित्रं
क्षेत्रं तु तन्नैमिषनामधेयम् ।
भवद्भिरित्थं ह्युपदिष्टमत्र
क्षेत्रस्य चाप्राकृतरूपबुध्यै ॥ १५ ॥

श्रीमद्भागवतप्रचारममलं नामापराधोज्झितं
नाम्नोऽहैतुकनिस्पृहं च भजनं सम्यग्भवद्भिस्तदा ।
यत्प्रादर्शि नकोपि तत्प्रकटयेदाचार्यवर्योऽवना-
वैश्वर्यं प्रभुसत्तमा निरुपमं गाम्भीर्यमौदार्यकम् ॥१६॥

महोत्सवे हंसमठप्रतिष्ठां
श्रीकृष्णमूर्त्तेरभिषेचनञ्च ।
कर्त्तुं मुदाप्तेषु भवत्सु विप्राः
पुष्पाण्यनेकानि तदाभ्यवर्षन् ॥ १७ ॥

सहस्रशो नैमिषगाः गजस्थ-
कृष्णानुगान्तूनिभराजरूढ़ान् ।
पदातयः सैन्धवनागघण्टाः
पताकपुञ्जाः पुरतः प्रसस्रुः ॥ १८ ॥

भेरीमृदङ्गानकवाद्यभेदै-
रनुव्रताः पण्डितविप्रभूपाः ।
गौराङ्गमाहात्म्यमथ स्तुवन्तः
शशंसुरुच्चैर्भवतां च कीर्त्तिम् ॥ १९ ॥

भवद्वक्त्राम्भोजाद्विगलितमहामन्त्रपठने-
सदा दीक्षाबद्धाः कचन जयशब्देन गगनम् ।
प्रसादस्यास्वादाद्बृहदुदरपूर्णाखिलजना
दिगन्तं सुव्याप्तं परमसुखतृप्ता विदधिरे ॥२०॥

कुलीनाः शास्त्रज्ञा धनिकसुजनास्तत्र भवतां-
समाश्रित्य प्रापुश्चरणकमले शीतलतले ।
परं गौराङ्गस्य प्रकृतिमधुरं मर्म्म शुभदं
चरित्रं देवानां तदिदमभवद्विस्मयकरम् ॥ २१ ॥

वयं क्षुद्रा जीवा विफलकरणास्तत्र भवतां
प्रभुत्वं चौदार्यं हृदयकमलान्तर्वितनुमः ।
सदा गौराङ्गाख्याश्रवणसुकथालापविधुराः
न विद्मो माहात्म्यं मुररिपुपदप्रेमरसयोः ॥२२॥

राधाविनोदोपपदं विलास-
कृष्णं प्रतिष्ठाप्य च नो भवन्तः ।
अनुत्तमत्वासमते तदोचू-
राधाप्रदत्त प्रणयस्य सन्तः ॥ २३ ॥

ललिता विभाति वृषभानुसुता-
सखिभावमाप्य समयस्मरणा ।
इति सर्व तत्वमुदितं सदयै-
र्वृषभानुपुत्त्र्यपरविग्रहिभिः ॥ २४ ॥

पूजार्थं समुचितसम्पदा विहीना
दाना समो वयमपि वः प्रपूज्यपादाः ।
सर्वस्वं ननु परिगृह्य नः स्वकीयं
पादाब्जं हरिचरणञ्च जोषयन्तु ॥ २५ ॥

परमहंसमठाश्रितसेवकैः
प्रचुरभक्तिभरेण समर्पितः ।
प्रततनैमिषकानन पुष्पक-
स्तवक एष गुरुप्रकटोत्सवे ॥ २६ ॥

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ॐ विष्णुपाद परमहंस परिव्राजकाचार्यवर्य अष्टोत्तरशतश्रीश्रीमद्भक्तिसिद्धान्त सरस्वती गोस्वामी महाराज के चतुःपञ्चाशत्तम प्रकटोत्सवोपलक्ष्में नैमिषारण्य श्रीपरमहंस मठ सेवकगण विरचित

नैमिषकुसुम-स्तवक

हे अहैतुक करुणानिलय ! परमहंस परिव्राजकाचार्यवर ! इस विष्णुक्षेत्र में एक दिन शौनकादि ऋषिगण ने हरिलोक लाभ के उद्देश्य से सहस्र वर्ष व्यापिनी यज्ञेश्वराराधना में नियुक्त होकर तत्फल स्वरूप भागवतोत्तम श्रीसूत गोस्वामी का दर्शनलाभ एवं उनसे परिप्रश्नषट्क उपस्थापित करने की योग्यता का लाभ किया था। किन्तु हम जैसे क्षुद्रजीवों के पक्ष में उस प्रकार विपुल साधनसम्पत् समन्वित रहना असम्भव समझ कर स्वाभाविक करुणावश साक्षात्कीर्त्तनभक्ति विग्रह रूप में स्वच्छन्द विचरण करते करते नैमिषारण्य में उपस्थित होकर स्वतः प्रवृत्तभाव से हमको हरिकथा श्रवण-कराकर हमारे संशयों की हृदय ग्रन्थि को आपने काट डाला है। आपकी अहैतुकी अमन्दोदयादया हमको व्याकुल किये डालती है।

हम इतने दिन से जड़ बुद्धिसे विष्णुक्षेत्र में वास करते आये हैं। अक्षेत्रज्ञ व्यक्ति जिस प्रकार सुवर्ण-निधि के उपर उपर चल कर भी उसका सन्धान नहीं पाता, वैसेही हम भी विष्णुक्षेत्र में निवास करने का अभिमान करते हुए भी विष्णुक्षेत्रस्थ अधोक्षज सेवा निधि का अनुसन्धान नहीं पा सकते हैं। किन्तु भगवत्प्रेरित होकर आपने तीर्थपर्यटन वहाने सपार्षद इस स्थान में आकर हम लोगों को सर्वज्ञ की तरह अमूल्य भक्तिरत्न का प्रदान किया है।

हे वैष्णवाचार्यवर ! हे गोस्वामिन् ! ब्राह्मण श्रेष्ठ, सर्वयज्ञदीक्षित वेदवेदाङ्गनिपुण शौनकादि ऋषिगण ने श्रीसूत गोस्वामी महाराज के निकट जिस स्थान पर भागवत धर्म में दीक्षित होने का आदर्श दिखाया है, वह यही क्षेत्र है। वह क्षेत्र अब तक वैसाही है। आप भी, श्रीव्यास जी के श्रौताम्नय में भागवतोत्तम श्रीसूत गोस्वामी के अभिन्न विग्रह रूप में विशुद्ध ब्राह्मणगण के निकट नामयज्ञ के मध्य में भागवत कथा कीर्त्तन करते हैं। परन्तु हम उन ऋषिगण के समान किसी भी योग्यता से सम्पन्न नहीं हैं। तथापि आपकी अहैतुकी करुणा हम जैसे अयोग्य व्यक्तिगण के उपर भी यथोचित भाव से वर्षित हो रही है।

यद्यपि हम नैमिषारण्यवासियों का अभिनय करते हैं, तथापि इन्द्रिय विषयक ज्ञान में प्रधावित होते थे। किन्तु आपने यहां पर शुभ विजय कर भागवत के श्लोकों की व्याख्या करते समय यह बतलाया है कि जहां ब्रह्मा के द्वारा सृष्ट मनोमय चक्र की नेमि भी कुण्ठित होती है, वही मुनिगण पूजित पूत तपोमय वनभूमि नैमिष है। मनुष्य का इन्द्रिय ज्ञान जिस स्थान पर जाकर प्राकृत ज्ञानसीमा की अवधि का लाभ करता है। तत्संनिहित अधोक्षज की सेवा भूमि में मनश्चक्र या प्रकृति ज्ञान स्तब्ध हो जाता है। जिस जगह पर कुदर्शन की नेमि कुण्ठित हो जाती है, और श्रीमद्भागवत का सुदर्शन सर्वोज्वल भाव से विराजित होकर चिन्मय वैचित्र्यसम्पन्न वास्तवपदार्थानुसन्धान प्रदान करता है, उस स्थान को नैमिषक्षेत्र कहते हैं। भगवान ने निमेषकालमें इस बन भक्ति विरोधी दानव दलका नाश किया था, इस लिये इस स्थान का नाम

नैमिषारण्य है। यहां पर बलदेवप्रभु ने धर्मध्वजिता का विनाश किया था। जहां पर विघ्नविनाशन नृसिंहदेव का आवासक्षेत्र है वही अनिमिषक्षेत्र है, आपने यह सब बातें हमको बताकर अप्राकृत विष्णुक्षेत्रका स्वरूप प्रकाशित कर दिया है, एवं धामापराधशून्य होकर भागवत धर्माचरणपर श्रीनाम की अहैतुकी अप्रतिहत उपासना में नियुक्त होने का उपदेश प्रदान किया है।

हे प्रभुपाद! आपने इस स्थान में जो ऐश्वर्य और औदार्य प्रकटित किया है, वह अब तक और किसी आचार्य ने नहीं दिखलाया आपने इस स्थान में सङ्कीर्त्तन महामहोत्सव मठ की प्रतिष्ठा और श्रीविग्रहाभिषक के सम्पादन के लिये जब आगमन किया तब आप इस पूतक्षेत्रके सैकड़ों ब्राह्मणों द्वारा नैमिषवनकुसुम मालाओं से विभूषित तथा अभ्यर्थित हुए थे। आपने जब अपने प्रभु गजारूढ़ श्रीभगवान का अनुगमन किया था, तब बहुत से गज, अश्व, ऊंट, पैदल असंख्य भक्त विचित्रवर्ण की झण्डियों के साथ तथा तरह तरह के बाजों सहित आपके पीछे पीछे चले थे। कितनेही राजाओं ने आपका अभिनन्दन किया था कितनेही पण्डितों ने श्रीगौड़भगवान के साथ आपका भी महत्वकीर्त्तन किया था। बीस हजार से भी अधिक व्यक्ति एकसाथ आपके श्रीमुख से निकले हुते मन्त्र से दीक्षित हुये थे। अगणित व्यक्तियों ने विचित्र महाप्रसाद पाकर कण्ठ तक पूर्ण होकर गौरकृष्ण की जयध्वनि से इसी विष्णुक्षेत्र में दिगन्तप्रान्तर निनादित किया था इस स्थान में कितने ही कुलीन धनी पण्डित पुरुषों ने आपके सुशीतल चरणच्छायाश्रय का लाभकर गौरकृष्ण प्रीति का मर्म जाना था। अहो, आपने इस स्थान पर जिस आश्चर्य का प्रकाश किया था, उससे देवता तक भी चमत्कृत होगये थे, और हम क्षुद्रजीवों ने विह्वल होकर केवल आपके अपरिच्छिन्न महत्व विभुत्व तथा औदार्य का प्रत्येक प्राण में अनुभव किया था। आपने इस स्थान पर श्रीगौर राधाविनोद विलास जी को अधिष्ठित करके श्रीगौरसुन्दर के दिये हुए राधाप्रणय की असमोर्ध्व-चमत्कारिता को प्रकट किया था। हममें से किसी ने भी अबसे पहिले श्रीगौराङ्ग का नाम तथा उसकी कथा का श्रवण नहीं किया था। किसी को भी श्रीनाम की महिमा या प्रेमरस चमत्कार सीमा राधादास्ये की कथा मालूम न थी। यहां पर जो ललितादेवी हैं वे श्रीमतीवार्षभानवी के लिये तत्प्रिय सखी रूप से इतने दिन से अपेक्षा करती थीं, यह बात वार्षभानवी के अभिन्न विग्रह रूप आपने बतलाई है। हमारे पास ऐसी कुछ पूजा नहीं हैं जो आपको पूजा के योग्य उपायन हो सकती है। हे प्रभु आप हमारा सर्वस्व आत्मसात् करके अपने पादपद्म में हमें आकृष्ट कीजिये, यही हमारी एकान्त प्रार्थना है। आप प्रसन्न होवें॥

श्रीनैमिषारण्यक्षेत्रवासी सेवकवृन्द

परमहंस परिव्राजकाचार्य अष्टोत्तरशतश्रीश्रीमद्भक्ति सिद्धान्त सरस्वतीगोस्वामीजी महाराजके चतुःपञ्चाशत्तम कृपाविर्भावोत्सवोपलक्षमें श्रीव्यासपूजाकेदिन श्रीकुरुक्षेत्रस्थित श्रीव्यासगौड़ीयमठाश्रितगणका

कीर्तनारात्रिक

वेद भारत भागवत प्रसिद्ध सपाण्डवपार्थ सारथिके पदाङ्क से पूत पाञ्चजन्य शङ्खध्वनि निनादित श्रीगीतागान मुखरित, यही प्राचीनतम धर्मक्षेत्र कुरुक्षेत्र युगयुगान्तर से विष्णु भक्तिके उपमानरूप से विराजित होता हुआ आ रहा है, उसको आज जिन्हों ने यहां पर प्रचुर रूप से सरस भक्ति प्रेम प्रवाहिनी से प्लावित किया है, उन्हीं अनर्पितचर प्रेम रसरसिक गौराङ्ग महाप्रभु के मनोऽभीष्ट परिपूरक महापुरुष को कीर्तनारात्रिक के द्वारा हम भजन करते हैं।

जिन्होंने स्वीयप्रभु श्रीगौराङ्गसुन्दर तथा गौराङ्ग

के अपने आदमी श्रीभक्ति विनोद प्रभु के पूतपदाङ्क का अनुसन्धान करते करते गौड़भूमि से सपार्षद इतनी दूर आकर स्थानीय अधिवासीगण को कुरुक्षेत्र में श्रीकृष्ण चैतन्यदेव की शुभ विजय तथा उनकी महावदान्यता की बात जनाई है, हम उसी महापुरुष को कीर्तनारात्रिक द्वारा भजते हैं।

कुरुक्षेत्र में प्राची सरस्वती के तट पर स्थानेश्वर निवासी जगन्नाथ के भवन में भक्तवत्सल श्रीकृष्ण-चैतन्य महाप्रभु ने श्रीजगन्नाथ को तीन दिन तक कृपा से सींचा था, यह बात यद्यपि प्राचीन इतिहास ग्रन्थों में लिखी हुई, तथापि अनेक इस विषयमें अज्ञथे। जिन्होंने स्वीय प्रभुके प्रेम परवश होकर प्रभुके पदाङ्क का अनुसन्धान करते करते स्थानेश्वर में आगमन कर कुरुक्षेत्रवासी और तीर्थयात्रीगण को यह सब बतला कर कृतार्थ किया है, उन्हीं गौरप्रेमी महापुरुष को कीर्तनारात्रिक द्वारा भजते हैं।

जीन्होंने के प्रभुके पदाङ्क से परिपून तीर्थ में महाप्रभु की विजयध्वजा गाड़ने के लिये कुरुक्षेत्र में शुद्धभक्तविहार, श्रीव्यासगौड़ीयमठ, तथा श्रीगौर-राधाविनोद रामश्रीविग्रह को अधिष्ठित किया है, एवं सपार्षद उपस्थित होकर नामसङ्कीर्तन महामहोत्सव और प्रेमभक्ति सिद्धान्त सञ्जीवनी धारा से सबजीवों को अभिषिक्त किया है, उन्हीं गौर कृष्ण रस रसिक महापुरुष को कीर्तनारात्रिक द्वारा हम भजते हैं।

जिन्होंने अगणित भक्तगणके साथ कुरुक्षेत्र में आकर असंख्य पण्डित मण्डली मण्डित महासभा में श्रीकृष्ण चैतन्य देव की प्रेमधर्म की कथा का प्रचार किया है, एवं पण्डित सज्जनगण के द्वारा विपुल भाव से जो पुष्प माल्यादि द्वारा अभिनन्दित हुये हैं, उन्ही चैतन्यमनोऽभीष्ट प्रचारक महापुरुष को कीर्तनारात्रिक द्वारा हम भजते हैं।

जिन्होंने स्वीयान्तरङ्ग भक्तगण के साथ स्यमन्त-पञ्चक में आकर अधिकारी भक्तगण के निकट कृष्ण-विरहविधुरा गोपिका शिरोमणि श्रीमती राधारानी के दीर्घ विरह के अन्त में विनोदराम जी के साथ 'मिलने –विरहगाथा' की व्याख्या की थी और गौरप्रेमिक के हृदय में किस प्रकार अकस्मात् राधाप्रेमांभोजसुधाम्बुराशि उद्गत होती है, उसके भी आदर्श का प्रदर्शन किया था, उन्हीं राधादयित प्रेमिक वरको कीर्तनारात्रिक द्वारा हम भजते हैं।

जिन्होंने माध्ववैदान्तिक ब्राह्मण द्वारा धर्मक्षेत्र को फिर गीता गान से निनादित कराया था गौरगोविन्द प्रेमभाजनगण के निकट 'सर्वधर्मान् परित्यज्य' इस श्लोक की व्याख्या की थी, और जिन्होंने फिर स्यमन्तपञ्चक को विप्रलम्भ भावानु-सरणमयी भागवतीय गोपी गीतिसे मुखरित किया था, जिन्होंने राधागोविन्द प्रेमिकगण के हृदय में कृष्ण विरहज विप्रलम्भ गीति की मूर्छना को जगा दिया था, जिन्होंने नित्यानन्द बलराम पर्यटित तीर्थ में नाम प्रेम की वन्या लाकर गौरजन भक्तिविनोद प्रभु की मनोऽभीष्ट पूर्ति की थी, उन्हीं वदान्य शिरोमणि महापुरुष को हम कीर्तनारात्रिक द्वारा भजते हैं।

हम यद्यपि अत्यन्त दीन हीन हैं, तथापि चिद्विलास-सरस्वती की माहात्म्य रूपा आकर्षणी विद्या ने आज हमारी जड़तायुक्त जिह्वा को चञ्चल बनाकर उसमें खुजली पैदा कर दी है। जो कीर्तनीय सदाहरि इस युगधर्मप्रचार के लिये मूर्तकीर्तनाख्या-भक्ति रूप से जगत् में प्रकट हैं, उन्हीं कीर्तनभक्ति-विग्रह श्रीभक्ति सिद्धान्त सरस्वती की हम कीर्तना-रात्रिक द्वारा भजते हैं।

श्रीकुरुक्षेत्रस्थित श्रीव्यासगौड़ीयमठाश्रितगणका कीर्तनारात्रिक।

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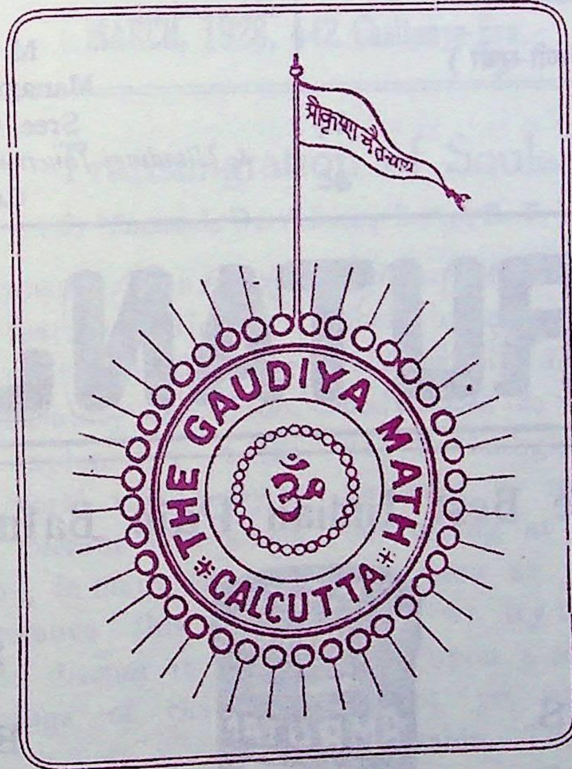
श्रीसज्जनतोषणी

OR

THE HARMONIST

March   1928

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY
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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
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Transmigration of Souls.

(By Nimananda Das Adhicary B. Ag., B. T.)

THE theory of transmigration of soul is the special feature of Hinduism and it distinguishes it from the other two religions—Christianity and Mahomedanism. In explanation of the diversities of the world this theory is propounded. The current idea about it is incomplete and, in many respects, erroneous. To remove this wrong idea we propose to discuss it in the light of the teachings of Sri Gaur Sundar.

As the knowledge of the subject is hinged on the knowledge of the soul that is supposed to migrate, we would first endeavour to find out what this soul is.

This is the subject upon which the philosophers of the world are racking their brains. And the result of this racking of brains is confusion. Every body tries to interpret it in his own way, in the light of knowledge he has gathered by means of his senses, without caring at all for the श्रौतवाणी or revelation as recorded in scriptures. Then we try to bring our intellect to bear upon a region where our intellect cannot go, such a confusion is but inevitable. The result of this confusion is obvious. We have lost the substance and are running after the shadow. In German folk-lore a story is narrated about a man who lost his shadow. Ah! the man was in a bad plight. He lost all, and was deserted by his friends

and relatives. Now what are we to think of men who have lost, not the shadow, but the substance? There may be some hope for a man who has lost the shadow and has retained the substance. But what hope can there be for a man who has lost the substance and has retained the shadow? Quite an overwhelming majority of us, consciously or unconsciously, are running after the shadow, and are suffering all the more for that. We identify ourselves with this body, and madly run after the gratification of material senses. We look upon worldly enjoyment as the only object of our life, and care to live only for it. Herein we mistake. Instead of rendering dues of Cæser unto Cæser and dues of God unto God, we are rendering dues of one to the other who has no claim over them. We are mistaking the pleasure of the body and the mind for that of the soul. The latter is different from and far above the former. It has pleasures of its own, and they cannot be obtained and should not be sought for in this material plane of existence. All our material quests bring untold miseries on us, and the highest good (?) that they propose to achieve defeat its own purpose. Hence in the Bible it is written, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof: but he who doeth the will of God abideth for ever,"— Jhoa, Chap 2.

What is the revealed truth about our real self then? Vaisnavism has shown from our scriptures that our real self or the soul (आत्मा) is a differentiation of the esoteric super-*prakrit* and as such it is, in constitution, the same as his Lord Vishnu, whereas the not-self—the body, the mind etc. as they are at present, is a differentation of the *a-chit prakriti* which is the perverted reflection of the *chit prakriti*. The former,—the real self—is ever spiritual and the latter, the not-self—is ever material. The difference between these two kinds of manifestations is such as admits of no mutual partnership under any law of human conception. Yet under Providential dispensation the impossible has been made possible. *Chit* and *a-chit* now function together as a single whole. But none the less the difference is there. Though ignored, it has not been obliterated so as to end in material triumph, in negation of any spiritual necessity.

The real self coming of its own accord to manifest in this *a-chit* world, has been compelled to put on two mortal garments—one physical and the other subtle; and thus crippled by Maya, it ceases to function in the *chit* world and roams in this *a-chit* one as a helpless entity in various forms. Forgetful of its celestial character, it now runs after

material achievements that constantly allure it but fail to bring it permanent relief when obtained.

Now does the soul migrate ? The answer is in the negative. It does not migrate, and it cannot migrate. 'स्वरूपेते सबार ह्य गोलोकेते स्थिति ।'—In self all exist in the *chit* world, *goloke*. As real self, the soul is ever unchangeable and cannot admit of such changes as deaths and births. The latter cannot work out any change in the spiritual character of the soul. For instance, a man in the running train is said to perform a journey from one place to another. But the man does not actually move himself to go the way. It is the train to which is due the loco motion, and the journey that it makes is simply ascribed to him. So is the case with our soul, the real self. The changes wrought by deaths and births are ascribed to the soul although it has itself nothing to do with them. And the cause of this ascription is our ignorance. Duped by Maya we forget our own self ; and, in ignorance thus imposed on us, we say "I am migrating, he is migrating, the cat is migrating, the tree is migrating and so on."

But at the same time we cannot deny the existence of such phenomena as deaths and births ; we cannot say we are not migrating. If our real self does not migrate, it must be something else. And what can this something else be ! It is our apparent self. Our apparent self is responsible for this function, and we wrongly hold our real self responsible for its doings. All that we do as this man and as that woman, as a Hindu and as a Mahomedan, as a cat and as a dog, as a tree and as a stone, are the doings of our apparent self, our real self having nothing to do with them.

Now what is our apparent self ? It has been made clear that Maya, although she has extended her sway over the real self of a बद्धजीव (Jiva in bondage of Maya), has in no way entered into its composition. But the apparent self or rather its component factors, the present body and the mind are entirely composed of Maya or the matter. How, then, the body and the mind which are जड़ or *a-chit*, devoid of any animation, have come to be animated. Whence is their animation ? In fact they are inanimate ; and their animation comes from their being in close proximity to the real self. So long as the real self inhabits them, it animates them with its own animation. For instance, if a crystal be placed near a rose it will be tinged with the colour of the rose. But as soon as it is removed away from the rose it assumes its own colour. In the same way the body and the mind are animated with the animation of the soul or the real self and appear as a distinct entity with an ego.

As soon as the soul is set free from

them, they return to their own nature. A further scrutiny will disclose a fact, that, of the body and the mind, the body is merely a tool in hands of the mind and enables the latter to function in this gross material world. The mind with the soul's animation is then the apparent self that migrates.

What does make it migrate? It is *jiva's* own karma or action. The apparent self being the handi-work of Maya, falls an easy prey to her temptations, and acting up to these temptations it does certain things the resultant force of which propels it for fresh, and very often entirely new actions which necessitate new births for their accomplishment. Thus action begets action and birth begets birth, and the *jiva* is kept perpetually moving on the wheel of births and deaths. The *jiva*, who is a man now, may, by his own action, be born again as a cat, and vice versa. One birth controls another; and they are just in measure with one's own *karma*. This is the law of Nature that governs our births in this world. There is no modification of it, and there is no flying away from it. It is irrevocable and irresistible. From the highest man to the meanest protoplasm, nay, the most trifling sand grain are all bound by this law.

Now, one question that may naturally arise in our mind is—what *karma* did the soul do in its pre-mundane existence, and what bad deed could it do then that made it fall into this unhappy realm? The existence in the soul itself, of an innate tendency to do wrong is quite incompatible with the absolute purity of the soul itself. But the cause must be there in the soul itself. There lies in the soul some constitutional defect, and not any material external circumstance that is responsible for its worldly migration made up exclusively of *chit* element or *atmic* principle, the soul is free from all material impurity. But being *anu-chit* or a minute particle of *chit*, it must, like the spark of a fire, have the defect due to quantitative smallness. Owing to this permanent defect the soul may, in exercise of its own free will, come to be tempted by Maya or the *a-chit* world. It may, if it like, as well enter into *chit* world or the 'Kingdom of God' and remain there forever in the service of its Lord, Krishna, without any fear of being tempted to journey world-ward. Hence in the scriptures the *jiva* has been described as *tatastha* (**तटस्थ**), capable of functioning in both the *chit* and the *a-chit* worlds, and as such, its original place of abode has been located in the meeting line of these two worlds where it gets the option of deciding for one or the other of them. When it decides for enjoyment it becomes enslaved by Maya. Its decision for enjoyment of the material world is the first crime committed by *jiva* against Krishna that earns for it

as punishment this perpetual bondage of Maya.

How does the apparent self migrate ? It is clear from what has been discussed hereto that the apparent self. propelled by motives commensurate with its perverted ego, establishes, as enjoyer, wrong connection with matter, which results in certain actions, on its part, to the fruit of which it is inextricably bound. It must reap as it has sown. The *karma* or action of one birth shapes and controls that of another. The subtle body or the mind stores up the seeds of actions of one birth in a subtle form and carries them over to another. These seeds of actions not only decide what sort of body the apparent self is to have in its next birth, but chalks out a new line of action to be followed by it in that birth. Thus action begets birth and birth begets actions ; and there is a never ending succession of births and deaths as waves in the continuous stream of actions. This is the inexorable and inflexible law of *karma*. This apparently never-ending line of actions is arrested when the *jiva* returns to itself and takes to the service of his Lord, Krishna. Such a returning is possible only by devotion to Krishna (कृष्णभक्ति) and by no other means. On the strength of devotion he ceases to be allured by the material pleasures of the world, and follows a new line of action which, being divine in character (कृष्णप्रीत्यर्थं कर्म) does not only not become the cause of further births but automatically overcomes the intensity of actions of past births. This is called salvation (मुक्ति). It means, on one hand, the complete dissociation of the soul from its material deflections resulting in a complete cessation from the pursuit of worldly enjoyments, and on the other, the attainment of the service of Lord Krishna eternally existing with Him as His associate in His eternal abode, *Baikuntha*.

Now, what becomes of the other people who follow religious practices other than कृष्णभक्ति ? In the Geeta Lord Krishna says that the devotees of gods and goddesses attain the region where gods and goddesses live (देवलोक) the devotees of the manes (पितृ) attain the region inhabited by them (पितृलोक) the devotees of genii (भूत) attain the region inhabited by genii (भूतलोक), and His devotees attain the region where He lives (वैकुण्ठ)*. Of these four regions, the first three, the *devaloka*, the *pitriloka* and the *bhutaloka* are the subtle manifestations of matter where the denizens reside and enjoy for a time pleasures proportionate to their virtues acquired in their mundane existence. At the end of this time, however they come again to be born in

---

*यान्ति देवव्रताः देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्‌याजिनोऽपि मां ॥
गीता

this physical world.* The other *Krishnaloka* is a *Chit* manifestation situated beyond these material regions where from no return to these material regions is possible.* With the attainment of this region all our pain and sorrow that naturally accompany our mundane lives come to a close.

About the followers of *jnana* cult who call themselves Brahma Srimad-bhagabat says that they, with great pains, soar up to a very high region (ब्रह्मलोक) where they, for want of *Krishnabhakti* cannot get a footing but there from they fall headlong down again to be born in this world. This time they are made to be born as apparently inanimate objects like a stone or a tree on account of the fact that they, in their endeavour to attain extinction (निर्वाण), assayed to obliterate the three eternal principles of soul-manifestation, namely, knowledge (ज्ञान), the knower (ज्ञाता) and the knowable. (ज्ञेय). The punishment thus inflicted is just commensurate with their foolish deeds.*

About the *yogins* mention is made in scriptures that one class of them, by their attachment to *Paramatma*, go to regions like *Maha* (महः) *Jnan* (जनः), *Tapa* (तपः) and *Satya* (सत्यः), enjoy there for a time pleasures proportionate to the degree of their devotion, and then return to this physical world to be born again in higher circles of men;† and that a misguided class of them, aiming like the misguided class of *jnanins* at extinction (निर्वाण), go to *Brahmaloke* and fall therefrom on this physical world and begin their life a new from the so called inanimate object (स्थावर) like a stone or a tree.

The popular belief current among the Christians and the Mahomedans is against such a doctrine. They commonly believe that this world has been created by God once for all. The diversities, that are visible here, are all of His

*त्रैविद्या मां सोमपाः पूतपापाः
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणेपुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयी धर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥—गीता

†न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्त्तन्ते तद्धाम परमं मम ॥—गीता

*येऽन्येऽरविन्दाक्ष विमुक्तमानिन
स्त्वय्यस्तभावादविशुद्ध बुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृत-युष्मदङ्घ्रयः ॥ भागवत ।
भुक्ति मुक्ति वाञ्छे येह काँहा दुहार गति ।
स्थावर देह देव देह यैछे अवस्थिति ॥
चैतन्यचरितामृत ।

†योगस्य तपसश्चैव न्यासस्य गतयोमलाः ।
महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः ॥
—भागवत ।

making. *Jivas* take and can take initiative in any action only after they are born in this world. They will be made to gather the fruits of their actions done only in this life. On the day of judgment they will be called upon by God to answer for their actions in this mundane existence. They will be rewarded or punished according as they did good or bad while on earth.

If this be the fact, then there is much room to talk of divine injustice. The law of equity demands that all souls ought to have been afforded, at the start of their respective mundane careers, equal opportunities to carry out the orders of God before they are called upon to answer, in common, for their violation or partial execution of them.

Again the Mahomedan *rhoo* and the Christian soul are not the true equivalents of the Hindu *jiva*. The *jiva* as has been said before, is a distinct and specialised part of God and is completely free from matter which, under no condition, not even when it seemed to be bound down to this physical world by the shackles of Maya, can enter into its composition, and once elevated to that eternal region, the *Baikuntha*, it ceases to respond to the impacts of Nature (प्रकृति). The *rhoo* or the soul, on the other hand,—the *rhoo* and the soul are the samething—although a distinct entity, differs from God, its Creator, not only in quantity but also in quality ; and carrrying, as it does, the impressions of its mundane existence as a human being even after resurrection, it must be said to have, in its composition, the element of matter which only can receive and carry such impressions. The hold of matter on the *rhoo* or the soul is distinct up to the *behest* and the *dajak* or the heaven and the hell where the latter is made to enjoy or suffer according as it did good or bad actions in this physical plane. And beyond these regions there being no other region of pure consciousness, an existence of a pure, unalloyed soul is out of question. And if so, a soul can never be expected to approach and meet God in His plane of pure existence and render Him pure and unalloyed service as His eternal associate and servant.

We must, therefore, look for either imperfect revelation or wrong interpretation or for both. In fact, both are possible. The first ; because the revelation of God's wisdom is made according to the spiritual fitness of those to whom it is made. Hence Christ and Mahommed are known to have told their respective followers that there remained much more than what they were made to know. The second ; because only those, who are sufficiently spiritualised to be in direct communion with God, know the ways of God, and can correctly interpret scriptures that embody His injunctions.

Of every religion the followers are divided into two classes, esoteric and exoteric. The esoteric section are sufficiently spiritualised to understand the prophet or the guru ; and their number is very small. As time rolls on, their number becomes still smaller and smaller till it comes to nil. And as the number decreases spiritual adulteration increases till at last the truth is entirely lost sight of, and the religion becomes irreligious. The followers now fight more for the sake of the name of the religion than for the truth it teaches ; they fight more for the shadow than for the substance. They begin to twist and torture the sacred injunctions laid down in the holy scriptures and to serve their selfish ends, try to bring out a meaning that these do not and cannot mean.

The most astounding and inappropriate rites that are now associated with our own religion are but results of flagrant violation of sastric injunctions ; and for this none but the present so called gurus or rather the spiritual babblers are mostly responsible.

Offering for the Worship of Sri Sri Vyasadeva

(*Continued from page 208, February, 1928*)

MY MASTER,

But notwithstanding all this, God never for a moment abandons the *jiva* to sufferings that are brought down most deservedly upon himself by his aversion to the service of the Absolute. The sufferings themselves are a further proof of His infinite mercy and have really been ordained with the purpose of enabling the fallen *jiva* to realise once again his real nature by this experience of the logical consequences of his egoism and consequent unwillingness to recognise the superiorty of the Supreme Lord in the scheme of existence formulated by himself. By such sufferings he is mercifully reminded of his utter helplessness and insignificance in the presence of the Absolute.

MY MASTER,

God is not so cruel as to wish to end our sufferings by depriving us of our freedom and thereby transforming us into the pampered hangers-on or the slaves of despotism.

MY MASTER,

God is infinitely merciful. He is not a mere abstraction. Neither is He an object of our selfish enjoyment, that is to say, subordinate to our pleasures. Both of these views err in postulating a strictly limited existence for the unlimited. As

a matter of fact, by no process of reasoning that is open to our limited understanding in the fallen state, can we attain to the Real and Absolute Truth. All fallen *jivas* are necessarily idolaters or worshippers of the materialistic, limited, everchanging, creations of their erring, material minds. And, therefore, we should discard once for all those inconclusive speculations that represent God as a mere abstraction or, even as a mere tool for the furtherance of our sensuous enjoyments. We are sure to fail in realising His infinite mercy if we adopt either of the above views.

My Master,

God has a real Personality, a real specific form of His Own, and at the same time, He is always present in us as the All-pervading Over-soul. But He is always unlimited and, therefore, His real face is in no case visible to our limited vision. Our limited fallen state and this material world are related to God and the Kingdom of God as darkness to light. Our knowledge in the bound state is not only ignorance of the Truth, but a positive hindrance to its realisation.

My Master,

God does not wish to abandon us to our self-elected sufferings. Neither does He wish to curtail our freedom. He has, therefore, desired that this limited universe itself, our prison-house, should help us in regaining our lost and forgotten natural state of pure spiritual existence. But He has not been content with providing only this negative help. He has also provided positive and direct assistance in the shape of the scriptures and the exponents of those scriptures in the shape of His devotees who come down to us and preach as well as *live* the scriptures.

My Master,

The Scriptures themselves fall into two distinct and mutually exclusive classes viz. the spiritual and the non-spiritual, corresponding to the divisions of transcendental and material worlds. In the matter of the scriptures also we are, therefore, free to choose between the true and the false. The Scriptures therefore, appear to those, who cannot grasp this distinction between the spiritual and the non-spiritual, as being self-contradictory.

My Master,

But the scriptures proper, the spiritual scriptures, have come down from God through Sri Brahma the first of *jivas* to receive them and Sri Narada to Sri Vyasadeva who sifted the spiritual from the non-spiritual scriptures, with which they had become mixed up.

My Master,

Sri Vyasadeva teaches us to follow the **श्रौतपन्था** the method of submissive acceptance of the spiritual enlightenment from the Guru if we want to really understand the spiritual scriptures. We

are directed by him to receive the Word of God from the Acharyya in the regular chain of preceptorial succession, to which he himself also belongs, by absolute submission to the preceptor. We cannot serve both God and Mammon.

My Master,

The first step to be taken on the path of spiritual discipleship is to believe in these declarations of Sri Vyasadeva. It is by no means blind faith that is demanded. The alternative methods and their rationale are placed clearly before us. The two methods are (1) the method of submission, the **श्रौतपन्था**, and (2) the method of empiricism, the method of working up with the help of our present limited intellect from the known to the unknown and now inaccessible from the material and limited to the spiritual and unlimited. Sri Vyasadeva recommends and expounds the former of these two method-.

My Master,

As a matter of fact the Acharyya is really the God-head manifesting Himself to bound *jivas* in order to teach them the Truth. God Himself is the only Teacher of the Truth. God teaches us the Truth in two distinct roles, *viz.*, as Sri Krishna, the Supreme Lord Himself, Who is to be served by us, and as Sri Baladeva, the Embodiment of this service of Himself. Sri Krishna Himself is the Teacher of the Word as Supreme Lord Whom we all should serve. Sri Baladev prabhu is the Teacher of the Word as Embodiment of the service itself. Sri Ananta is the manifestation of Sri Baladeva Prabhu eternally employed in singing the praise of the Lord. The Word of God manifested by Sri Brahma, Sri Narada and specially by Sri Vyasadeva to us, bound *jivas*, is a tiny offshoot of the mighty stream that is ever issuing out of the thousand mouths of Sri Anantadeva. Sri Nityananda Prabhu is identical with Sri Baladeva. The Acharyya is the manifestation of Sri Nityananda Prabhu; of Sri Baladeva, who is the Embodiment of the creative energy of Sri Krishna the Supreme Lord, and the Supporter of all existence.

My Master,

You are the Acharyya in the preceptorial succession of the Srauta School. You are the manifestation of Sri Nityananda Prabhu Who is the same as Sri Baladeva, employing yourself in carrying out the wish of Sri Gaursundar.

My Master,

They are utterly mistaken who suppose that the Acharyya is not under the necessity of strictly following the rules that are laid down in the scriptures for the guidance of all *jivas*, that he may in fact even transgress against them at his sweet pleasure. This error is due to the fact that we bound *jivas* have absolutely no idea of the natu/e of the free and directly loving, service of the

Lord which is the only eternal function of the Acharyya. The free service of Sri Krishna is in fact the perfect fulfilment of the Law. The Acharyya follows the letter as well as the spirit of the Law. He never transgresses against the Law.

MY MASTER,

There are, indeed, pseuda-acharyyas who under the pretence of the free service of the Lord actually transgress against the rules of the Scriptures.

MY MASTER,

Your life is a continuous and strict fulfilment of the spiritual scriptures. The spiritual scriptures themselves, are indeed, the best testimony of the truth of your office as the undoubted Acharyya of the Srauta School.

MY MASTTR,

We, therefore, truly worship in you Sri Vyasadeva who manifests to this world the spiritual scriptures separating them from the non-spiritual scriptures.

MY MASTER,

Mahaprabhu Himself holds the worship of the Acharyya as identical with the worship of Sri Vyasadeva. But you are greater than Sri Vyasadeva.

MY MASTER,

We realise in you the Sri Gurudeva of Sripad Biswanath Chakravarti Thakur's famous octade addressed to the Guru, who is the same as Sri Nityananda Prabhu engaged in the direct service of the Lord.

MY MASTER,

But all this, although conclusive, is but external testimony regarding your transcendental nature for the purpose of convincing bound *jivas* ; and this indirect method is necessary because no bound *jiva* is privileged to see you as you really are. Those alone who by the grace of Sri Krishna submit to your holy feet are thereby enabled to know truly a little, although only very little, of your real nature. The little they are enabled to know is, however, amply sufficient to clear up all their doubts. They are enabled to know that you are the manifestation of God Himself exactly as we find it laid down in the scriptures ; that by serving you they serve God ; and that by submitting to you they only submit to God. They are enabled to recognise that such service is the eternal function of their true selves. All this is revealed to them in such manner as to leave no doubts in their minds regarding their absolute Truth.

MY MASTER,

May we continue eternally to worship your holy feet and proclaim the constant and absolute necessity of such worship of you for all jivas, bound as well as free. It is the only means whereby the bound *jiva* can be freed from the fetters af Maya and so made conscious of his natural and eternal function viz. the service of God. The worship of your holy feet is no less neces-

sary for free jivas in as much as the neglect of it is sure to hurl them at once into the clutches of Maya.

My Affectionate and Divine Master,

It is so because you are the Associated Counterpart of the Lord Himself. You are the Embodiment of the service of the Lord. You are Sri Nityananda Prabhu, Sri Baladeva, Sri Krishna Himself in the Form of His own servitor. The Lord serves Himself in order to teach us how to serve Him. We have no power of our own wherewith we can serve God. We can only have the inclination. As soon as we are inclined to serve the Lord, the Lord at once confers His service on us by directing us to the shelter of your holy feet. We obtain the power to serve the Lord and the service itself from you because it is only you who can directly serve the Lord. You are our only Support whether we are conscious of it or not. The ignorance of this relationship is the cause of our bondage. If we want to serve the Lord without His help, is not such foolish arrogance a proof of our ignorance of the real nature of the Absolute ?

My Master,

We know that you have come into this world in order to carry out the wish of Sri Gaursundar who is no other than Sri Krishna Himself, It is the wish of Sri Goursundar to re-establish the Divine Varnasrama Dharma as distinguished from the system of caste in order to restore real harmony to this world. The whole world is sick at heart and has lost all confidence in itself and has been looking forward to the coming of the Peace-Maker

My Master,

The spiritual Varnasrama Dharma has nothing to do with any system, social or political, of this world. The Sanatan Varnasrama Dharma is the Divine institution established by Sri Krishna Himself for the spiritual benefit of the unslaved *jiva*. It is the theme of all the scriptures and is embodied by Sri Sanatan Goswamin under the direction of Mahaprabhu Himself in his great work treating of the rules for the guidance of the spiritual community of the Vaishnavas. The study of the works of Sri Sanatan Goswamin and Sri Rupa Goswamin Prabhus have been utterly neglected for too long a period and the so-called followers of Sriman Mahaprabhu have everywhere acquired an unenviable reputation for this utter and profane disregard of *all* shastric rules.

My Master,

It was Thakur Bhaktivinode, entered into eternal *lila*, who, as the pioneer of the present movement for the purification of the Sanatan Dharma and making it conform to the teachings of Mahaprabhu Sri Chaitanya Deva, for the first time in the present age, drew

the pointed attention of all persons to this cause of the degeneracy of the Vaishnava communities that professed to be the followers of Sri Goursundar. Thakur Bhaktivinode gave his life to the publication of a very large number of remarkable works, in which he has described the Sanatan Dharma, both its doctrines and practices, as it is found in the writings of the associates of Mahaprabhu Sri Chaitanya and their strict followers. Thakur Bhaktivinode made the remarkable prediction that the Divine Varnasrama Dharma would be re-established in the near future by a great personage endowed for the purpose with the power of God Himself.

My Master,

This prophecy is being fulfilled before our very eyes by yourself and your associates acting under your direction. It is not possible to go into further details of this great subject at this place. But we have no doubt that the institution is bound to be recognised as Divine and as offering a complete solution of all the troubles of the world, by all impartial persons who give it a patient hearing and are prepared to recognise and accept the Truth when it actually makes its appearance, undeterred by considerations of caste, creed or colour, or by any considerations of profit and loss in the worldly sense.

My Master,

The re-establishment of the Divine Varnasrama Dharma which is inevitable and is even now making rapid progress will make real spiritual society again possible in the world. There can be no real harmony except on the spiritual plane. I, therefore, lay myself completely at your holy feet to be employed in the way that is pleasing to you for the furtherance of the wish of Sri Gaursundar.

I am, most affectionate and
Divine Master,
Your eternal and humble
servant,
Narayandas Adhikari.
10-2-28.

The Special Characteristics of the Acharyya.

[By Prof. Nishi Kanta Sanyal m. a.]

THE practices and utterances of this truely transcendental teacher of religion are so strikingly unlike and so emphatically opposed to the spirit of all the current notions and activities of the world of today, but are withal so cautiously and so reverently broad-based on the highest teachings of the whole body of the scriptures of this country, that they have already most powerfully agitated religious opinion all over India and are bound to compel even the most thoughtless to pause and reflect. Sri Paramahansa Thakur has astounded everybody by the declaration that his practices and teachings are identical with those of the Vaishnava teachers of old and strictly in conformity with the teachings of Mahaprabhu Sri Chaitanya. Or, in other words, what appears to us to be so profoundly and aggressively original as he tells us, is nothing but the old, eternal and universal religion in its pure form.

The distinctiveness of Srila Siddhanta Saraswati Thakur's teachings and practices is all-pervasive and may be illustrated by a few concrete examples. This is, for instance, what Paramhansa Thakur says regarding 'Truth'. 'Donot try to discover the nature of 'Truth' by the exercise of your imagination. Donot endeavour to attain to the 'Truth' through experience of this world. Donot manufacture 'Truth' in order to satisfy your erring inclinations, nor hastily accept as the truth anything for the reason that it satisfies such inclination. Do not regard as 'Truth' anything that has been 'built up' by, or has the 'support' of, a majority of people like yourself,—nor as un-Truth anything that is 're-jected' by the overwhelming *majority*. According to the scriptures there is to be found hardly one in a crore of human beings who really worships the Truth. That which is proclaimed by the united voices of all the people of this world as Truth *may* turn out to be false. Therefore, cease to confront the Truth in a challenging mood. The Truth is not brought into existence by such arrogance. One has to approach the Truth in the spirit of *absolute* submission. It is necessary to listen to Truth. Truth is self-revealing and it is only when *It* is *pleased* to reveal Itself that the real nature of the Truth can be known to us, and not otherwise'.

The conduct of this great teacher of religion corresponds to his teaching in all its minutest details. In his personal conduct he never deviates by the

breadth of an hair from the Truth of Srimad Bhagabat to please any individual or body of individuals. He always tries to please only God in the manner that is laid down in the Srimad Bhagabat. It is in this sense that his conduct is super-human. He also never countenances the slightest deviation from the Truth in the most eminent, or dearest and nearest, persons ; and holds every single word of the Bhagabat to out-weigh the opinion of all the people of the world. He does not admit that all thinkers or religionists are approaching the Truth by diverse ways. On the contrary he holds that all so-called truths that pass current in the world point only to a limited ideal formulated by the imagination and are really *un*-truths and, as such, *positive* obstacles in the way of the realisation of the Truth. This would most certainly seem to be opposed to the judgment of the modern world.

Srila Paramahansa Thakur's teaching and practice regarding right and wrong are opposed to all accepted ethical conclusions. He says that the so-called ethics of those who are averse to God stop dead before the transcendental conduct of the devotee of God. The ethical law of the devotee is exclusive devotion to God. The moral codes of utilitarianism or idealism are made by man whereas the holy feet of the Lord are the eternal fountain-head of the law of the devotee. Our empiric knowledge judges of right and wrong by the measure of the highest point of view that is attained by its ascending effort. That which is regarded by it as right or wrong from that distant point of elevation is accepted as the ethical code of this world. Such a code is liable to modification in accordance with the length of vision of the legislater. All worldly morality is confined within the four corners of human knowledge and moves up and down with the varying height of such knowledge. Too often we confuse this man-made ethics with spiritual religion. But religion is not general knowledge or mere morality. Under the impression that this morality is identical with religion we are led to regard as religions such activities as *yoga*, vowed-observances, asceticism, fruitive works, empiric knowledge service of the poor—of society—of country—of brutes—of the body—of parents, etc. But every one of these is an instance of the moral law concocted by the imagination of man. This concocted ethical *religion* (?) bears the name of *Smartavada* (स्मार्त्तवाद) 'canonical creed' in this country. But the law of the devotee possesses such wonderful power that these improvised ethical rules are completely neutralized in its presence. The devotee knows the feet of the Lord as higher than all other things. The law of the devotee may be compared to the downward rush of a mighty river that sweeps away in its

irresistible progress all the ethical speculations of this world like bits of flimsy straw lying athwart its course relegating them to their proper insignificance to an obscure corner of the vast expanse of its vivifying current. Those speculations are no longer able to assume a lofty attitude and exercise a dominating power even in their respective, limited spheres. The propounders of all changing creeds of this world have proclaimed the law of devotion as being only one among a multitude of such a miscellaneous body of rules of conduct. A few may have assigned to devotion even a slightly higher place than the rest. There are those among them who say that devotion to parents or to one's country belongs to the same category as devotion to God and are a constituent part of spiritual devotion. There are some preachers of religion who have declared that it is permissible to disregard devotion to God for the purpose of serving one's parents. Some have gone further holding that there can be no devotion to God by causing pain to the minds of parents or wife,—that the service of Krishna is not valid if it stands in the way of the service of parents or the maintenance of wife. But such is the transcendental power of the sacred stream of the super-human, non-evil-producing kindness of Sree Krishna Chaitanya-Chandra that it is able to build up a stratum of the most un-flinching firmness in the hearts of all *jivas* to which He proclaims, with a deep reverberating sound like unto the blessed peal of the conch *Panchjanya,* this sublime Truth that 'there is no other rule, there can be no other land, for the *jiva* than the service of Krishna.' The only severe Truth, although it may not pass current amidst the orgy of perverted notions of a perverted world, is enshrined in such texts as 'seek only My shelter' (मामेकं शरणं व्रज) 'contemplate the Absolute Truth' (सत्यं परं धीमहि), 'Man is liberated by devotion to God' (भक्त्या विमुच्येन्नरः) etc.

This transcendental teacher of the spiritual religion, this great follower of Sri Rupa Goswmin, has so thoroughly laid bare the utter triviality of the current conception regarding 'renunciation that it has administered a rude shock to the entire body of the purveyers of pseudo-asceticism. Naturally enough, therefore, these latter affect to regard his discourses as 'perverse' and 'un-scriptural'. The discriminative renunciation (युक्तवैराग्य। enunciated by Sri Rupa Goswamin Prabhu by command of Sri Goursundar in his great devotional work,the Bhaktirasamrita-sindhu, has been set forth, decked out in such diverse and beautiful decorations, by this great Acharyya in his practices and discourses that to one who may have the good fortune of making its acquaintance the trivial renunciation that prevails in the world is bound to dis-

close its real face as that of the accursed goddess of destitution (अलक्ष्मी). Only those who are averse to God deceive themselves by worshipping at her shrine. It is because we cannot keep on our legs without our three meals a day that we suppose, as 'unattached' to the world, one who can go without food for three days. It is because we ourselves are so much addicted to material enjoyment that we regard as 'un-worldly' anyone who practises abstinence from such enjoyment. To the doer of evil deeds the doer of good works appears to be un-selfish. The epicurean considers the pervert ascetic as one who has truly renounced the pleasures of the world. To the ignorant the learned may seem to be devoid of earthly passions. But such one-sided judgment is not the impartial verdict of the Kingdom where everything is perfect. The ideal of this sort of renunciation has a very good superficial look resembling the consistency of level, dry land. But if one looks two inches underneath the surface of this sundy film of renunciation he is sure to find the foul water, stagnant and muddy, of selfish enjoyment or the realisation of selfish desire. Our Acharyya, this great follower of Sri Rupa Goswamin, never gives the place of honour to this pervert asceticism, this embodiment of the goddess of destitution and misfortune. He says that the constant and single-minded employment of oneself and of all things of the world for the gratification of the *senses* of God is the only true asceticism.

Take again the all important subject of universal concord of which the world undoubtedly stands in need. The solution offered by the non-evil-producing mercy of Sri Chaitanya Chandra is so diametrically opposed to all current ideas of comprehension as to have necessitated the addition of two most important chapters to the science of Logic entitled 'pervert interpretation' (बिपरीत रूढ़ि) and 'enlightened interpretation' (विद्वद्रूढ़ि) of the etymology of words. Not to destroy the peace of any body, not to cause annoyance to anybody over any matter, to patch up a compromise or seeming absence of opposition between the weak points of individuals or aggregates, is the denotation of the term 'concord' in the current usage of the Age. The fear of ourselves being attacked by those whose weaknesses we are to point out recommends to our prudence the adoption of this convenient principle of 'I am silent if you are also dumb' (तुम्भि चुप् हामभि चुप्). The so-called 'concord' of the age is only another name for drifting according to one's individual tastes with the current of laws concocted by the mind and not in any way to oppose the similar efforts of others. But the power of the mercy of Sri Chaitanya Deva does not tolerate such sort of deception. The great

spiritual concord declared by Him is a wonderful instrument yielding most delightfully harmonious music charming the ears of Sri Krishna Himself. In that music there is no tendency, like that to be found in all so-called efforts at comprehension, towards the ultimate destruction of all diversity. In that harmony there is present eternal diversity but no mutual conflict ; there is variety of tune and cadence but no want of agreement. The objective of that harmony is not abstraction or neutralisation. Its goal is the Absolute Truth. This Divine instrument of harmonious music although, it may fail to gratify the senses of the *jiva*, serves nevertheless to perfectly gratify all the senses of the Absolute Truth. This spiritual concord although it may not build in the empty air enchanting gardens of imaginery flowers, never-the-less admits to the boundless treasures of the real Truth the knowledge of which is our highest realization. This concord is not the fictitious temporary absence of conflict brought about by law concocted by the human mind ; it is the eternal spiritual harmony. '*Samkirtanam* is that *kritanam* of Hari which is performed by many in company'. These words make an offering of such concord as was never known before. In this argumentative and querulous age it provides the only never-failing weapon for imposing universal spiritual harmony. The 'rational' and 'absence of self-contradiction' of all the conclusions of the Vedas is to be found in this great spiritual synthesis. *Sarbanjna sukta, Parijat shourabha, Sri Bhasya and Sarbasambadini* which establishes the spiritual and scientific validity of *Purna-prajna-darsan*,—by lighting up the lotus feet of the Absolute Truth in the act of adoration, - scatter the fragrance of this universal spiritual concord across the infinity of worlds. The great Acharyya is proclaiming through the medium of the Harmonist this message of universal spiritual concord for the delight of the votaries of the Absolute Truth in all parts of the civilized world. The Gaudiya founded by this great religious teacher is pointing the way to spiritual agreement by demonstrating the futility of the endeavours for non-spiritual harmony.

(To be continued)

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The Supreme Lord Sri Krishna-Chaitanya

THE Supreme Lord Sri Krishna-Chaitanya manifested the *lila* of of His birth in Sridham Mayapur on the 23rd day of the month of Falgun in tbe year 1407 of the Saka Era corresponding to February 1486 A. D. The Lord was born in the evening with the rise of the full-moon which was then in eclipse. Mayapur is situated in the heart of old Navadwip on the eastern bank of the Ganges.* It is now represented by a few isolated mounds that have escaped the destruction that overlook this part of the old town by the shifting of the bed of the river. The summits of these mounds are now crowned by a number of beautiful shrines and other edifices that have been erected within the last fifty years by the piety of the followers of Mahaprabhu. Sridham Mayapur undoubtedly constitutes one of the holiest of *tirthas.* Thither flock at all time of the year thousands of pilgrims from all parts for a sight of the birth-site of Mahaprabhu Sri Chaitanya. An ever-growing multitude of devotees join in the devotional functions on the day of the anniversary of the advent of the Lord. Those who have had the good fortune of once visiting the place can never shake off the profound impression that is made on the spirit by the palpable transcendence of this holiest of the holy *tirthas.*

But the eastern part of old Navadwip, although it is now so solitary and rural, was at the time of Mahaprabhu's advent the greatest centre of our ancient culture. It was a vast University town full of the *chatuspathis* of a very large number of the most eminent pundits versed in all branches of Sanskrit learning. The schools of these learned Professors were thronged by an eager crowd of inquisitive students from all parts of the country who found shelter and instruction under their roofs in return for loyal submission to their teachers. These Professors were all of them orthodox Brahmans who were universally respected for their learning, piety and high birth. These particulars are found in contemporory

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*The topography of the town of Navadwip of the time of Mahaprabhu is minutely described in several ld authentic works of Vaishnava authors. The site is at present identified with the help of the tomb of Chand Kazi, still existing, who was a contemporary of Mahaprabhu and the *fouzdar* of Navadwip under Alauddin Syyed Hussain Shah, independent King of Bengal. A big mound and a spacious tank, neither of them being far from the tomb of Chand Kazi, still bear the historical name of Bullal Sen, the most famous of the Sen Kings of Bengal who removed their capital from Maldah to old Gaudpur Navadwip. The modern town of Navadwip occupying the site of the island of Kulia which was one of the nine islands comprised within '*the city of the nine islands*' is situated on the west bank of the river. The name Navadwip came to be applied exclusively to this part of the old city after the latter was practically washed away by the Ganges which in this place has a particularly irregular and shifting course consisting of s ral different channels.

works from the pens of the followers of Mahaprabhu.

The Supreme Lord Sri Krishna-Chaitanya made His appearance in a cultured Brahman family of Sri Mayapur. His father Jagannath Misra was a Brahman in the real sense being a gifted scholar deeply versed in the Shastras, profoundly religious in conduct and extremely poor. Mahaprabhu's mother, Sri Sachidevi, was the daughter of Nilambar Chakravarty who was a great astronomer. Jagannath Misra bore the scholar's title of 'Purandar" Sachidevi gave birth to eight daughters all of whom died in their infancy. Feeling the want of a male child Jagannath Misra worshipped Vishnu to be blessed with a son. Mahasamkarsan of Vaikuntha was thereby drawn into this world being born as the ninth issue of Purandar Misra and bore the name of Viswarup, the elder brother of Sri Chaitanya.

At Sridham Mayapur in the heart of old Nabadwip—the city of nine islands, on the full moon eve of the month of Falgun—the glorious eve of new spring immemorially consecrated to the swing-pastimes of Sri Krishna—was born Sri Chaitanya Chandra, the spotless Moon of Nabadvip, at Whose advent the spotted moon hid her face in shame under the veil of eclipse. The birth of the Supreme Lord was ushered in by a universal chant of the *samkirtan* of the Name of Hari uttered by all the people of the great city as is the custom at the time of an eclipse. The Lord was born at the most auspicious moment and in the first ascendant of Leo. His maternal grand father, the great astronomer Nilambar Chakravarti, on calculation discovered all the signs of the *mahapurusha* in the newly born child. The yellow complexion of the infant joined to the extraordinary circumstance that He could be quieted while crying only by the chanting of the Name of Hari led the matrons to name the Boy 'Gaur-Hari,'—and also 'Nimai' for the reason that He was born under a *nim* tree and after the pre-mature end of eight successive daughters.

The minutest details of the incidents of the infancy of the Lord have been preserved with the most loving care by His early biographers. By all accounts Sri Gaur Sundar proved to be a more than ordinarily restless child. His precocity was not less marked. At the ceremony of naming the Baby when diverse objects were held out to Him to ascertain His predilection the Boy astonished everybody by grasping the Srimad Bhagabatam. When He could crawl on His knees the Lord horrified everybody by catching hold of a snake and lying quietly on its coils. As He learnt to walk the Boy by begging from passers-by procured plaintain, sweet-meats, etc. and offered them to those ladies who chanted the Name of Hari. He systematically raided the

houses of friends and neighbours and ate up their curd, milk, cooked food etc. behind their backs. On one occasion He began to eat earth preferring it to fried rice and sweet-meats brought for Him by Sachi Devi, arguing that there could be no difference between the two as the last were also transformations of the earth but desisted on being convinced by His mother that the difference was nevertheless real.

(To be continued).

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 182, January, 1928)

[XIV]

1 In truth all things belong to Thee, the *jiva* is not their master ;
Wandering by reason of his error of 'I' and 'Mine' he suffers sorrow and fear.

2 The vanity of 'I' and 'Mine' the bound *jiva* thinks in his heart of hearts
To be the only treasure that is his own.

3 By reason of such vanity hurled into this worldly course
I suffer the pangs of a drowning man swimming about in the ocean of the world.

4 Taking refuge at Thy feet that save from all fear
This day I dedicate myself to Thee.

5 The vanity of 'I' and 'Mine' has left me now :
May it never find a place in my heart again.

6 This strength alone, O Lord, on me bestow
That may enable me to keep at a distance all egoistic pride.

7 May the spirit of renunciation be firmly rooted in the heart
And not prove to be momentary like the cleanliness of the elephant after bath.

8 Bhaktivinode at the feet of Prabhu Nityananda
Begs for the grace that delivers from all vanity.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 216, February, 1928.)

CHAPTER VI.

Summary :—In this Chapter are narrated the beginning of the studies of Nimai, His eating of the offerings prepared for Vishnu on the eleventh lunar day at the house of Jagadish and Hiranya Pandits and various wayward childish pastimes.

Sri Jagannath Misra duly performed the ceremonies of lustration (*Samskar*) of his Boy viz. placing of a piece of chalk in His hand (*i e.* to write with auspicious beginning of studies—*Hathekhari*), perforation of the ears (*Karnavedha*) and making the tuft of hair (*Chudakarana*).

Nimai wrote all the letters of the alphabet at first sight, finished compound letters and spelling within two or three days and was constantly engaged in writing and reading aloud the series of the Names of Krishna. The Boy was unusually extravagant in His demands for impossible objects and cried persistantly if He did not get them. Chanting of the Name of Hari was the only means of quieting Him. On a certain day even this sovereign remedy failed to stop His cries. On being asked the reason the Boy gave out that He would never cease till He ate the offerings for Vishnu that had been prepared by Jagadish and Hiranya Pandits at their house, two miles away, on that day which happened to be the eleventh lunar day especially dedicated to Sri Hari (*Sri Ekadashi*). Those two Brahmans were persuaded to give the offerings prepared for Vishnu to Nimai believing Him to be more than a mortal. Whereupon Nimai was pacified.

At the head of His boy-companions Gaursundar delighted in placing mischievous pranks indiscriminately on all, from adult males to little girls, while they bathed in the Ganges. One day the aggrieved parties made a formal complaint to Jagannath Misra and Sachi Devi respectively against the conduct of this Boy. Sachi Devi succeeded in pacifying the offended girls by presents of sweetmeats. But Jagannath Misra went down to the bathing place of the Ganges with intent to punish his Son. Nimai, informed timely of the aproach of His angry parent, having instructed His associates to tell him that He had not come to bathe at-all, returned to the house by a different way. Misra did not find Nimai at the bathing place and also returned home. There he found Nimai un-bathed and besmeared with drops of writing-ink. Misra was naturally surprised. After the Boy went out for His bath in the river giving out His intention of being avenged on His false accusers, the parents had a strong suspicion that Krishna Himself might have appeared in that hidden form in their house.

1 Thus played Gauranga-Gopal
Till the time arrived of the ceremony of placing chalk in the hand to write with, *(i. e. Hathekhari)*

2 On an auspicious day and in an auspicious moment Purandra Misra ;
The revered Brahman, duly celebrated the holy rite of inauguration of the studies of his Son.

3 And shortly all the friends assembling together
Performed the perforation of the ears (*Karnavedha*) and the caremony of making the tuft *(Chudakarana)*

4 The Child transcribed all the letters of the alphabet at first sight ;
Seeing this all the people were filled with astonishment.

5 Within two or three days He read the compound letters
And constanly wrote out the entire series of the Names of Krishna—

6 Rama, Krishna, Murari, Mukunda, Banamali
Night and day He wrote those Names and read them aloud with the greatest eagerness.

7 The people of pious deeds dwelling in all parts of Nadia
Saw the Lord of Baikuntha read and write in the company of children.

8 With what sweetness the Lord pronounced the letters of the alphabet—
All *jivas* forget everything else so soon as they chance to hear that accent.

9 Most strange, indeed, were the pastimes of Sri Gaur-sundar ;
He demanded whatever was most difficult to procure.

10 He asked to have the bird that flew across the sky,
And rolled in the dust crying if He did not get what He wanted.

11 He asked to have the moon and the stars of heaven
And cried throwing about violently His hands and feet.

12 All of them tried to console Him taking Him into their arms.
Bisvambhar would not stop and kept shouting 'Give it to Me.'

13 There was one supreme remedy.
The Lord cries no more if He but hears the Name of Hari.

14 Clapping their hands all chant the Name of Hari ;
Whereupon the Lord forgoes all His waywardness and can be controlled.

15 To please the Boy all constantly chant the Name of Hari ;
The house of Jagannath was turned into the realm of Baikuntha.

16 One day, however, although they kept chanting the Name of Hari
Yet the Lord cried again.

17 They said 'Hark, Darling Nimai,
Dance well, we shall sing the Name of Hari.'

18 The Lord did not mind but went on crying.
Then all of them asked, 'Tell us, dear, why you cry.'

19 All pressed to know saying, 'What do you want, Dear ?
I shall get whatever you may ask for so do not cry again.

20 The Lord said, 'If you want to save My life
Hasten to the house of two Brahmans.

21 'Jagadish Pandit and Hiranya are devotees of Vishnu,
Those two alone may give what I desire.

22 'This day both will observe fast as it is *ekadasi* day,
They have prepared a great variety of offerings for Vishnu.

23 'If only I could eat those offerings
I would be reliived and go about.'

24 The mother moaned on hearing this absured demand.
'He always asks for that which neither men nor the Vedas know.'

25 All of them laughed on hearing these words of the Child.
They said; "We shall give it to You, do stop crying, Dear.'

26 These two Brahmans were great Vaishnavas
They were great friends of Jagannath Misra and seemed to share with Him a joint life.

27 The whole frame of those good Brahmans
Was filled with joy on hearing the words of the Child.

23 The two Brahmans said, 'It is most wonderful story !
We have never before heard of such pre-science in a child.

29 'How did He know that to-day is Sri Hari's day ?
How also could He be aware of the great variety of offerings that have been prepared by us ?

30 'We now understand as the Child is most beautiful
Therefore Gopal Himself dwells in His body.

31 'It is Narayana Who sports in the body of this Child,
And, from His seat in His heart, it is God who makes Him speak !

32 Thinking thus the two Brahmans with unbounded joy
Fetching all the offerings gave them to Nimai.

33 Both Brahmans said, 'Eat the offerings, Darling ;
Now at last all our endeavour for Krishna is fulfilled.'

34 Such disposition can only be the result of the grace of Krishna ;
Such perfect judgment exists in none but the servants of the Lord.

35 Without devotion for God we cannot know the Lord Chaitanya
Within Whose hair-cavity is located worlds without number.

36 It is the Lord Himself who thus sports in the guise of a Brahman Boy,
This is beheld only by those who are servants of the Lord in every birth.

37 The Lord was pleased having the offerings
And ate a little of everything that was prepared.

38 With pleasure God ate the offerings of His devotees,
And all ill humour was cleared, such being the will of the Lord.

39 All the people joyously chanted the Name of Hari
The Lord danced, while He ate the offerings, in the midst of the *kirtan* of Hifself.

40 He scattered the morsels on the ground and over their bodies ;
In this manner played the supreme Ruler of the gods.

41 The Lord sported in the yard of Sachi
Whom all the Vedas and the Puranas acclaim.

42 Lord Bisvambhar thus gave Himself up to childish pastimes
And all the restless Brahman boys kept Him company ;

43 He raided all different places in company of all His associates ;
No one could restrain Him.

44 When He chanced to come across other boys He poked fun at them
And they in their turn becoming jokose a quarrel would ensue.

45 The boys of the Lord's party won by the strength of the Lord
All other boys retired discomfitted.

46 The Lord, Sri Gaursundar, gray with dust,
Charmingly bespotted with drops of ink,

47 Having finished reading and writing, in the company of all the children,
With great glee, made His way to the Ganges for bath.

48 Immersing His body under the water of the Ganges the eager Bisvambhar,
Throwing water at one another, played in the company of the boys.

49 Who can describe the opulence of Nadia ?
Countless bathers crowded each and every bathing place.

50 Among them were quiet and self-controlled house-holders and sannyasins.
No one could count the great number of the children that gathered there.

51 The Lord swam in the stream of the Ganges taking all the children with Him,
Now sank, now floated and played in many diverse ways.

(To be continued.)

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः } श्रीगौड़ीय मठः, विष्णुः, ४४२ गौराब्दः, १८४६ शकाब्दः { दशमी संख्या

श्रीसत्परमहंसपरिव्राजकाचार्यवर्य श्रीमदष्टोत्तरशतश्री

ॐ विष्णुपाद-

श्रीमद्भक्तिसिद्धान्तसरस्वतीगोस्वामिमहाराजै-

श्चतुःपञ्चाशत्तमात्मप्रकटोत्सववासरे सद्भक्तवैष्णवसभायां विज्ञापितम्

प्रतिनिवेदनम्

"ॐ नारायणं नमस्कृत्य नरंचैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥"

श्रीमन्महाभारतस्यादिममङ्गलाचरणपद्यं वयमेवमुच्चारयामः । अद्यास्मदीयवर्षारम्भेऽपि श्रीकृष्णद्वैपायनव्यासस्य जयगीतिरावश्यकी । श्रीमद्व्यासस्याराध्यो भगवान्नारायणः पुरुषोत्तमो महाप्रभुः । एवं तदार्याचच्छक्तिरसमयी सरस्वतीदेवी नारायणी चेति युगलस्य प्रणामानन्तरं गुरुदेवस्य व्यासस्य जयगानं सनातनरीतिप्राप्तम् । सर्वलोकपितामहस्य पुरुषोत्तमस्य नरमूर्त्तिस्तस्य प्रतिभूस्वरूपश्चतुर्मुखश्च प्रपञ्चस्यादिमोपकरणभूतौ । एवं विष्णुस्वामिपादाधस्तनः श्रीधर आह—

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।
यस्यान्ते हृदये संवित्तं नृसिंहं भजाम्यहम् ॥

आदिमहागुरुः श्रीचतुर्मुखः श्रीनृसिंहदेवस्य संविच्छक्तिं हृदयेन दधार । तथा सरस्वती च चतुर्मुखद्वारैव वेदचतुष्टयं जगौ । ततो नारदः शुश्राव । श्रीनारद इदमेवाकर्णयामासेति धिया व्यासोऽप्येतदाकर्णयामास । अधस्तनलोकमङ्गलाय स एव व्यासोऽनुकूल प्रतिकूल भावेन पुरुषोत्तमनारायणचरणानुशीलनप्रणालीद्वयस्वरूपसमुदायमक्षरनाम्नाऽभिधाय ततः क्षरधर्म्मानपसारयामास । योविष्णुरादिकविर्ब्रह्मणो

हृद्देशे चिन्मयशोभां प्रददौ तस्य लीलैव नृसिंहलीला। तत एव श्रीविष्णुस्वामिपादानुगः श्रीधरस्तदीयाभीष्टदेवस्य श्रीनारायणस्य स्वरूपनिर्णये तदनुगलोकाय श्रीनृसिंहदर्शनव्यवस्थारूपामक्षरात्मिकां मूर्त्तिं प्रकाशितवान्।

अद्य नित्यानन्दपदानुसारिणो वयं श्रीव्यासदेवपूजार्थार्घ्यप्रदानकार्यमधितिष्ठामः। इदमर्घ्यदानमादिगुरोर्ब्रह्मणस्तदनुगस्य नारदस्य तदायानुगव्यासस्य तदीयप्रियश्रीमदानन्दतीर्थाचार्यस्य एवं नित्यानन्दाद्वैताचार्यादिसमग्रगौड़ीयपरिकराणां च पूजारूपम्। एकदा नवद्वीपे जगद्गुरुः श्रीनित्यानन्दप्रभुरपीमां पूजां समार्जयामास। आम्नायपरम्परया तादृशं कृत्यमस्मदीयेषु भक्तानुष्ठानकृत्येषु मुख्यमेव।

आचार्यास्तु व्यासमुखरितश्रुतीरेव कीर्त्तयेयुः। वयमप्यद्य तदनुसारेण श्रीगुरुपादपद्मेऽञ्जलिमात्रं समर्पयितुमुद्यताः। अपरविद्यासन्तोषाय शिशवो गौरशुक्लपञ्चम्यामञ्जलिं समर्पयितुं प्रभवेयुः। अथ वयं माघकृष्णपञ्चम्यां परविद्यादेवीचरणेऽञ्जलिं कुर्महे। इयमप्यञ्जलिर्व्यासकरविगलितैव।

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥

एतन्मन्त्रश्रवणयोग्यतालाभमूलकमेव श्रीव्यासपूजाख्ययज्ञाह्वानम्। एकदा श्रीमदानन्दतीर्थभगवत्पादः श्रीव्यासपूजारतोभूत्वा श्रीव्यासकार्याचरणरूपं व्यासासनोपवेशनं चकार। एवं तदायानुगसम्प्रदाये तदीयानुगत्यपरिचयपूर्वकं बहुकालपर्यन्तमाम्नायपारम्पर्यविधया व्यासासनोपविष्टो भूत्वा श्रीमद्भागवततात्पर्यव्याख्यां चकार। यद्यपि प्रापञ्चिकविचारे निजायोग्यताविचारः श्रीव्यासासनाधिरोहणं रुणद्धि। तथापि श्रीगुरुदेवाज्ञालङ्घनरूपदुष्प्रवृत्तिवशादस्माकं यदा कदापि गुरुपादपद्मसेवावैमुख्यं यथा न घटेतैवं श्रीव्यासदेवस्य मध्वाचार्यपादस्य च चरणपरिसरेऽस्मदीया विज्ञप्तिः। श्रीमध्वमुनिस्तु श्रीव्यासदेवस्य पूजाभिनयप्रदर्शनपूर्वकमशीतिवर्षेषु गुरुलीलाभिनयं चकार। कदाचिदयं भीमरूपेणावतीर्य श्रीकृष्णविद्वेषिसम्प्रदायिनां गदायुधेनाघातपूर्वकं महाभारतयुद्धे श्रीकृष्णसेवाभिनयं प्रादर्शयत्। अन्यसमये सोऽयं वज्राङ्गहनूमद्रूपेणावतीर्य श्रीरामचन्द्रस्य प्रतिपक्षिराक्षसकुलनिर्यातनकार्ये साहाय्यं चकार। स्वयं वायुरूपेण नित्यकाले वैकुण्ठादिलोकधारको भूत्वाऽप्राकृतनित्यावस्थानविलोपकार्यं कर्त्तुं न विजहाति। माघीय शुक्लनवमीसमाचरितायाः श्रीमध्वाचार्यप्रकटभावोत्सवपूजायाः परमद्य तदायाधस्तनास्मदीय गुरुवर्गः श्रीव्यासपूजायाः पौरोहित्ये मामवृणोत्। इदन्तु तदाय भागवतानुसरणलीलामात्रम्। अहन्तु मदीयस्वरूपपरिचयं जानामि। यदहं रूपानुगवराणामसम्भाष्योऽयोग्यो नित्यदासः। अयोग्यतानिबन्धनैव तात्कालिकी विशृङ्खलता। अद्यतनाः श्रोतारः यद्यस्मदीयधृष्टतां क्षमापयेयुस्तर्ह्येव तेषां दास्यभावेऽधिकारं लभेयम्। यदि मम कण्ठरोधः क्रियेत तर्हि मह्यं श्रीव्यासपूजाधिकारो दत्तो न भूयात्। तदर्थं तत्र भवतां समक्षमहं सकातरभावं सम्प्रार्थ्य ज्ञापयामि। यद्भवन्तोऽसंख्यातमहापुरुषगणेभ्यो व्यासपूजाधिकारं दत्तवन्तस्तत एव मह्यमपि क्षणकालमात्रं व्यासपूजाधिकारं ददतु।

श्रीव्यासपूजायाः पौरोहित्ये कृच्छ्रसाधनावलम्बनपूर्वकमहं व्यासासने नोपविशामि। किन्तु मदीयपूर्वगुरूणां तदीयपितृवर्गाणाञ्च तर्पणोद्देश्येन यदाराधनं करोमि तदवतारस्य वाऽनवतारस्य वा विचार एव प्रतिष्ठितः। अहं बाह्यजगद्ज्ञानप्रयासमवलम्ब्याजितवस्तुलिप्सया प्रतारितीभवितुं नाभिलषामि। तस्मात् श्रीचतुर्मुखाधस्तनसम्प्रदायिनामादेशे श्रीव्यास

नुगजनानामनुज्ञायां श्रीरूपानुगजनानामपारकरुणायाश्च श्रद्धान्वितो भूत्वैवाद्य श्रीरूपकथितभक्तिमार्गस्य किञ्चिद्वर्णनपूर्वकं श्रीव्यासचरणाभ्यामञ्जलिं सम्प्रददे। न केवलं व्यासचरणयोरेव किन्तु गौड़ीयगुरुवर्गाणां चरणेष्वप्यञ्जलिन्दास्ये। अधिरोहवादिनां जघन्यवृत्तिमपि गुर्वाज्ञया परिहर्त्तुं धाष्ट्र्यं प्रदर्शयितुं समाचरितेन मदीयैतत्कार्येण "तृणादपि सुनीचधर्म्मलाभोपदेशः" अवहेलितो न भवेत्। श्रीरूपानुगजनानां महिमावर्णनप्रवृत्यास्मदीयस्तरूवत्सहिष्णुतारूपगुणो व्याहतो न भवेत्। कयाचिज्जड़प्रतिष्ठादुराशयाऽहं श्रीगुरुवाक्यं नोल्लङ्घयामि। वस्तुतः श्रीगुरुगौराङ्गकथितमानवधर्मेषु दीक्षाभिलाषी भूत्वाऽपरिमितिकृतिपूर्वकं वैकुण्ठकथायाः पुनरावृत्तिं करिष्यामि। एतदनुष्ठानस्य गुणदोषयोर्नाहं फलभाक्। ततश्चाहं फलरूपेण वा दक्षिणास्वरूपेण वा जागतिकनिन्दाप्रशंसयोरर्थी न। नित्यपार्षदः श्रीरूपस्तदनुगा भाविरूपानुगाश्च सर्वेऽप्यस्मदीयपूज्यगुरूणां श्रीब्रह्म-नारद-व्यास-मध्व-नित्यानन्दानामाश्रिता आश्रयसजातीयाश्च भगवद्विग्रहरूपाः। अहं नित्यकाले तदीयाश्रितो भवितुं यदि पारये तर्ह्येव धन्यो भवेयम्। मदीयः प्रापञ्चिको भवरोगश्च दूरतोऽपसरेत्। भुक्तिमुक्तिरूपं पिशाचीद्वयं जननीत्वेन जानन्नपि परिणामे पूतनास्वरूपं जानीयाम्। ज्ञानवैराग्यादयो भक्तिजननीप्रियसुताः यथा मातृसेवायामौदासीन्यं नोपगच्छेयुः जननीमपि भक्तिं यथावा दासीं नमन्वीरन्नेवमेवममेयमभ्यर्थना।

श्रीचैतन्यदेवः श्रीरूपगोस्वामिवर्याय यां भक्तिं सस्वरूपां प्राबोधयत् तथा श्रीसनातनवराय भक्तिसिद्धान्ताचार्यरूपेण यां सम्बन्धशिक्षामदात्। या सनातनशिक्षा श्रीजीवे प्रतिफलितासती भागवताचार्यरूपेण देदीप्यमानाऽसीत्। या रूपानुगता मूर्त्तिमती भक्तिस्वरूपेण श्रीरघुनाथप्रभुवरे स्वरूपानुगत्यदीप्यमाना शोभामयाचार्यविग्रहत्वेन प्रकटिता गौड़ीयहृदयसरोवरस्याशावारिपूरणमविरतं विधत्ते। ताः सर्वा अपि भक्तिरसामृतजलधिरूपाः श्रीरूपानुगश्रीजीवहृदयतटेन सुसिद्धान्तविरोधिभूतार्थरूपपङ्किलजलप्रवाहप्रतिषेधपूर्वं सुरक्षिताः प्रकाशिताश्च।

श्रीरूपोपदिष्टा चैतन्यभक्तिः श्रीरूपकरोद्भासितैव। "दुर्गमसङ्गमनी" जीववृत्तिः पञ्चरात्रमतध्वंसिनी न। केचिदेवं मन्यन्ते। श्रीजीवः पाञ्चरात्रिकमतेन सह विरोधोद्देश्येन शौक्रविचारप्राधान्यं स्वकीय वादप्रभृतेः स्थापनञ्च विधाय श्रीरूपानुगत्यस्य न्यूनाधिक्यभावेन परिवर्त्तनं कृतवानिति। तथापि श्रीरूपरघुनाथानुगजनास्तेषामेतादृशनिकृष्टविचारपक्षपातिनो न भवन्ति। श्रीमत्कविराजगोस्वामी तथा नरोत्तमप्रभृति गौड़ीया एवैतादृशस्य घूर्णितविश्वासस्य चिकित्सकाः। "मनःशिक्षा" "विलासकुसुमाञ्जलि" प्रभृतयः श्रीरूपानुगत्वस्य प्रकृष्टनिर्यासाः। तथात्र वक्ष्ये। श्रीव्यासासनोपविष्टश्रीरूपानुगतानामस्माकं शुद्धजीवानुगत्यपरिचयो भूयात्। एवं स्वरूपस्य श्रीरघुनाथस्य चानुगत्येन व्यासासने व्यासपूजोद्देश्येनोविष्टस्य मम प्राकृतचाञ्चल्यमपसरतु। अप्राकृतप्रवृत्सेवाप्रवृत्तुयद्योऽप्यस्तु। भक्तिरसामृतसिन्धोर्जीवघटानीतं स्वरूपरघुदास्यामृतं मम कामादिषड्रिपूणां दास्यरूपहस्ताद्रक्षां विधायामरसलिले स्नातं निवृत्तपिपासञ्च मां करोतु।

गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वस्मरणे।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा-
मये! स्वान्तर्भ्रातश्चटुभिरभिभाषे धृतपदः॥

श्रीरूपगोस्वामी चैतन्यदेवनिकटे श्रवणात्पूर्वं "दविरखास" इति व्यवहारेण परिचित आसीत्। भक्तिस्वरूपज्ञानात्परं तदनुगसम्प्रदायिनस्तं "दविरखास"

मज्ञात्वा श्रीमहाप्रभुकथित "श्रीरूप" नाम्नैव जानन्ति। श्रीरूपः गौरसुन्दरनिकटे भक्तिविषयकशिक्षालाभाभिनयं प्रादर्शयत्। यत्तेन श्रुतं तदेव तत्कृपाबलेन तदनुगसम्प्रदायिनो भक्तिरसामृतसिन्धौ समधिगच्छन्ति। स यस्योपान्ते भक्तिसिद्धान्तमुपलेभे सोऽयं सम्बन्धतत्वश्रीकृष्ण एव श्रीकृष्णचैतन्यरूपेण "साकरमल्लिकां" सनातनविग्रहत्वेन प्रतिष्ठापयामास। तत एव श्रीरूपः श्रीसनातनप्रभुं गुरुं ज्ञापयति। तत एव रघुनाथदासगोस्वामिप्रभुः "विलासकुसुमाञ्जलौ" श्रीसनातनं कृष्णसम्बन्धकारकं वक्ति स्म। कविराजगोस्वामिप्रभुश्च ततएव तं भक्तिसिद्धान्ताचार्यमाह। सोऽयं भक्तिसिद्धान्तः श्रीरूपकराङ्कितो भूत्वा भक्तिरसामृतसिन्धुसन्धानदायिसरणिरूपेण श्रीरूपानुग श्रीजीवानुगसम्प्रदायस्य सत्वोज्वलहृदयमुद्भासयित्वा भक्तिरसामृतसिन्धुमपाययत्। श्रीजीवगोस्वामिद्वारा ये स्वस्वप्राकृतार्थसिद्धये प्रयतितवन्तस्ते दुर्गममार्गभ्रान्ताभूत्वा भक्तिरसामृतसिन्धुमज्जनेऽसमर्था अभूवन्। ये जीवगोस्वामिनं श्रीरूपानुगं वक्तुं संकुचिता अभूवन् तेषां रूपानुगत्वेन परिचयदानसम्भाव नैव नास्ति। एवं श्रीदासगोस्वामिप्रदर्शितरूपानुग भजनप्रणाल्यनुसरणे कदापि योग्यता न भवेत्। श्रीदासगोस्वामिप्रभोरनुगतिं विना जीवानुगगणानां गत्यन्तरं नास्ति। सम्बन्धज्ञाने उदितएव भक्तेः प्रवृत्तिः। एवं भक्तेरुत्तरोत्तरवैशिष्ट्यं वैचित्र्यं विलासश्च भक्तिमतां सम्बन्धज्ञाने पारदर्शितां साधयति।

भगवान् रसमयः। यानि भगवन्मायारचितवस्तूनि तान्यनित्यानि। अज्ञानमण्डितानि निरवच्छिन्नानन्द प्रतिरोधकानि च। अनर्थसाधनस्थूलसूक्ष्मोपाधिग्रस्तोजीवः वास्तववस्तुभूते श्रीकृष्णे सम्बन्धसंस्थापनासमर्थो भूत्वा सहैवोपाधिभिर्भगवन्मायारचितजड़शक्तिपरिणतेर्वैषम्यमज्ञात्वा तत्रैवाभिनिविष्टो भवति। एवं तदीयविवर्त्ते निपत्य मायावैचित्र्यरहितावस्थां ब्रह्मतया तेन सह निर्भिन्नभावमेवाभिधेयतयाच विचारयति। केचित् विवर्त्ते पतिताः सन्तः जड़भोगेन्द्रा भूत्वा निजेन्द्रियैः स्वीयानर्थमयावस्थायाः परिपोषका भवन्ति। एवं द्विविधमभक्त्यनुष्ठानं भक्तिस्वरूपात्पृथगेव। रसमयी भक्तिर्नीरसपरिणामे विरसजातीये वा कदापि परिचिता न भवति। जीवस्य स्वरूपज्ञानाभावे भुक्तिर्मुक्तिश्च सर्वदा प्रयोजनतत्वरूपे प्रतिभाते भवतः। पुनरपि कदाचित् भक्तेः स्वरूपज्ञानाभावे साधनत्वेन भक्तेः साध्यत्वेन भुक्तिमुक्त्योर्बोधो जायते। प्रकृते तु शुद्धोजीवो भजनबलेन भुक्तिमुक्ती प्राप्यत्वेनाऽज्ञात्वा तयोरेवप्रभुर्भूत्वा परमैश्वर्यमयभक्तिपरिचर्यायां ते नियोजयति। भक्तिपरिचारकरूपेणैव कर्म्म-ज्ञानयोरनुष्ठानम्। कर्म्मज्ञानयोर्दासीरूपेण कदापि शुद्धभक्तेरधिष्ठानं न भवेत्। कर्म्मवैरस्यं ज्ञाननीरसताच रसमयभक्तेः प्रतिकूले। भक्तिरसामृतसिन्धौ भक्तिस्वरूपनिर्णयानुकूलायाः कृष्णानुशीलनकथाया एव प्राधान्यम्। गौणभावेनैतत्प्राधान्यसमर्थनाय प्रतिकूलभावसमूहानां निषेधोवर्णितः। कृष्णानुकूलानुशीलनविचारे विष्णोर्विभिन्नसेव्यप्रकाशसमूहः कृष्णस्यांशिकवैभवं प्रकाशयति। कृष्णस्य प्रभुत्वं विभुत्वं चापहृत्य प्रापञ्चिकबुद्धिवृत्तिचाञ्चल्यात् जीवानां य आसुरभाव उदेति तस्मिन्नभिव्यक्तेरेव स्वरूपं परिलक्ष्यते। ततः प्रतिकूल कृष्णानुशीलनविषयेऽसमर्थो विवर्त्तवादी जीवः स्वस्य निर्भेदब्रह्मानुसन्धानरतिं कुर्यात्। वस्तुतः प्रभुभक्तरूपसेव्यसेवकभावाभावे यादुर्गतिरूप तिष्ठेत तादृशी विकृतवस्तुधारणा कृष्णस्य प्रतिकूलानुशीलनपर्याये प्राधान्यं लभते। प्रपञ्चे प्रकटितानां कंसजरासन्धादिदुष्प्रवृत्तीनां गणो भक्तिरहितो भूत्वा भुक्तिमुक्त्योरेव प्रयोजनत्वेन यत्प्रतिकूलकृष्णानुशीलनं करोति तत्पूर्वकथितनिर्भेदब्रह्मानुसन्धानपर्यायप्रपञ्चस्यावतरणमात्रम्।

गुरु-गोष्ठ-धामवासि-वैष्णव-ब्राह्मण-नाम-मन्त्राणामानुकूल्येन व्रजनवयुवद्वन्द्वसेवां कर्त्तुं प्रभवति। परन्तु प्रातिकूल्येन सेव्याशया तत्तद्वस्तुनां कृष्णवैपरीत्येन प्रतिकूलावरणस्य प्रकारभेदं सृजति। अनुकूलानुशीलनार्हवस्तुसप्तकं भगवद्भक्तेः सहायभूतम्। पुनरम्भ-आगत्यैतद्वस्तुसप्तकस्य वास्तविकविचारमावृत्य आध्यक्षिकदर्शनानुसारेण कर्म्मज्ञानादिपथे नीत्वा विपथगामिनं कुरुते। साधन भक्तिरसोदयस्य पूर्वस्थितेरिदं नामान्तरम्। रसस्य प्रागुदयभावमात्रम्। रसोदये भक्तिः "साधनभक्ति" नाम्ना अपरिचितासती "भाव भक्ति" नाम्नाभिधीयते। स्थायिभावरतिः प्राक् "श्रद्धा" नाम्ना परिचिता। स्थायिभावेनसह सामग्रीचतुष्टय सम्मेलने रसोदयः। सामग्रीरहितास्मितरतेः प्राग्दर्शने वयं श्रद्धाख्यचित्साहित्ये सुदृढ़ं विश्वसिमः। ये जड़ालङ्कारिकाणामावरणेन प्रतारिता भूत्वा अज्ञभक्तानपि स्वात्मनः प्राकृतभक्तपर्याये गणयन्ति। "भक्तिरसामृतसिन्धौ" अवगाहनाकरणे तटस्थजीवानुगः स्वात्मरूपानुगपरिचयं विस्मृत्य श्रीरूपानुगरघुस्वरूपयोरानुगत्यान्नित्यं वञ्चितो भवति। एवं रूपानुगचरणयोरपराधिरूपेण वसति। एतादृशो बद्धजीवः स्वात्मवृत्तिभक्तेरनुसन्धानमप्राप्य कदाचित् श्रीजीवस्य कदाचित् रूपानुगरघुनाथस्य विरोधमाचरंस्तिष्ठति। वैष्णवानां पक्षपातदोषोस्तीति ज्ञात्वा तेषामयं विवर्त्त उपस्थीयते। इयं भ्रान्तिरेव तान् श्रीरूपानुगधर्म्मयाजनस्यार्गलरूपेण बाधते। कदाचित्कृष्णेतराभिलाषः कदाचित्स्वभोगतात्पर्यपरकर्म्मावरणं कदाचित्स्वत्यागतात्पर्यपरप्रच्छन्नबौद्धवादरूपो मायावादश्च भक्त्यनुसन्धाने बाधां विधत्ते। भक्तिरसस्तरलः। स प्रापञ्चिकरसवत् शुष्कीभवितुं नार्हति। नित्यरससमुद्रस्य क्षयोनास्ति। एवं स तु सत्वसङ्कीर्णजलाशयमात्ररूपोपि न भवति। यतो भजनीयं वस्तु परिमितराज्यस्थद्रव्यविशेषरूपं न भवतीत्यतस्तस्य सेवामृतसिन्धुश्चापरिमित वैकुण्ठरससमुद्र एव।

भवरोगाक्रान्तो भोक्तृजीवोऽनर्थमुक्तो भूत्वा "भक्तिरसामृतसिन्धौ" अवगाहितुं यदि प्रभवेत् तर्ह्येव तस्य सर्वार्थाः करगता भवेयुः। कर्म्मज्ञानादिनामावरणं वा अन्याभिलाषारूपस्वेच्छाचारस्यापव्यवहारसमूहो वा भक्तिपथस्य कण्टकरूपेण समागतौन। येषां पूर्वदुष्कृतपरिपाकक्रमात् भक्तिरसामृतसिन्धावगाहितुं रुचिर्न भवति। ते श्रीरूपानुगस्य दयोपलब्धये नपारयन्तीति बोद्धव्यम्। श्रीदामोदरस्वरूपकथितं दयानिधिगौरसुन्दरभक्तिभावमङ्गीकृत्य तद्भक्तिसमुद्रस्य शोभां प्रदर्शयितुमेव सेनापतिश्रीरूपस्य प्रतिकूलानुशीलनजनानां कल्याणविधानार्थश्च श्रीव्यासासने प्रवेशं कारयामासुः। श्रीरूपानुगजना एव श्रीमद्भागवतस्य पुनरावृत्तौ समर्थाः अभक्तजनोक्ता मायामरीचिका कदापि भक्तिरसामृतसिन्धोः पथस्यानुसन्धानदाने न प्रभवति। तदर्थं विद्यावधूजीवनश्रीकृष्णसङ्कीर्त्तनेरूपानुगत्वकमेव मार्गरूपम।

परविद्याशब्देन भक्तिरेवोद्दिष्टा। तां भक्तिं लब्धुमिच्छां श्रुत्वेवाद्य श्रीव्यासादिगुरूणां चरणेषूपस्थितोस्मि। तेन्वस्मदीय भक्तिरहितहृदयमरुभूमौ कृपावारिकणसेचनं विधाय तेषां नित्यदासत्वेन मां गणयित्वा सेवाधिकारं ददतु। महाभागवतलक्षणे श्रीचैतन्यदेवस्य कथां स्मृत्वा तावदहमेवं जानामि।

येषां मुखे कृष्णनाम दृश्यते सततं स्रुतम्।
तान्विद्धि वैष्णवश्रेष्ठान् त्वं सदा विष्णुतत्परान्॥

भवन्तः सर्वेप्येतादृशावर्त्तन्त इत्यतः साम्प्रतं मह्यं व्यासार्चनाधिकारं प्रायच्छन्। एतदधिकारदानपरिणामे वयमपि भवादृशमहाभागवतानामनन्तकालदास्य एव नियुक्ता भवेम। एतद्भिनान्यत्किमप्यास्मदीयं प्रार्थनीयं न विद्यते।

"प्रतिनिवेदनस्य" परिशेषे इदमेववक्तव्यम् । अस्मदुद्देश्येन महत्वपरिचायकानि यानि वाक्यानि भवद्भिः कथितानि तेषु प्रापञ्चिकविचारेऽस्माकं कापियोग्यता नास्ति । अत एतानि सकलवाक्यान्यपि गुरुदाससूत्रेऽस्मदीयपूर्वगुरुप्राप्याणीत्येव ज्ञात्वा ग्रहणपूर्वकं तानि श्रीगुरुचरणकमलेषु समर्पयामः । बहिः प्रज्ञाचालिता भूत्वा वयमेताद्दृशवाक्यसमुदायमात्मसात्कर्त्तुं नसमर्था एव । "यतस्तृणादपि" सुनीचः क्षीणशरीरी तावदहमेताद्दृगुरुभारवहनेऽपटुरेव । तस्मादेतेषां सकलवचनानां श्रीमद्गुरुतत्वोद्देश्येन प्रेषणं विनाऽन्या गतिर्मम नास्त्येव ।

भवता महता समर्पितं
नहि धर्त्तुं प्रभवामि वैभवम् ।
उचितं गुरवेऽहमद्य तं
सुवराकः प्रणयात्समर्पये ॥

श्रीमन्मध्वाचार्यकृत सर्वमूलग्रन्थानां संक्षिप्त

सारांशवर्णनम्

१ । श्रीमद्भगवद्गीताभाष्यम्

प्रथमतः सर्ववेदार्थपरिबृंहितत्वं महाभारतस्य प्रतिपाद्यते । भगवता वेदव्यासेन सर्ववेदेष्वप्यविद्यमानाः केवलस्वात्मद्रष्टा एवार्थाः स्त्रीशूद्रादिवेदानधिकारि सर्वपुरुषयोग्याः विस्तरेणात्र विवृताः । अतो भारतस्य वेदोत्तम महाशास्त्रत्वं तन्मध्ये श्रीभगवद्गीता विष्णुसहस्रनामस्तोत्रे महासारभूते । इत्यादिक्रमेण भारतगीतयोर्माहात्म्यं विशेषतः प्रतिपाद्यते । प्रथमाध्यायषट्के भगवदपरोक्षज्ञानसाधनं स्ववर्णाश्रमविहितं सर्वकर्म निष्कामपूर्वं अवश्यकार्यमित्येव कृष्णस्य तात्पर्यमित्यत्र बहूनि प्रमाणानि कथ्यन्ते । द्वितीयषट्के भगवन्माहात्म्यं नानाविधविभूति प्रदर्शनमुखेन प्रतिपाद्यते । तृतीयषट्के भगवदुपासनाविरोधि वस्तुस्वभावधर्माणां विवरणपूर्वकं भगवद्भक्तेरवश्यकार्यत्वं मोक्षान्तरङ्गसाधनत्वञ्च स्फुटं प्रतिपादितम् । मुख्यतः गीतायास्तात्पर्य विवरणं कृत्वा स्वोक्तार्थे बहूनि प्रमाणानि सविस्तरं प्रतिपादितानि ।

२ । श्रीमद्ब्रह्मसूत्रभाष्यम्

अत्र श्रीवेदव्यासस्य साक्षाद्भगवदवतारत्वं, सर्ववेदविभागेकारणं, ब्रह्मसूत्राणां सर्ववेदार्थनिर्णयरूपत्वञ्च प्रतिपादितम् । समन्वयः अविरोध साधन फलरूपाध्याय चतुष्टयमध्ये प्रथमे समन्वयाध्याये अन्यत्र प्रसिद्धादि नामलिङ्गात्मकसर्वशब्दानां ब्रह्मणि परममुख्यवृत्त्या विद्वद्रूढ्याच ब्रह्मवाचकत्वं प्रतिपाद्यते । प्रसङ्गाद्देवानां वेदविद्याधिकारः शूद्राणामनधिकारश्च समर्थितः । द्वितीये अध्याये युक्तिसमय श्रुतिन्यायोपेतश्रुतिरूपविरोधचतुष्टय परिहारः क्रियते । तृतीये वैराग्यभक्ति-उपासनाज्ञानरूप पादचतुष्टयेन मोक्षान्तरङ्गसाधनान्युक्त्वा अपरोक्षज्ञानस्य सर्वपापादि परिहारकत्वरूपं माहात्म्यमुच्यते । चतुर्थे कर्म्मनाश उत्क्रान्ति मार्गभोगरूप पादचतुष्टयेन । अप्रारब्धसर्वकर्म्मनाशः देहात् ज्ञानिनः उत्क्रान्तिक्रमः अर्चिरादिमार्गेण मोक्षप्रकारः मोक्षे चातुर्विध्यकथनपूर्वकं भोगविस्तरश्च प्रतिपाद्यते । मध्वाचार्यस्य वायुरूपत्वं चान्ते प्रतिपादितम् । एवं

च सूत्रप्रस्थाने स्वसिद्धान्तस्य सप्रमाणं स्फुटं विवरणं प्रसङ्गात्किञ्चिद्वैतपरखण्डनमत्र कृतम्।

३। अनुभाष्यम्

चतुरध्यायात्मक ब्रह्मसूत्राणां प्रत्यधिकरण तात्पर्यं अति संक्षेपतो लिखितम् प्रत्यहं मध्वाचार्य पूर्व-सन्यासगुरुरच्युतप्रेक्षाचार्यः ब्रह्मसूत्रभाष्यपठनं विना भगवत्प्रसादं न स्वीकरोति स्म। कदाचित् कलामात्र-द्वादश्यां सूर्योदये पालने कर्त्तव्ये सति सूत्रभाष्यपठनं विना प्रसादसेवने व्यथित आसीत्। तदा मध्वाचार्यः ब्रह्ममीमांसा सारं "अणुभाष्यं" विधाय गुरवे पठितु-मदात्। तत्पठित्वा प्रसादं द्वादश्यामेव स्वीचक्रु-रिति किंवदन्ती।

४। अनुव्याख्यानम्

मध्वशास्त्रविरुद्धं परशास्त्राणां श्रुतिस्मृति प्रति-पाद्याभिर्लौकिकाभिश्चयुक्तिभिर्निषेधकं ग्रन्थान्तरमवश्यं कार्यमिति प्रियशिष्येण त्रिविक्रमाचार्येण सम्प्रार्थितो मध्वाचार्यः "अनुव्याख्यानं" विरचयामास। अत्र प्रथमतः ब्रह्मसूत्राणां प्रामाण्यं समर्थ्यते। ततो बन्धस्य यथार्थत्वं मिथ्यात्वनिराकरणम्। आरोपवादिनां अन्यथाख्यातिवादिनां मतविवरणपूर्वकं खण्डनम्। वेदानां कार्यपरत्ववादिनां मीमांसकानां खण्डनम्। चार्वाक बुद्धादीनां आप्तत्वानिश्चयेन तच्छास्त्रस्य त्याज्यत्वम्। ब्रह्मसूत्राणां परोक्तार्थेषु दोषोद्भावन-पूर्वकं खण्डनम्। प्रथमाध्याय चतुर्थपादस्य सांख्यमत-निरासकत्ववादिनां मतानां सविस्तरं खण्डनम्। द्वितीयाध्यायस्य प्रथमपादे परोदारितप्रमाणप्रक्रिया खण्डनम्। वेदप्रामाण्य समर्थनम्। द्वितीयपादे सांख्यादि सर्वविरोधिमतानां विस्तरेण खण्डनम्। तृतीयाध्याये विशेषतः मायावादिमतनिराकरणम्। श्रौतविष्णुधर्म्माणां सत्यत्वस्थापनम्। साक्षिप्रत्यक्षस्य प्रबलप्रमाणत्वस्थापनम्। अभेदप्रतिपादकतया परो-दारितसर्वश्रुतीनां अनुपपत्तिप्रतिपादनपूर्वकं भेदपरत्व-स्थापनम्। ब्रह्मादिदेवानां तारतम्यकथनपूर्वकं तदीय-साधनतारतम्यनिरूपणम्। तेषां भगवदपरोक्षज्ञानेषु विशेषकथनम्। कर्म्मादि साधनपरम्पराक्रमः। द्वेषस्य विरोधित्वस्थापनम्। शास्त्रप्रवचनफलस्योत्तरोत्तर-माधिक्यकथनम्। चतुर्थे अध्याये उपासनाक्रमः। देवानां सृज्यानां स्रष्टृषु लयकथनम्। मनुष्याणां अर्च्चिरादिमार्गनिरूपनम्। अन्यमतोक्तानां मोक्षक्रम-रूपाणां सविस्तरं निराकरणम्। मोक्षे सायुज्य-सारूप्य-सालोक्य सामीप्यादि प्रकारचतुष्टयकथनपूर्वकमानन्द-तारतम्यकथनं अनेक प्रमाणैस्तस्यसाधनञ्च। मुक्तानां पुनरावृत्तिनिराकरणम्। ब्रह्मादिदेवानां मोक्षेतार-तम्येनैवानन्द भोगकथनम्।

५। प्रमाणलक्षणम्

प्रत्यक्षानुमानागमरूप प्रमाणत्रयरूपकथनम्। प्रत्यक्षा-दीनां विभागपूर्वकं तदीय विषयनिरूपणम्। प्रत्यक्षा-दिप्रतिबन्धकदोषाणामुक्तिः। परोक्तप्रमाणव्यवस्थायाः संक्षेपतो निराकरणम्।

६। कथालक्षणम्

वाद जल्प वितण्डाख्य कथात्रय स्वरूपनिरूपणम्। तदधिकारिनिरूपणञ्च प्राश्निकस्वरूपविचारः। प्राश्निका-भावे कथाकरणदोषः। पराजय जयनिर्णयप्रकारः। निग्रहस्थान निरूपणम्।

७। उपाधिखण्डनम्

मायावादिना ब्रह्मणि प्रतिपादितस्याज्ञानादिरूपो-पाधेः स्वरूप खण्डनम्। अज्ञानस्य ब्रह्मण्यसम्भव-प्रतिपादनम्। भेदानामौपाधिकत्व निराकरणञ्च।

८ । मायावादखण्डनम्

ऐक्यस्य ब्रह्मस्वरूपत्वास्वरूपत्वविकल्पनिराकरण-पूर्वकं याथार्थ्यनिराकरणम् । अयथार्थभूतैक्य प्रति-पादकत्वेन अप्रामाण्यात् मायावादस्यास्वीकार्यता निरूपणम् ।

९ । प्रपञ्चमिथ्यात्वानुमानखण्डनम्

मायावादिभिः प्रपञ्चस्य मिथ्यात्वप्रतिपादनाय कथितानुमानानां संक्षेपतो दोषोद्भावनम् । अनुमान प्रक्रियायाः संक्षेपतः कथनम् ।

१० । तत्वसंख्यानम्

तत्वविभागः । चेतनानां विभागः । मुक्तचेतन-विभागः । तमोयोग्यचेतनविभागः । नित्यवस्तुविभागः । अनित्य वस्तुविभागः । संसृष्टासंसृष्टविभागः । जीवेषु प्राप्तमोक्षाप्राप्तमोक्षविभागोक्तिः ।

११ । तत्वविवेकः

तत्व संख्यानोक्तार्थानां प्रमाणरूपतया वेदव्यासोक्त-तत्वविवेकग्रन्थस्थ श्लोकानामेवात्रोदाहरणम् । विषय-स्तत्वसंख्यानोक्त एव ।

१२ । तत्वोद्योतः

मायावादिप्रचण्डस्य पुण्डरीकपुरीनामकस्य मध्वा-चार्यस्य च वादावसरे मध्वाचार्योक्तानां प्रमाणयुक्ती-नामेव ग्रन्थरूपेण लेखनम् । अत्र मायावादिमतोक्त सर्व प्रमेयानां सयुक्तिकं निराकरणम् । विशेषतः भेद-मिथ्यात्वं जगन्मिथ्यात्वञ्च निराकृतम् । मायावादिनां दैत्यराक्षसजातीयत्वे प्रमाणोक्तिः । बौद्धमायावादिनोः साम्य प्रतिपादनम् । मध्वाचार्यशिष्यकृताः माया-वादिनां अपहासोक्तयश्च ।

१३ । कर्मनिर्णयः

वेदेषु कर्मपरतया प्रसिद्धानां भागानां भगवत्-स्वरूप परत्वनिरूपणम् । एवं दुर्घटार्थानां वेदभागानां अर्थविवरणपूर्वकं तेषां विष्णौ महातात्पर्यकथनम् । एवं निष्कामं कृतानां कर्म्मणां भगवद्ज्ञानसाधनत्वकथन-पूर्वकं तेषामवश्यकार्यत्व प्रतिपादनम् । एवं मेघगर्जित गर्गरस्वरादि सर्वध्वनीनां भगवत्स्वरूपपरत्व कथनम् ।

१४ । श्रीमद्विष्णुतत्वविनिर्णयः

अत्र प्रथमतः विष्णोः सदागममात्रवेद्यत्वं प्रति-पाद्यते । ऋगादिवेदानां मूलरामायण भारतसात्विक-पुराण पञ्चरात्राणां सदागमत्वम् । एतद्विरूद्धानां दूरागमत्वञ्च । ततो वेदस्यापौरुषेयत्वसमर्थनम् । वर्णानां नित्यत्वसमर्थनम् । पुराणानां कल्पे कल्पे क्रमभेदेनानित्यक्रमवत्वात्पौरुषेयत्वनिरूपनम् । वेदानां कार्यपरत्वेनैव प्रामाण्यवादिनां मीमांसकनां मत निरा-करणम् । दिशांस्वाभाविकत्वनिरूपणम् । प्रत्यक्षानु-मानागमनिरूपणपूर्वकं तेषां स्वरूपविभागः । ब्रह्मादि-सर्वजीवानां प्रत्यक्षादि स्वरूपविवरणम् । वेदानां भेदपरत्वसमर्थनम् । अनुवादकत्वेपि अतत्वावेद-कत्व निराकरणम् । जीवेश्वरादि भेदविषये परोदारित दोषाणां परिहारः । बहुतरप्रमाणकथनञ्च । वेदानां विष्णुसर्वोत्तमत्वपरत्वसमर्थनम् । छान्दोग्यषष्ठाध्यायोक्त नवकृत्वोपदेशानामभेदपरत्वे पूर्वोत्तरविरोधोद्भावनम् । नवदृष्टान्तानाञ्च भेदपरत्वसाधनम् । जगन्मिथ्यात्व-परतया परोदाहृत श्रुतीनामर्थान्तरकथनपूर्वकं सत्य-त्वार्थपरत्वकथनम् । मायावादिषु एक जीववादि-नामनेकजीववादिनां मतविवरणपूर्वकं खण्डनम् । भेदविषये जगत्सत्यत्वविषये अनेकप्रमाणोक्तिः । द्वितीय परिच्छेदे विष्णुस्वरूप जीवस्वरूपयोर्विचारः । तृतीय परिच्छेदे विष्णोर्जन्माद्यभावप्रतिपादनम् । सर्वावताराणां मूलस्वरूपस्य सर्वसाम्याभेदकथनम् । दुःखाज्ञानादि निरासः । तदीय दास्येनैव सर्वेषां मोक्षोक्तिः ।

(क्रमशः)

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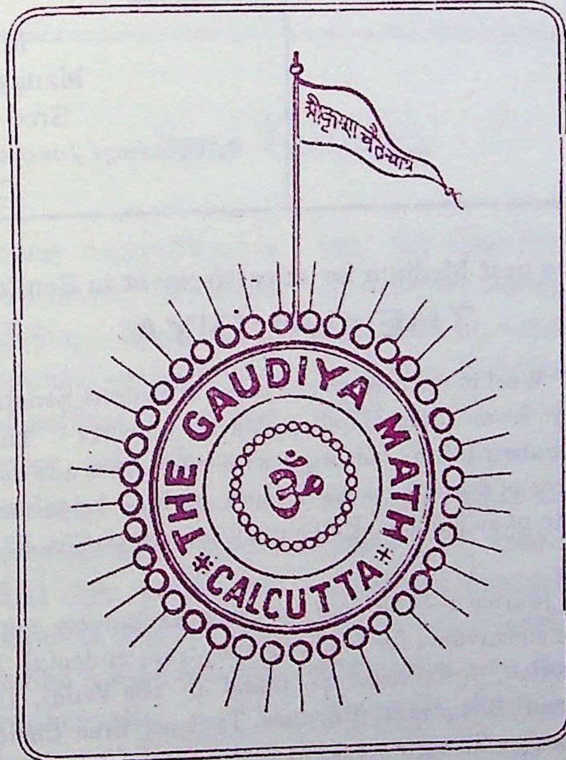
श्रीसज्जनतोषणी

OR

THE HARMONIST

April 1928

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

SRI SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME. LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

VOL. XXV. APRIL, 1928, 442 Chaitanya-Era. NO. 11.

Sree Radhica

THE acme of Divine conception is centered in the all loving . Krishna along with Sree Radhica. Radhica is the highest transcendental embodiment of grace, softness and selfless love She is all love, all sweetness, and all sacrifice and she lives entirely for and in Her Divine Lover—Sree Krishna. Earth or heaven cannot find her equal nor impersonal region. She is the unique being fit only for Krishna's love attended by her eternal paraphernalia.

Yet Sree Radhica is not an abstract Deity of the phenomenal world—a mere poetic conception, or a philosophical idea, but a spiritual. concrete entity, having her permanent abode in the highest of spiritual realms yet manifesting her identity of serving counterpart of Krishna through every face or phenomenon of nature. Both Sree Radhica and Sree Krishna are the very fountain-head of all ever-existing, all-pervading real and concrete beings and are inseparable from all that is infinitely noble, sublime and beautiful. Our material eyes which are meant for accruing transitory selfish enjoyments cannot, therefore, see them, nor can we conceive them intellectually. One must immensely develop one's Spiritual sight before one can possibly come up to the range of their beatific vision. Such vision is possible only when we have wholly purged off our sensuous element and have attained the highest stage of spiritual develop-

ment, by our natural unceasing practice of selfless loving and devotional service.

Sree Radhica is something so subtle and transcendental that she cannot at all be conceived by any man or woman of the material plane nor can she at all be described by human language or by sensuous images. Yet her super-sensuous eternal love is often attempted to be made conceivable to frail and gross human beings when they prove themselves free from fetters of mundane senses arriving at the region of devotional love, otherwise the huge misconception about her true nature and essence prevent to have an access to her eternal services.

Sree Radhica may, however, be considered from at least four different aspects. Let me first of all view her from psychic aspect.

Psychically Sree Radhica is identical with the counterpart of Krishna. The yearnings of love, the joys of unions, the pangs of seperation, which are the characteristics of love are all vividly discernible in Sree Radhica for Krishna only whereas we have got a distorted reflection in the human soul. Sree Radhica is indentically the Divine Soul proving herself as the Divine Consort of her lover—the Divine or Universal Soul Krishna.

From the intellectual aspect, Sree Radhica is the centre of all devotional manifestations towards Krishna. Sree Krishna is often described as singing the name of Sree Radhica through His lute to show His spontaneous affinity towards His Counterpart.

I may also see Sree Radhica from her moral aspect. Morally she is the personification of all tender virtues and super-human attributes. The love, bliss and mercy of Sree Krishna are represented by Sree Radhica. Without Sree Radhica Sree Krishna is a dry cold, philosophic Deity, devoid of accepting services from devotees. As all finite souls are parts of this fountain-head of love, bliss and peace, we, therefore, owe all our serving faculties to Sree Radhica.

Again I may view Sree Radhica from Her physical aspect. Whatever is beautiful in nature is from Sree Radhica. The soft and silvery rays of the autumnal moon, the "sweet south that breathes upon a bank of violets, stealing and giving odour," the fresn and green foliage of the trees and plants clad in tha loveliest attire of vernal beauty, the gurgling music of the flowing river, the snow-clad summits of cloud-cleaving mountains, all represent one or other of the several physical emanations of Sree Radhica to interrupt the devotional activities of the enslaved souls.

Sree Radhica is pervertedly represented in our homelife and amidst our domestic scenes. The lovely countenance of the smiling bride, the beauty

and blush of youthful love, the loving tenderness of the affectionate mother, the warmth and zeal of the sincere friend, the charity and kindness of the generous patron all represent the different manifestations of Maya to prevent us from offering service to Krishna.

Thus the true devotees with their soul's eyes can realise the presence of Sree Radhica here, there, and everywhere. Wherever there is love, grace or sweetness in connection with Sree Krishna ignoring all sensuous adventures there is Sree Radhica—wherever there is any manifestation of bliss or joy arising from Krishna's love there is Sree Radhica. Indeed, Sree Radhica is love or bliss incarnate of Krishna. She truly represents the loving and blissful aspects of Sree Krishna.

By the constant offering of true services to Sree Radhica, the devotee rises above the sordid atmosphere of this sinful and sorrowful world and lives in a region "where all liberated souls serve Krishna incessently and uninterruptedly"

Sing, therefore, the glory of Sree Radhica night and day, and if you are ambitious enough to be blessed with the lotus feet of Sree Krishna, try to approach that Lord, only through His beloved Sree Radhica's grace for she is the path, way and end of all aspiration of a devotee.

[Bisweswar Das, B. A., Santipur]

[The article has been thoroughly recast in the spirit of a true Chaitanyaite for which the writer may be pleased to excuse us.—*E. H.*]

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 237, March, 1928.)

On a certain day He ate up several times the cooked rice of a pilgrim Brahman who happened to be a guest at the house while the latter was absorbed in meditation in the act of offering it to Sri Krishna. On another day the Lord was stolen by two thieves who attempted to rob the ornaments worn by the Child but was brought back to His father's house by those very thieves through a curious mistake on their part. He induced His father to fetch the offering to Sri Krishna prepared on the *Ekadasi* day at the house of Pundits Jagadish and Hiranya which was two miles distant from the house

of Misra, although, by reason of the distance, a boy of His tender age could have ordinarily no means of knowing what was going on at the Pundits' house.

He played many a prank on little girls. He would forcibly take away their flowers, garlands, sandal-paste and offerings accepting those Himself He used to tell them that Ganga and Durga were His maid-servants and Siva His servant.

He was often angry, broke everything in the house and beat His mother When one day Sachi Devi had fainted away He procured cocoanuts, scarce in that season, to aid her recovery. Viswarup, the elder brother of Gour-sundar, who was deeply versed in all the shastras cultivated constant association with the Vaishnavas whose meeting-place was the house of Advaita and was so unmindful of everything else that he had to be fetched home for his meals. Sri Gaursundar often went up to the *tol* of Advaitacharyya on this errand when all present would be invariably struck with His extraordinary beauty. After Viswarup renounced the world and became a *sannyasin* Nimai became restrained in His conduct and devoted Himself wholly to His studies. Deeply shocked by the *sannyas* of Viswarup Jagannath Misra was frightened by this sudden change in Nimai and altogether stopped His studies. This made the Boy more turbulent than ever. One day He seated Himself on the top of a pile of discarded, used up cooking pots which are regarded as unclean by the *smarta* Brahmans, and, when his mother asked Him to come away from that foul place maintained that the earthen pots having been used in cooking offerings for Vishnu can never be unclean and the spot where God Himself is seated is the meeting place of all the holy *tirthas*.

The *upanayana* ceremony of Nimai was duly performed and the Boy was sent to the *chatuspathi* of the great teacher Gangadas Pundit of Ganganagar very close to Sri Mayapur quarters to study Sanskrit Grammar. The extraordinary intelligence of the Boy astonished and baffled everybody. Nimai persuaded His mother, by falling at her feet, to give up eating cooked rice on the *Ekadashi* day. Jagannath Misra was upset by being apprized in a dream of the future *sannyas* of Nimai and shortly afterwards left the world. Nimai consoled His mother with great tenderness. But He continued to be unreasonable in His demands to His mother and was often angry. One day on learning that there was no money in the house He procured from some-where two tolas of gold and gave it to her.

Sri Gaur Narayan now entered upon the *lila* of a house-holder's life. Sri Banamali Ghatak proposed to Sachi Devi the marriage of Sri Gaursundar with Lakshmi Devi, the daughter of Ballavacharyya. On an auspicious day

and in an auspicious moment the nuptial ceremony, laden with every blessing of Gaur and Lakshmi was duly consummated.

Sri Isvara-puri, the disciple of Sri Madhabendra-puri at this time arrived at Navadwip and stayed as guest at the house of Advaita Prabhu. Meeting him on the way Gaursundar invited him to meal at His house. One day Sri Isvara-puri asked Mahaprabhu to correct the errors of 'Sri Krishna-lilamrita' a work composed by Puri himself. Mahaprabhu declined to do this giving as His reason that there can be no defect in the inspired writings or utterances of the Gurudeva and the Vaishnavas belonging to the *srauta* school and that those persons who, actuated by pride of worldly knowledge point out any defects in their words or writings undoubtedly belong to the class of '*pasandis*'.

It was at this time that Sri Gaursundar manifested the love of God in the guise of nervous malady.

Mahaprabhu showered His mercy on all by accepting the offerings of weavers, cow-herds, grocers, garland-makers, betel sellers, conch dealers and the other people resident in the town, presenting Himself at their houses. Mahaprabhu in this manner visited an astrologer in the latter's house and asked him to calculate His previous birth. Where-upon as the latter, having repeated the *mantra* of Gopal, engaged in the calculation he had forthwith the beatific vision of the four-armed and two-armed Forms of the Divinity. Mahaprabhu also visited the house of Sridhar who sold small pieces of the plantain-bark being called 'plantain-bark seller Sridhar.' On this occasion Mahaprabhu made Sridhar promise Him a free supply of the core, bark and fruit of the plantain, radishes etc. from his garden.

During this period Mahaprabhu became renowned as the leading Professor of Navadwip. He defeated in controversy a certain famous Pundit who had acquired the title of 'Conqueror of all quarters' (दिग्विजयी) by his victories in learned contests over the scholars of all parts. The goddess of worldly learning whom the vanquished conquering Pundit worshipped, disclosing in a dream the cause of his discomfiture on this occasion, told her votary that she herself has not the power of confronting Narayana and advised him to make his submission to Gaur-Narayana without delay. Thus enlightened the defeated Pundit in the early dawn next day hastened to Mahaprabhu and having made his submission informed Him of what had happened. Mahaprabhu instructed the fortunate Pundit in the service of Krishna and enabled him to realise that the service of Vishnu and Vaishnavas is the goal of all learning. The disciple of this defeated savant Ganguly Bhatta had a disciple after-

wards named Keshab Bhatta of Kashmere who is alleged to have figured well and revived the Modern Nimbarka school according to Mahaprabhu's views of worship.

The great professor Nimai Pundit now went out on a peripatetic tour in Eastern Bengal ostensibly for the purpose of earning money by teaching pupils, and established everywhere the *samkirtan* of the holy Name. The fame of His great learning soon attracted hundreds of scholars to His feet. At this time a Brahman named Tapan Misra, directed by a dream, came to Mahaprabhu to obtain from Him the solution of his doubts regarding spiritual method and object having become perplexed by the conflicting interpretations of different *munis* (mentalists). The Lord told him that the *samkirtan* of the Name of Hari is the only method as well as the object and also commanded him to proceed to Benares.

On His return from East Bengal He was informed of the departure of Lakshmi Devi to Baikuntha Dhama. The manifested grief after the manner of mortals suited to the occasion and instructed His mother about the transitoriness of the worldly sojourn.

Whenever Mahaprabhu detected any of His pupils without the *tilaka* mark the very first thing He did was to send the student back to his home to attend to *tilaka* observing that the forehead unmarked with the *tilaka* sign is like the charnel ground.

The *lila* of the marriage of Mahaprabhu with Sri Vishnupriya Devi, the Daughter of the Rajpundit Sri Sanatan Misra who also resided at Navadwip, was celebrated on an auspicious day and in an auspicious moment. A most fortunate person, Buddhimanta Khan, as the fruit of many good deeds performed by him, undertook voluntarily to bear all the expenses of this *lila* of the marriage of Lakshmi and Narayana.

Gaursundar drank the washing of the feet of Brahmans during His illness after the manner of elevationists who are the seekers of the fruits of their works. He made His way to Gaya where He offered *pinda* and visited the the lotus feet of Gadadhar. It was here that He met Sri Isvara-puri and submitted to be his disciple receiving from him the ten-lettered *mantram*. Every-one of these acts have a deep significance.

At last the time of manifesting Himself arrived. After His return from Gaya Mahaprabhu's mood underwent a complete change. The restlessness, the arrogance and pride of the great scholar, the turbulence, of the past suddenly disappeared. Attempting to communicate in strictest privacy to a few select devotees the happenings at Gaya He was drenched in a torrent of tears continuing to repeat the Name of Krishna. He was found frequently to

shiver, to sigh incessantly and utter no words except those about Krishna. He explained to His pupils, as the meaning of every passage of text, commentary and annotation, the Name of Krishna telling all persons that in the whole of the *shastras* there is no other word except the Name of Krishna. Once, after the manner of Kapila, He described to Sachi Devi the sorrows of the *jiva* during confinement within the mother's womb and instructed her as to the advisability of constantly taking the Name of Krishna in the company of *sadhus*. When His pupils ask Him the meaning of '*dhatu*' (धातु) 'the verbal root' the Lord explains that the verbal root is the power of Krishna. The Lord commands His pupils to listen to and chant constantly the Name of Krishna giving up all other endeavours and Himself teaches them *samkirtan*.

In order to teach people to serve the Vaishnavas He performs with His own hands humble menial work for the Vaishnavas. Sometimes He receives on His head the dust of the feet of the devotees and their blessings proclaiming that the service of Krishna can only be gained through the mercy of of the Vaishnavas.

One day, seated on the couch of Vishnu, the Lord declared that Sachi Devi had offended against Sri Advaita Acharyya, and, for that reason not till her offence against a Vaishnava was pardoned would she attain the loving devotion of God. Sri Sachi Devi, under the influence of pure maternal affection, had attributed the *sannayas* of Visvarup to the prompting of Advaitacharyya. Thereupon, as the devotees fetched Advaita Prabhu to the spot the latter began to dilate on the great qualities of the 'Mother' (आइ) and soon lapsed into the exclusive mood of loving devotion. Availing of this opportunity Sachi Devi begged for and obtained his pardon receiving on her head the dust of the feet of Sri Advaitacharyya. By this act Mahaprabhu made it perfectly clear that no one can attain loving devotion to God if his offence against the Vaishnavas remains un-pardoned.

Being entreated by Advaitacharyya Mahaprabhu showed him the Cosmic Form of the Krishna-*lila* in the courtyard of Sribash's house. On another occasion the devotees met together in the house of Sribash and performed the installation ceremony of Mahaprabhu. The Lord, seated on the couch of Vishnu, made manifest His majesty as Supreme Ruler. Mahaprabhu, on this occasion, freely gave away whatever boon was desired by any supplicants.

Mahaprabhu sent for Nityananda who was at this time staying in seclusion at the house of Nandan Acharyya. Sri Nityananda, the prime representative of the Supreme Lord, the same as the son of Rohini, made his appearance at the house of Hadai Pandit from the womb of Padmavati at the village of

Ekchaka in the District of Birbhum A Vaishnava *sannyasin* Lakshmipati-Tirtha begged for Nityananda from his father and took him away when he was a child. From that time Nityananda travelled to many countries in the company of the *sannyasin* and resided for a long time in the region of Mathura from where he was drawn to Navadwip by Mahaprabhu. Mahaprabhu now employed Thakur Haridas and Prabhu Nityananda in preaching the Name of Krishna to each and every household over the whole of Navadwip.

One day as Prabhu Nityananda having preached the Name from door to door was returning at night-fall to Mahaprabhu's residence he fell in with two drunkards, Jagai and Madhai. These two persons, born in a heriditary Brahman family, were engaged in all possible forms of sinful acts in the shape of drinking, eating beef, robbery, adultary etc. But as they spent their whole time in the society of drunkards these two worthless Brahmans had yet had no opportunity of committing the offence of maligning the Vaishnavas. Nityananda, full of boundless sympathy for the sufferings of others, the Saviour of the fallen, and Thakur Haridas made up their minds to bestow their grace on Jagai and Madhai. It was as if for the purpose of showing them his favour that Prabhu Nityananda was out that night. Jagai and Madhai met Prabhu Nityananda. No sooner did he hear the name '*abadhuta*' 'super-ascetic', maddened with anger, Madhai struck a blow with his strong fist on the head of Prabhu Nityananda. Noticing this Jagai tried to prevent Madhai from persisting in such offence. At this moment Mahaprabhu Himself with His associates and followers appeared on the spot and in His anger summoned the *Sudarsan chakra* whereupon Nityananda said to Mahaprabhu that Jagai defended him, and therefore, it was necessary to pardon him. Mahaprabhu was propitiated towards Jagai. At this the mind of Madhai also was changed. Nityananda Prabhu pardoned Madhai. Both of them being deeply repentent and having promised never again in life to do any other thing except service of Krishna Mahaprabhu and the devotees were moved to be merciful to them. By the mercy of Mahapraphu even those two robbers become eminent Vaishnavas Mahaprabhu commanded His followers not to show any disrespect for them in future remembering their past sinful deeds. *(To be continued).*

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 237, March, 1928)

[XV]

1 Lord, this I lay at Thy feet :
I am fallen and most vile, this the three worlds know.

2 There is no sinner so base as myself in the whole world ;
In the universe there is no one whose offence equals mine.

3 Those sins and offences as Thou know'st
I feel ashamed even to disown.

4 Whither shall I betake myself for shelter except to Thee ?
Thou art the Ruler of all the powers that be, Darling of the Lord of Braja.

5 This world is Thine, Thou permeatest all things,
Thou wear'st out the offence that is committed towards Thyself.

6 Thou, indeed, art the Refuge of those whose steps have gone astray.
What else is there beside Thyself ?

7 Even so all who offend against Thee
Will ever seek Thy Refuge.

8 Bhaktivinode seeking the shelter of Thy feet
At Thy feet surrenders himself this day.

[XVI]

1 Having surrendered Myself at Thy feet
I feel supremely happy.
Sorrow has departed, There are no cares,
I find joy on all sides.

2 Free from all sorrows and fears, Ever the seat of un-alloyed bliss,
Are those twin feet of Thine.
In them even now Resting in repose
I give up all worldly fear.

3 Thy household I shall serve,
I shall not enjoy the fruit.
For what-so-ever pleases Thee I shall endeavour
Being enamoured of Thy feet.

4 In Thy service The sorrows that befall
Verily are the highest bliss.
The sorrows and joys of Thy service Are the best of estates,
They destroy the misery of ignorance.

5 My past history I have completely forgot
In my mind experiencing the joy of Thy service.
I am, indeed, Thine Thou art truly my own,
What other treasure I need ?

6 Bhakti vinode, Unto Thy service
Immersed in joy,
Devotes all his efforts, In pursuance of Thy will,
Living in Thy house.

(To be continued.)

Thakur Haridas.

(Continued from P. 211, February 1928.)

IN order to effect the boundless good of *jivas* Sri Gaursundar has promulgated specific doctrines by the agencies of particular devotees. He employed Sri Sanatan Goswamin to expound the logic of devotion and also to make known the transcendental realm of Brindaban etc. ; caused Sri Ramananda Rai to explain the nature of the mellowing quality (रस:) of devotion and to define the obligations of the Vaishnava ; Sri Rupa Goswamin was authorized to unfold the mystery of devotion ; Gopal Bhatta Goswamin was commanded to formulate the rules for regulating the conduct (आचार) of the Vaishnavas ; and Prabhu Haridas was empowered to proclaim the glory of the holy Name.

It was only after the great Thakur had made known the glories of the Name that the bound *jivas* of this world became aware of the fact that the object

of which they stood in need was not virtue, wealth, enjoyment or freedom from misery ; that Krishna is not served by the physical body and mind or by words that have a reference to the physical mind and body ; that, on the contrary, the Divine Logos or the holy Name manifests itself only when such words are prompted by the spiritual body and mind in the act of serving Krishna.

The holy Name, which is identical with Krishna, does not manifest itself through the physical organs of sense. The Divine Logos is generated by the vibration of the tongue and the lips when such vibration is caused by the mind that has been liberated from all inclination to physical enjoyment. Such activity of the mind is due to the spiritual impulse that transcends all selfish enjoyment. This impulse comes from the immaculate soul as soon as it begins to function untrammelled by the physical mind and body. As soon as the Divine Logos is generated it dispels the darkness of the state of bondage of the hearers and brings about the rise of the Sun of the holy Name. The domination of the physical body and mind is strengthened if the Sun of the holy Name is shut out by the intervening screen of the mirage of the physical body, earthly treasures, great assemblies of men, greed for material objects, the erroneous notion that the Name of Krishna is on a level with names of objects other than Krishna due to the belief that Krishna or the Divinity can be equalled by objects other than Krishna, etc. But as soon as this interval is eliminated the self-refulgent Sun of the holy Name stands manifest as the object of the perennial devotion of the *jiva* who is in his true nature the eternal servant of Krishna.

The holy Name and the dim reflection of the Name, although they are in essence the same thing, are nevertheless different in manifestation. The holy Name gives rise to love for Kirshna ; the dim glow of the Name removes aversion to Krishna. The realised form of the holy Name is Sri Krishna ; the realisation of the dim glow of the Name is the Incarnation of the Omnipotent imperfectly manifest delivering from aversion to Hari.

In like manner the Name in association with offence is also different from the holy Name. If the holy Name appears in association with offence it makes the *jiva* serve the physical body and mind cutting him off from love for Krishna By the Name associated with offence only trivial fruits are obtained, but the eternal object is never realised.

The holy Name is Krishna Himself, the fundamental Reality underlying Divinity. Due to ignorance of our relationship with Krishna we are liable to commit ten different varieties of offence at the feet of Divinity in the form of the holy Name. The following

extract from the pen of Sri Thakur Haridas may help one in guarding against the ten offences.

'The first offence is slandering *sadhus*. The holy Name has to be taken without committing this grave offence. The second offence is committed if we suppose that the other goods exist independently of Sri Krishna. The third offence arises if Sri Gurudeva who knows Sri Krishna is disregarded in any way. The fourth offence is the fatal consequence of decrying the holy Scriptures. The fifth offence is caused if one supposes that the glories of the holy Name are merely eulogistic and also by incredulity in regard to the infinite results, mentioned in the Scriptures, that flow from the holy Name. The sixth offence occurs if sin is committed through confidence in the power of the holy Name to save from the consequences of sinful acts. The seventh offence is committed by instructing a disbeliever in the mystery of the holy Name. The holy Name should never be considered as being on a level with other good deeds. Such attitude is held by experienced devotees to constitute the eighth offence. The ninth offence is in-attentiveness. It is a very great obstacle and effectively prevents the attainment of loving devotion with the mighty obstructive force of an infuriated elephant. The tenth offence is very difficult to get rid of. It prevents the very beginnings of the love for the Name. The apostle of the holy Name, Brahma Haridas, calls it the offence of "I" and "Mine". By serving the holy Name avoiding carefully these ten offences the dim glow of the Name manifests itself. The dim glow of the Name removes all sinfullness whereupon the un-alloyed Name makes its appearance and bestows love for God.'

The Name associated with offence and the dim glow of the Name are both adulterated with this difference that the latter is free from offence. The holy Name is not a thing that can be associated with offence neither is it liable to any obscuration like the dim glow which is free from offence. In service performed with the knowledge of one's relationship with God it is the holy Name that is the object of adoration. In worship devoid of the knowledge of such relationship the object worshipped is either the dim glow of the Name or the Name associated with offence. In Name associated with offence there is deception and the consequent attainment of the material in place of the spiritual. In the dim glow of the Name which frees from offence there is no deception and there is consequent realisation of the Pure Intelligence as an abstraction. In the holy Name is present love for Krishna or the mellowing quality resulting from the concrete play of the Pure Intelligence. Those alone in whom the desire for the attainment of the material is

strong offend through ignorance of the spiritual. Thus offending they are liable to be confirmed in their aversion against Hari being able to secure those trivial objects that are the rewards of un-Godliness. Those, however, whose sole object is to serve Hari should carefully abstain from all offence. It is only when the offence against the Name is fully given up that the dim glow of the Name makes its appearance. The dim glow may lead the *jiva* even to Baikuntha.

The great Thakur exhibited to the world the glory of the holy Name up to the very last day of his manifest existence. When on that day Sriman Mahaprabhu enquired about the nature of his illness the Thakur, the Acharyya of the holy Name, attributed his distemper to failure in telling the full number of the Name. Noticing his eagerness to finish the full number Sri Gaursundar besought him to reduce the number as he had already realised his spiritual body.

Thereupon having seated Mahaprabhu in front of himself Sri Haridas said, 'With my hands I shall hold Thy lotus feet to my bosom, with my eyes behold Thy moon-like face, utter Thy holy Name Krishna-Chaitanya with my tongue and in this manner I shall give up my life. May this base body of mine fall before Thee. Be Thou pleased to fulfil this desire of mine.'

'Haridas then seated the Lord in front of himself, fixed his two eyes bee-like on His lotus face, clasping the Lord's feet to his bosom, wearing on his head the ornament of the dust of the feet of all the devotees, in the very act of uttering the Name, Sri Krishna-Chaitanya, with the holy Name gave up his life.'

On the departure of Sri Thakur Haridas, who quitted his *paramahansya* body on the fourteenth lunar day of the dark fortnight of the month of Bhadra, Mahaprabhu lifted up the body and holding it in His arms began to dance. Then He placed the body on a conveyance and took it to the sea-shore singing *kirtan*. Having washed the body lay immersing it into the sea He deposited it inside the sand and with His own hand covered the body with sand. That bathing place of the sea has become famous since then and bears the name of Mahatirtha ghat. On the site of the grave has been established, since more than a hundred years the eternal service of Sri Gauranga. Mahaprabhu then perambulated the great Thakur and commanded *maha-prasadam* to be brought from the Lion Gate and Himself Distributed it to the devotees.

Regarding the disappearance of Haridas Srimam Mahaprabhu said, 'Let all sing the Name of Hari with the words 'All glory to Haridas.' Haridas was the crest-jewel of the world. By his departure the earth is bereft of her

treasure. Let all sing 'All glory to Haridas.' Glory to Haridas who made manifest the glories of the holy Name. Krishna out of mercy had given Me his company. The will of Krishna prevails ; it has now severed the bond of that companionship. When Haridas wished to leave this world My power failed to hold him back. He gave up his life at his own will just as we hear Bhishma did of old'.

(Concluded.)

Birth of Sree Krishna

(Translated from the Sreemad Bhagabat—Sk. X. Ch. 3)

(Continued from P. 102, October, 1927)

Sri Suka said—

20. Then finding the signs of the great being in that Child born from herself
Devaki, transported with wonder, afraid of Kamsa, addressed Him with this hymn of praise :

Sri Devaki said—

21. Thou—Whose form has been spoken of as the Inexpressible, Primeval, Radiance that *is* the Brahman, transcending all quality—all change,
The pure Essence, Immaterial, Free from effort—art even Vishnu Himself, the Light of the soul.

22. At the end of the period of two *parardhas*, all the worlds being destroyed, as the different elements are re-absorbed into the one primary element,
And the manifest re-enters the non-manifest by the power of time, Thou alone exist, whence Thou art called Ananta, the Endless.

23. Thou art the Lord of Nature ; yea even Time which moulds the world, in all its divisions from the minute to the complete year,
Is called Thy agent ; Supreme Lord, with Thee, the Abode of safety from all fear, I seek refuge.

24. Mortals fleeing for fear of the serpent Death through all the worlds find no place of safety,
But if by chance they attain Thy lotus feet that scare away death they repose in perfect security,

25. Destroyer of the fears of Thy servants, save us, living in great fear, from the terrible son of Ugrasena.
Oh, let not fleshy eyes look upon this Divine form seen only in meditation !

26. May that great scoundrel never know of Thy birth from me, Slayer of the demon Madhu!
Distracted by anxieties on Thy account I am, indeed greatly afraid of Kamsa !
Soul of the Universe, with-hold this transcendental Form—four-armed and ado rned with the beautiful conch, disc, club and lotus.

27. The Supreme Being, Who after the great Cataclysm easily accommodates this world in His own body,
Has been born from my womb : this, alas, must also be a matter of ridicule to mortal men !

The Lord said—

28. In your former birth, during the regime of Sayambhuba manu, thou wert called Prisni, good lady,
And this sin-less Vasudeva was then the *prajapati*, Sutapa.

29. Commanded by Brahma to procreate offspring both of you restraining all your senses, practised the highest asceticism, and enduring patiently the inclemencies of the seasons rain, storm, scorching rays of the sun, cold, summer heat,—
Being fully cleansed of all impurities of the mind by controlling the breath, feeding on withered leaves of trees and the air,—with a mind be-calmed ye engaged in worshipping Me with the object of obtaining from Me the fulfilment of your desires.

30. Lady, in this manner, both of you practised the severest *tapas*,
Thinking only on Me, for the space of twelve thousand years of heavenly measure.

31. Thereupon having been thus meditated upon with self-restraint, reverence and constant devotion of heart, being pleased with both of you, in this very Form, sinless one,
I, Who am truly royal in bestowing boons, appeared before you, wishing to grant the desire of both and said, 'Ask from Me whatever boon you desire': when both of you asked for the boon of having a son like Myself.

32. Although you had eschewed all vulgar pleasures—but, as husband and wife, being childless
You did not ask from Me the boon of emancipation overpowered by My illusory power.

33. After I was gone, thus obtaining the boon of a son like Myself, having gained what you longed for, you betook yourselves to youthful enjoyments.
Finding no other persons in all the world equal to you in virtue and nobility of character I chose to be born as your son known as Prisni-garbha (i.e. born in the womb of Prisni).

34. It was also from you, as Aditi and Kasyapa, that I was born again, when I became known as Upendra and also as Bamana being of dwarfish stature ;
Then in this third birth also I am thus born of you again and in the same Form ; My words, virtuous lady, are true.

35. I have shown you this Form in order to remind you to My first appearance at birth,
As I can never be recognised by My human likeness.

36. Thinking of Me as the Brahman or loving Me as your son, only for once, both will attain the supreme goal which is Myself.

Sri Suka said—

Having spoken thus Hari became silent, and the Supreme Lord in the view of the parents forthwith became a human child.

37. Thereupon as Shauri by command of God taking up his Son prepared to go out of the lying-in chamber,
That very moment *yoga-maya* who has no birth was born of the wife of Nanda ;

38. And the guards at the gates and the citizens being asleep, robbed by her of all powers of understanding,
All the impassable gates whose massive folds were strongly secured by bolts and chains of iron

39. Opened wide of themselves, as darkness before the sun, on the approach of V asudeva carrying Krishna ;
Rained the slow-muttering clouds, Shesha followed with his hoods sheltering Him from the rain-water.

40. The god of rain sending down incessant showers, the river, younger sister of Yama,—frothy with the violence of the waves of her deep waters,
Agitated by hundreds of fearful whirl-pools,—made way, as did the ocean for the Lord of Sree.

41. Reaching the cow-herd settlement of Nanda, aware that the cow-herds of the place were all sleep,
He placed the Boy in the bed of Yasoda and taking away her daughter returned to his room.

42. Then Vasudeva laying down the girl in the bed of Devaki,
Having bound his own feet with iron-chains, remained fettered as before.

43. Yasoda the wife of Nanda was aware only of the birth of her Child
But not its sex, rendered oblivious of everything by sleep due to exhaustion, that came upon her immediately after delivery.

Here ends the third chapter, entitled 'The Appearance of Sree Krishna', in the tenth *skandha* of the Mahapuranam paramahansya samhita Sree Bhagabat by Baiasiki.

To Love God

(Reprinted from a journal of Tajpur, dated Friday, 25th August, 1871.)

It was Christ Jesus who first said "Love God with all thy *heart*, with all thy *mind*, with all thy *soul*, and with all thy *strength*, and love man as thy brother." This is an absolute truth indeed ; but different men put different interpretations to this noble expression. The expressions of all great men are nice but somewhat mysterious—when understood they bring the truth nearest to the heart otherwise they remain mere *letters* that "kill." The reason of the mystery is that men, advanced in their inward approach to the Deity, are in the habit of receiving revelations which are but mysteries to those that are behind them. The stages of progress are very much the same as the circles of spiritualism which, though not true themselves, explain a great deal about the gradual developement of the soul. We have understood some spiritualists to maintain that matter when sublimated converts itself to spirit. This theory is indeed against any inward conviction. Matter is matter, and Spirit is Spirit ; one of them cannot form the other. Spirit is certainly of a superior existence ; though we cannot fully understand in our present state of material imprisonment, what relation Spirit does exactly bear to matter, space and time. Metaphysics apart, we decide that the human soul rises higher and higher and can understand things of which we have no idea at present. Subject to this important rule, Christ Jesus of Nazareth received and uttered the words quoted above. To readers who are a little above the scale of ordinary men, these expressions of Jesus teach, that man should *love* God with all his *heart*, (meaning the affections of the heart perceiveable in all children as opposed to *hate*, with all his *mind*, (meaning the intellect which *knows* as opposed to ignorance of good things) with all his soul, (meaning that principle of the human constitution which worships the Almighty and feels its own immortality) and with all his *strength*, (meaning all *active* work). To the inspired, however, more things and better and sublimer meanings appear beneath these holy words of the Inspired Jesus. He teaches man to *love* God and not to *know*, *infer*, *hate*, or *think* of God. He tells us that man in his *absolute* state is not the *intellect* or the *body* but is the pure Soul itself. The *essence* of the soul is wisdom and its *action* is *love absolute*. The absolute condition of man is his absolute relation to the Deity in pure *love*. Love then alone is the religion of the Soul and consequently of the whole man. The pupil asks here "What have I to do with the heart ?—my heart loves to see the 'sun to smile', 'to eat the sweetest dish and to see a dance'. Jesus profoundly replies "yes, you must *love* God with all thy *heart*, your heart now runs to other things than God, but you must, as you train a bad horse, make your feelings run to the loving God." This is one of the four principles of worship or what they call in *Vaishnava* Literature, *Shanta Rasa*. Then the pupil says "my Lord, the intellect takes me elsewhere from God, *i. e.*, it wants to take me to *Positivism* ; please instruct me what am I to do ?" "Yes", replies Jesus "you must love God with all your mind, *i. e.* when you perceive, conceive, remember, imagine

and reason, you must not allow yourself to be a dry thinker but must *love.* Love alone can soften the dryness of the intellect, you must develop the intellect on all good and holy things by means of love of truth, spiritual beauty and harmony." This is the second phase of *Vaishnava* developement which passes by the name of *Dashya Rasa.* The pupil then enquires whether the developement of the affections and the intellect is quite enough for him. Then says the Lord "you must love God with thy *soul* also, *i. e.*, you must perceive yourself in spiritual communication with the Deity and receive holy revelations in your sublimest hours of worship." This is called the *Sakhya Rasa* of the Vaishnavas,—the Soul approaching the Deity in holy and fearless service. The disciple apprehends that he will be lost in such a position and will be unable to act. Then the Saviour tells him these words "you must love God with all thy strength or will,—you are wrong in concluding that you will loose your active existence—you will get it the more. Work *for* God and work *to* God, proceeding from no interested views but from a holy free will (which is alone the strength of man) and identifying itself with pure love, will fully engross your attention." This description is of *Bhakti* in general. Then Jesus proceeds to tell us "You must love man as thy brother." From this is inferred the fourth phase of *love* which is a feeling that all men are brothers and God is their common Father. This is *Batshalya Rasa* in its first stage of developement.

Bhakti (love) is thus perceived in the very first developement of the man in the shape of *heart*, then in the shape of *mind*, then in the shape of *soul* and lastly in the shape of *will.* These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the *Ekanta* of *Vaishnava* Literature But there is another sublimer truth behind his fact which is revealed to a few that are prepared for it. We mean the spiritual conversion of the Soul into a woman. It is in that sublime and lofty state in which the soul can taste the sweets of an indissoluble marriage with God of Love. The fifth or the highest stage of *Vaishnava* developement is *this*, which we call *Madhura Rasa,* and on this alone the most beautiful portion of the *Vaishnava* Literature so ably expatiates. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but "God's own." It is so very beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it, nay, they go so far as to sneer a tit as something *unnatural.* Oh God ! Reveal Thy most valuable truths to all so that Your own may not be numbered with the fanatics and the crazed and that the whole of mankind may be admitted as "Your own."

Sree Sree Chaitanya Bhagabat

(Continued from P. 240, March, 1928.)

52 Thus sported in the water the beautiful figure of Gaur,
The water from His feet sprinkled the bodies of all the bathers.

53 Though all forbade He paid no heed to them
But nowhere could any of them catch Him.

54 The Lord made all the people bathe over and over again,
Touched the bodies of some after their bath, with His mouth sprouted the water at others.

55 Unable to catch hold of the Lord the Brahmans in a body
Presented themselves before the father.

56 'Misra, best of friends, listen well,
We want to tell you all the vagaries of your Boy.

57 'It is impossible to bathe in the Ganges in the proper manner.'
One of them said, 'He interrupts my meditations by throwing water at me.

58 'And says further, 'Behold Him on Whom you meditate;
In the *kali* age I am Narayana manifest.'

59 Some one said, 'He steals my symbol of Siva';
Said another, 'He bolts with my upper cloth'.

60 And yet another complained, 'Flowers, *durba* grass, offerings, sandal-paste,
All requisites arranged for the worship of Vishnu, the seat of Vishnu,—

61 'As I perform my bath, He there sits on the *asana*,
And having eaten and worn all things, makes off,—

62 'Saying, 'Why do you feel sorry in mind?
He has eaten for whom you prepared.'

63 Some said, 'As I perform my *sandhya* standing up in the water,
Making His way under water, pulls me away by the feet'.

64 Some said, 'My flower-basket and clothes are never to be found.'
Some said, 'He steals my *puthi*, the Geeta.'

65 Some complained, 'My son is a mere baby
He makes him cry violently by putting water into his ear.

66 Some informed, 'He climbs by the back to my shoulders,
And leaping down cries 'I am Mahesha'.

67 Some said, 'He places Himself on my seat made for worship,
Having eaten the offerings, Himself worships Vishnu'.

68 'After I have bathed He throws sand at me
With all the turbulent boys at His heels;

69 'Puts the clothes of females in the place of those of males;
All go mad with shame as they put on wrong cloths;

70 'You are the best of friends, Misra Jagannath,
I tell you He does this every day.

71 He does not get out of the water even
when it is past mid-day,
So how will His body keep its health ?'

72 Just at that moment all the girls of the
neighbour-hood
With angry minds, came to the presence
of Sachi Devi.

73 With great respect they spoke to her—
'Lady, be pleased to listen to the deeds
of your Son ;

74 'He steals our clothes, abuses us,
He gets up a quarrel and throws water
at us if we protest.

75 'All the flowers and fruits that we bring
with us for performing *brata*
He forcibly takes away and scatters in
all directions.

76 'As we come out of the water after bath
He throws sand at us,
And with Him are all the wayward boys.'

77 'Coming up un-noticed shouts loudly into
our ears'
One said, 'With His mouth He sprouted
water into my face.'

78 'Puts the seed of *okhra* into my hair.'
'He wants to wed me,' said another.

79 'What is He ?—to behave like this
every day ?
Is your Nimai the King's Son ?'

80 'Your Nimai behaves exactly like what
We hear the Son of Nanda did formerly.'

81 'Being sorely grieved when we shall inform
our parents
That day they will have a sure quarrel
with you.'

82 'So be pleased to restrain your Son at once.
Such behaviour is not at all proper at
Nadia.'

83 On hearing this the mother of Mahaprabhu
laughed
And taking all of them on her lap said
sweet words—

84 'When Nimai comes back to-day I shall
bind and beat Him
That He may not trouble you again.'

85 Taking the dust of Sachi's feet on their
heads
They went back to the Ganges to bathe
again.

86 Notwithstanding any frolics that the
Lord played toward any one,
All were inwardly pleased in their souls.

87 They came to Misra to complain for pure fun
On hearing which the Misra sterned and
threatened violence—

88 'Thus does He behave constantly to all,—
He does not allow them even to bathe
properly !

89 'I must go at once and punish Him severely.
Not all their efforts could hold him back.

90 As the Misra hastened towards the spot
in great anger,
The Supreme Lord of all beings was
aware of it.

91 In the stream of the Ganges sported
Sri Gaursunder,
The most charming figure amidst all the boys

92 All the girls said, 'Hear Bisvambhar,
Fly at once, the Misra is coming just now.'

93 Whereupon as the Lord ran after them
with His companions
The Brahman girls scattered in a fright.

94 He now instructed every one to say to Misra,
'Your Son has not come to bathe.'

95 'He went home the other way after school
was over ;
All of us are also waiting for Him.'

96 Having thus coached them the Lord
returned home by a different road
Just as the Misra appeared at the bathing
place of the Ganges.

97 Arrived there Misra looked about in
all directions,
But did not find his Son in the midst of
the children.

98 The Misra asked them, 'Whither has
Bisvambhar gone ?'
The children replied, 'He has not come
to bathe to-day ;

99 'He went the other way after school
was over ;
We are all waiting for Him.'

100 The Misra looked about with stick in hand,
Stormed and raged violently not being
able to catch Him.

101 Those Brahmans who for fun had complained
Now arrived and said once again,—

102 'Afraid of you Bisvambhar has left and
gone back home ;
So return to your house but do not say
anything to Him.

103 'If He does any mischief again
Ourselves will catch and take Him to you.'

104 'Those words that we spoke to you were
said in fun ;
There is no one in all the three worlds so
fortunate as thyself.

105 'In whose house there is such a Darilng.'
What can hunger, thirst and grief do to
such a one ?

106 'You indeed served truly the feet of the Lord
He is most fortunate who has such a Son.—

107 'If Bisvambhar commits crores of offences
Yet is He ever the Darling of our hearts.'

108 All these persons are verily the devotees
of Krishna at each birth ;
Therefore they have such excellent
judgment.

109 Thus in the company of His own servants
The Lord ever sports in many diverse
ways, but no one can know.

110 The Misra said, 'He is the Son of you all ;
Do not take any offence for my sake.'

111 Having embraced all of them the Misra
Came home with a light heart.

112 Lord Bisvambhar had returned by
another road
With the beautiful *puthi* in His hand
resembling the Moon ;

113 Drops of ink adorned the body of Gaur,
As if black bees clung to all sides of the
champaka flower.

114 The Lord called shouting 'Mother !'
'Give Me oil, I shall go to bathe.'

115 Sachi was delighted hearing the voice
of her Son ;
She did not find on His body any sign
of bath.

116 Sachi Devi was filled with doubts and
reflected in her mind,
'What is this that the girls say and
the Brahmans ?'

117 'Dots of ink are still all over His body,
He is wearing the same cloth and has
the same *puthi*.'

118 In another moment arrived the great
Misra Jagannath.
Catching sight of the Misra Bisvambhar
climbed into his arms.

119 By that embrace Misra forgot everything
of the world ;
He was completely filled with joy on
beholding his Son.

120 Misra noticed that His whole body was covered with dust,
And was astonished discovering no sign of bath.

121 The Misra said, 'Bisvambhar, how is this reasonable ?
Why dost thou prevent the bath of the people ?

122 'Why dost thou spoil the things for the worship of Vishnu ?
Art thou not afraid even of Vishnu ?'

123 The Lord said, 'I did not go to bathe to-day.
My companions have gone in advance.

124 'They mis-behave to all persons.
But those people blame Me even when I am not there.

125 'If they thus accuse Me for what happens in My absence
I say truly I will certainly treat them ill.'

126 So saying the Lord went off laughing to bathe in the Ganges
And merrily once more joined the band of children.

127 On seeing Bisvambhar all of them embraced Him ;
And all the children burst into laughter on hearing of His trick.

128 All praised ; 'Well done, clever Nimai !
Thou hast very well escaped very sound beating to-day.'

129 Thus the Lord sported in the stream of the Ganges in the company of all the children.
Here Sachi and Jagannath thus thought in their minds,—

130 'Those things that they have said cannot be false,—
But how is it that we found no sign of bath on His body ?

131 'There was the same dust all over His body, the same unbathed appearance,
The very same *puthi*, the same cloth, hair.

132 'The Divine Bisvambhar is no mortal ;
By His own eternal power Krishna Himself may have been born in our house ;

133 'Or some other great Being,—it passes my understanding'—
Thus thought the best of the twice-born.

134 These thoughts were banished by joy at the sight of the face of their Son,
Both were filled with great happiness and there remained no trace of other thought.

135 Those two *praharas* while the Lord was away to school
Were even as two ages to those two.

136 Even if the Vedas declare in crores of ways and with crores of mouths
The good fortune of these two cannot be fully expressed.

137 Mani-fold obeisance at the feet of Sachi and Jagannath
In the form of whose Son appeared the Supreme Lord of all the countless worlds !

138 In this manner played the Lord of Baikuntha
No one understood deluded by His illusive energy.

139 Sri Krishna-Chaitanya is the life of Nityananda-chand,
At Whose twin feet sings Brindabandas.

Here ends Chapter Sixth entitled 'The begining of studies and the story of the pastimes of childhood' in Part First of Sri Chaitanya Bhagabat.

(To be continued.)

The Harmonist or Sree Sajjanatoshani

(Reprinted from "Lakpaty's Fort-nightly" Bombay, Dated 1-1-28.)

FOR years and years the Hindus, Vaishnavites as well as Sivaites, preferred to remain with their folded hands merely as spectators of the revolutionary propoganda work carried on in matters religious by Christian Missionaries, who had come down to this country from foreign lands such as England, Germany and America. They were so much confused at the activities of the foreign religious agents that they knew not how to end them. They knew they were a subject race and had no weapons with which they could fight the growing evil out. Before their very eyes their brethren were being dragged out of their religious fold they saw their own sisters were made aliens to them ; they saw their Krishna and Siva were displaced by Christ and others. They saw Christian Churches and other foreign houses of worship forcing themselves into existence side by side by their temples in Baranasi and Rameswar, and yet they could not, they would not, do anything to save themselves and their religion. They were as they are to-day a philosophical lot and they conveniently resigned themselves to their karma. As time went on a wave of a religious revival rose up producing many an avatharpurusha, to save the Hindu religion from its impending grave.

During the present day as in the past Hinduism has produced great many religious men each doing his selfless work, in the cause of the hoary-headed Hinduism. Among such men *Sreemad Bhakti-Siddhanta Saraswati Goswami Maharaja,* who is the Editor of the journal under review, occupies a place which is admittedly the highest place a real Bhakta can ever aspire to. *Bhakti Siddhanta Saraswati* is a living exponent of Vaishnavism. Suppose some asks Bhakti Siddhanta Saraswati what is a Vaishnava ? Possibly he may refer him to the following stanza which in a way explains what a Vaishnava is or should be :

Naham vipra nacha narapati-
rnapi Vaishyo na shudro,
Naham varnee nacha grihapati-
rna banastho yatirva,
Kintu prodynnikhila paramananda
pooranamritabdher-
Gopibharthu padakamalayordasa
dasanudhasaha.

Thakur Bhaktivinode as the head of the devotees of the Supreme Lord Sree Krishna Chaitanya is an ocean of love and his magazine the Harmonist containing as it does very many learned thesis on the religion of Bhakti is an ocean of Bhakti literature. We have before us Nos. 1 to 5, Vol. 25 of the Harmonist. They contain a serial translation of Sri Chaitannya's doctrines, a Study of Bhakti-vinode, history of the birth of Bhagawan Sri Krishna and so many other interesting items which every Hindu would do well to make a careful study of as much for the elevation of his own soul as for the elevation of the soul of India. Under the management of Mr. M. S. G. Aiyar, a young Brahmin of the South the magazine is issued punctually and is made up in a manner to reflect great credit to him. The annual subscription of the magazine is only Rs. 3-8 the cost of specimen copy being annas 5. The printing is good and so is the get up. A few pages in every issue are set apart for the publication of contributions in Sanskrit, a portion known as "Sajjanatoshani. The contributions appearing under "Vritta-brahmanata", "Vaishnavamata", "Sikshadasakmulam", Sriman Madhwacharya" and others show an amount of scholarship of their authors. They are well worth a perusal as such serious articles on serious subjects can hardly be found elsewhere. We wish the journal a glorious career in its noble mission which is to make Vaishnavism the universal religion of India.

Sri Chaitanya Anniversary at Sri Mayapur

(Forward, Thursday, 15th March, 1928)

The advent anniversary of Sri Chaitanya Deva is being celebrated from the 6th instant at the house of Srila Jagannath Misra at Sri Mayapur near the historical lake-like Ballaldighi. Pilgrims are highly interested to see the remaining off-shoot of the Nim-tree under which Sriman Mahaprabhu was born. Many highly respectable gentlemen, both officials and public, from every part of Bengal, U. P., Bihar and Orissa. Madras and the Punjab joined in large numbers. Not less than six to seven thousand people were treated with Sri Mahaprosad each mealtime every day. It is roughly estimated that about sixty thousand people visited this holy place in course of the last four days. The members of the Sridham Procharini Sabha, with the help of a large number of volunteers prevented rush and managed the crowd tactfully and politely so that no pilgrim had to suffer any trouble whatsoever. The Mela around the Gourkunda is still continuing.

The Annual General Meeting of the Sridham Procharini Sabha was held on the 7th inst. with Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Thakur in the chair. His Highness the present Maharajadhiraj Bir Bikram Manikya Bahadur of Tipperah was elected the President of the Sridham Pracharini Sabha in place of the late Maharaja. Many new members were enlisted and office bearers were elected. Amongst others a resolution for the expenditure of up to one lac of rupees for the purpose of accommodation of pilgrims was passed.

The bad condition of roads and the irregularity of the Ferry Service at Swarupganj were keenly felt by pilgrims. The members of the Local Board and the District Board of Krishnagar should be well advised to take proper care.

Birth-place of Sri Gauranga

(Quoted from Forward and a leader in the Basumati Daily English Edition, of 7th April, 1928)

A special meeting of the Viswa-Vaishnaba-Raj-Sabha was held at the Calcutta Gaudiya Math on Thursday last at 6-30 P.M. Many respectable gentlemen of Calcutta and a large number of Suddha Bhaktas were present there. The following resolutions were passed :

1. In view of the fact that 40 years ago the site of the birth-place of Sri Chaitanya Dev was definitely ascertained to be Sri Mayapur near Ballal Dighi (on the eastern bank of the Ganges opposite to the present Nabadwip town), and accepted by Government records, and persons like the late Sir Guru Das Banerjee, Mahatma Sishir Kumar Ghose, M. M. Dr. Satish Chandra Vidyabhusan, and many other respectable persons and antiquarians leaving no reasonable ground of doubt, this Sabha condemns the activities of some interested parties of the town of Nabadwip who being prompted by malice and selfishness are trying to dupe the public by raising a new plea of ascertaining over again another birth-place of Mahaprabhu wherewith to discredit the activities of the Gaudiya Math and thereby lending support to the various forms of perversions and distortions of the sublime religion of Sri Chaitanya Dev against which a systematic attempt of wholesale purification is adumbrated by the preachers of this organisation.

2. This Sabha further urges on all true followers of Mahaprabhu to dissociate themselves with all such activities.

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः | श्रीगौड़ीय मठः, मधुसूदनः, ४४२ गौराब्दः, १८५० शकाब्दः | एकादशी संख्या

श्रीनवद्वीप परिक्रमः

निरन्तरप्रवाहतरङ्गसन्ततायाः सुरतरङ्गिण्याः पूर्वपश्चिमतटयोरष्टदलात्मकपद्मानुकारिणोऽन्तर्द्वीपाख्यप्रत्नव्यवहार भाजनस्य श्रीमायापुरस्याष्टौ शाखाद्वीपाः दीव्यन्ती । परितः प्रकाशिताष्टद्वीपमण्डितोयमन्तर्द्वीपो "नवद्वीप" इति लोके शास्त्रे च प्रतीत आसीत् ।

अन्तर्द्वीपपरिक्रमः

तत्रायं मध्यवर्त्यन्तर्द्वीपः श्रीकृष्णचैतन्यमहाशयस्यावतारभूमिः । अत्र महाप्रभोरनवरत कीर्त्तनैकायनतलं श्रीवासाङ्गणमिति भण्यते । अस्यैव परिसरे पुरा गौड़साम्राज्याधिपस्य बल्लालस्य नगरं विख्यातमासीत् । इदानामपि तल्लक्षणस्मारकः बल्लालदीर्घिकाख्योऽतिगभीर जलाशयो विभासते । विश्वरूप-हरिदास-श्रीवास-चन्द्रशेखरमुखानामनुक्षण-हरिकथापरिपाटीस्थलञ्चाद्वैतभवनमिति ख्यातम् । अत्र किल महाप्रभोरनुगवरो अद्वैताचार्यनामा-भक्ताग्रणीरुवास । प्रभुचरणाः फाल्गुने मासे निखिलयात्रिकमण्डलाग्रे सराभूत्वा नवान्यतमन्तर्द्वीपे परिक्रममुपचक्रमिरे । पुरा गौराङ्गचन्द्रश्चन्द्रशेखरालये निजैकान्तपरिवारैः सह दिव्यनाटकवैभवं प्रकटयामास । तत्रैवेदानीं चैतन्यमठाभिधाकरमठो विराजते । प्रथमं चन्द्रशेखरालय प्रतिष्ठिताच्चैतन्यमठात्प्रस्थानमभिनीय गान्धर्विकागिरिधारि राधाकृष्णस्य गौराङ्गस्य च प्रणतिमारच्य चतुर्वैष्णवाचार्यपदावलोकनपूर्वकमद्वैतभवनं श्रीवासाङ्गणं महाप्रभुजन्मस्थलञ्च सकरताल मृदङ्गवाद्यघोषवैभवं सूच्चस्वरनृत्यं कुर्वन्तोऽयुताधिका भक्तजनाः स्थानमाहात्म्यविशेषप्रचारमाचरन्त एव पुनोऽधिवासमुपासदन् ।

सीमन्तद्वीपे

द्वितीयदिवसे प्रभुचरणकिङ्कराः ब्राह्मे मुहूर्त्ते समुत्थितास्तारस्वरेणानेके मिलित्वा विजयध्वनिमाकलय्य दिगन्तरमपि विदारयामासुः । ततः सवैजयन्ती समुदयालङ्काराः सपार्षदाः प्रभुवरा उत्तराशाकृतनिलयं सीमन्तद्वीपमुपासदन् । अत्र किल महादेवः समं दयितया भगवद्गौराङ्गाराधनं विधाय तदीयमाहात्म्य-

मुपलालयन्नासीत्। भगवद्भक्तिपुलकिताङ्गा सन्तता-नन्द धाराक्षी दाक्षायणी सीमन्ते गौराङ्गचरणः धूली-पटलमालेपयामास। कृष्णकिङ्कराः सर्वे तमालक्ष्या-वासमासेदुः।

गोद्रुमद्वीपे

प्रभुचरणदासवरास्तृतीयदिवसे गोद्रुमद्वीपे हरि-नामकीर्त्तनपूर्वकं परिक्रमं चक्रुः। अत्र किल पुरा मार्कण्डेय सुरभिनाम्न्या गोः कृपाबलेन हरिभक्तेभ्यः शुद्धभक्तिमभिव्यक्ती चकार। विस्तृत शाखाप्रसरस्या-श्वत्थद्रुमस्याधस्तले सुरभिर्मार्कण्डेयमुपलालयन्त्यवा-त्सीत्। अत्र प्रभुचरणपूर्वगुरु भक्तिविनोद महाराजाः स्वयं नित्यविलासमासन्नाः स्वसमाधिं विदधिरे। भक्तास्तस्मिन् गोद्रुमे हरिविलासलालसाः कथा-प्रचारोत्सवादिविभवमुद्घोषयन्तोऽधिवासं विदधिरे।

मध्यद्वीपे

सप्तर्षयश्चतुर्मुखादेशादत्र गौरभजनानन्दमनुभवन्ति स्म। ते किल कदाचिन्मध्याह्नसमये शताधिकसूर्य-प्रभाविभासितं पञ्चतत्वात्मकं गौराङ्गमपश्यन्। तत्रा-द्यापि सप्तर्षि तपस्याश्थली स्थानाधिवासिभिरुपदिश्यते। तस्य दक्षिणतः प्रसरिणीं नदीं गोमतीं काननञ्च नैमिष-मुपवर्णयन्ति। सूतोऽप्यत्राद्वश्यो गौरभागवतं शौन-कादिभ्य उपदिशतीति किंवदन्ती। अत्र सुप्राचीने महामन्दिरे सर्वभक्तविघ्नविनाशको नरसिंहो भागवत-वन्दनीयमूर्त्तिर्विराजते। तत एवास्य प्रदेशस्य नृसिंहपल्लीतिसंज्ञा। हरिकीर्त्तिगानपराणां गौरभक्तानां चतुर्थदिवसपरिक्रमविसरोयं द्वीपः।

कोलद्वीपपरिक्रमः

पञ्चमेऽहनि यात्रिक भागवताः सजयघोषं गङ्गा-मुत्तीर्य कोलद्वीपमभ्यतिष्ठन्। कतिपयवर्षेभ्यः पुरा जगत्पावनहरिकीर्त्तनप्रचारकार्यमसहमानाः हरिगुरु-वैष्णवद्रोहिणो दानवापसदाः वेनराजभटा इव विचित्रा-न्तरायमातेनुः। जगदानन्दकरोऽदितिनन्दनः समुदितः पद्मपशुमानुषाणां विकासमाचरन्नपि दिवान्धघूकचोर-कुमुदानां विषादमेवोपजनयति। कलिमूलकामादि-दोषक्षपणक्षमं नगरकीर्त्तनं सात्विकमनोनयनानन्ददमपि कलिभटकूरदैत्यावेशिनां खेदमेवाकलयति। एते धूर्त्ता-ब्रह्मबन्धवः स्वयं शक्तिप्रभृतिदुर्देवताः समाराध्य प्राकृत-मूढ़जनेभ्यः पूजाव्याजेन द्रव्यमार्जयन्ति। मद्यमाला-विपणिष्विव दुर्देवालयेष्वपि तीर्थमालागन्धादीन् विक्रयन्ति। सद्भक्त हृदयगोचरदेवतास्वपि शुल्क-मारोपयन्ति। एवं सर्वशास्त्रनिषिद्धया देवलकवृत्त्या दुर्द्रव्यमार्जयित्वा निजोदरकुटुम्ब भरणेनैवात्मनोधन्या-न्मन्यन्ते। केचिद्भागवतपुराणवेषेण द्रव्यार्जनं विधायापि शिष्येषु गुरुत्वं ख्यापयन्ति। अन्तर्बहिरपि दुष्टानां उभयथापि शिक्षणं न्याय्यं मन्यमानैर्गुरुवरैर्धनगर्जिता-डम्बर हरिकीर्त्तननादैनान्तरशिक्षा राजकीय भटशास्त्र-घातेन बाह्यशिक्षा च व्यधायि। सवाद्यभेरीमृदङ्गा-डम्बरविजृम्भिता भक्तमहोदया गङ्गां बृहत्तरनौकाभि-रुत्तीर्यापरतटे गौराङ्गतत्वाविष्कारपरिबृंहिताङ्ग हिन्दी संस्कृतभाषोपन्यासान् रचयामासुः, स्त्रीजनैश्चानन्द-निर्भरैश्चतुरतरकुररीनिनादाः विरचयाम्बभूविरे। पामर-जनास्तु भीषणहरिनामस्वरेण भीताः घनाघनगर्जितेन दन्दशूका इव गुहाः प्रपेदिरे। अस्मिन् किलद्वीपे पुरा वासुदेवाख्यविप्रस्य तपस्यया प्रसन्नो भगवान्नारयणः पर्वताभं वाराहं रूपं तस्मै दर्शयामास। अत एवायं ग्रामः "कुलिये"त्यपभ्रष्टसंज्ञाभाजनो बभूव। सम्प्रतीममेव ग्रामं बहुतरलोकाधिवाससनाथं नवद्वीपं व्यवहरन्ति। प्रभुचरण गुरुर्गौरकिशोरमहाराजोऽत्र चिरं हरिचरण-परायण आसीत्। महाप्रभोः प्रतिभाससमयेऽत्र देवानन्दनामा दाम्भिक पण्डित आसीत्। स च

निजः पुराणश्रवणजनित रोमाञ्चाश्रुधारादिभक्तिविकासं श्रीवासं सभायाः शिष्यैर्निष्कासितवान्। चापाल-गोपालाख्यः शाक्तः विशुद्ध भक्त्या कृष्णाराधनप्रवृत्तस्य श्रीवासस्योपरि मद्यमांसादि शक्तिदेवीशेषं प्राक्षिपत्। तेनैवमहावैष्णवद्रोहपरिपाकेन सर्वाङ्गेषु कुष्ठी संवृत्तः। ततः परं महाप्रभोराज्ञया श्रीवासे स्वात्मकृतापराध-क्षमाभ्यर्थनापूर्वकं भक्तिमार्गमाललम्बे। तत एवास्या पराधभञ्जनतलमित्यपि प्राचीनसंज्ञा। वैष्णवराज-भटास्तमेतं द्वीपं निरातङ्काः परिक्रम्य ऋतुद्वीपमगमन्।

ऋतुद्वीपः

एतद्द्वीपे षड़ृतवः सर्वदा स्वधर्म्मानुपदर्शयन्ति। अत्र श्रीगौरसुन्दर भक्तेन वाणीनाथद्विजेन गौरगदाधर-विग्रहौ प्रतिष्ठितौ प्रपूजितौ च विराजेते। गौराङ्गप्रियानु-चरस्य गदाधरस्य हरिकथासुधाधरस्येदं सदनम्। जयदेवनामा ब्राह्मणकविः श्रीकृष्णं चम्पकाकुसुमै-रर्चन्नासीत्। तदा किल भगवान् चाम्पेयरूपाभ गौर-रूपेण तद्दृष्टिपथमगात्। स्वयञ्च गौररूपेणात्राव-तरिष्य इत्याज्ञापयत्। अत्र प्रभुचरणास्तु भक्तेभ्यो निष्कपट भावमात्मोद्धारक्षमं स्फुटं साधयामासुः। यात्रिकाः षष्ठे दिवसे तमिमं द्वीपं परिक्रम्य सप्तमेऽह्नि जह्नुद्वीपमुपाक्रमन्।

जह्नुद्वीपपरिक्रमः

अत्र पुरा जह्नुमुनिश्चिरं तपस्यया महतीं योग-सम्पत्तिमार्जयामास। तदज्ञात्वा गङ्गा प्रवाहावलेप-भरेण जह्नोराश्रममुन्मूली चकार। मुनिः परमकोपनस्तां सपरिकरामपिबत्। पुनर्भगीरथविनयोपसत्या तां जह्नु-देशादुत्ससर्ज। एवं महिमोपबृंहितस्य मुनेश्चिरवास-पूतोऽयं जह्नुद्वीप इति प्राचीनैः शास्त्रैश्चोपवर्णितः।

एतदन्तरिते विद्यानगरे बृहस्पतेरवतारो मायावादी श्रीवासुदेवसार्वभौम भट्टाचार्यः शुश्रुवुषो महाप्रभो-र्निकटे ब्रह्मसूत्रं व्याख्यापयन् किमप्यवदन्तं गौराङ्गमेवं प्रष्टुमारेभे। अये! मदीयो वाक्यार्थः किं बुद्धो भवतेति। तदा प्रभुः सूत्राण्यधिगतार्थानि भाष्यन्तु विरुद्धं नाधिगतमित्यवादीत्। ततः सप्तदिवसेषु तेन सह वादमारभ्य मध्वाचार्यकृतभाष्यमेव युक्तमिति साधयामास। सार्वभौमभट्टाचार्योऽपि पराजितस्तस्य दासो बभूव। सपरिकराः गोस्वामिपादास्तं परिक्रम्य पुनरपि चम्पानगरमेव समासदन्।

मोदद्रुमद्वीपपरिक्रमः

त्रेतायुगे भगवान् दाशरथिरामः कनिष्ठमहिषी वञ्चितस्य पितुरनुज्ञया चतुर्दशवर्षावधि मृगव्यालव्यूह-गहने विपिने वासाय दीक्षित आसीत्। सोऽयं नानाविधर्षिकुलपवित्रतीर्थाश्रमगिरिषु भ्रममाणः साधु-जनकण्टकान् पिशिताशिगणान् परेताण्णगरातिथीं-श्चकार। एकदा ससीतालक्ष्मणः शुभलक्षणो रामः महाद्रुमतलेऽस्मिन् द्वीपे समोदमुवास। तदीय चरणरेणु परिपूतस्यास्य साक्षाद्दर्शने रमारमण भक्तेषु विचित्रोमोद उदेति। पुरा कतिपय वर्षेभ्य-श्चैतन्यभागवतकृतिप्रकटितव्यासरूपो वृन्दावनदास-महोदयोऽत्रोत्पन्नोभूत्वा गौरकथानाटकसूत्रधारीभूयात्र शुभवसतिमातेने। अद्याप्यत्र वृक्षराजिपरिच्छिन्नं तस्यासनं व्यासपीठमिति भक्तैर्लालितं नैमिषवनं स्मारयति। प्रभुचरणमहोदयास्तदेतदतिजीर्णं स्थान-मचिरादेवोद्धरणीयमिति संकल्प्य स्वकरेणैव भित्ति-निर्म्माणमूलेष्टकासंस्थापनं हरिकीर्त्तनजयनादादिकोला-हलेन सहैवाकार्षुः। समं भक्तवर्यैरत्र परिक्रम्य चैतन्य-भागवतस्य सर्वसारभावमुपवर्णयामासुः।

रुद्रद्वीपपरिक्रमः

नवमे दिवसे प्रभुचरणमहोदयानां सभक्तिपरि-कराणां रुद्रद्वीपे परिक्रमः सम्भूतः। अत्र भगवान्

गौरीमनोहरः स्वयमेकादशरूपी भूत्वा भगवद्भजनपरायणो वरीवर्त्ति। तत एवेमं कैलासरूपमुपवर्णयन्ति। अष्टावक्रप्रमुखायोगिनोऽत्र महापराधमयाद्वैतबुद्धिं विसृज्य श्रीकृष्णपादपद्माराधने प्रवृत्ताः। शुद्धाद्वैतवादगुरुर्विष्णुस्वामी रुद्रकृपामुपलभ्यात्रैव सम्प्रदायप्रवर्त्तकाचार्यो बभूव। श्रीभागवतव्याख्याप्रतीतकीर्त्तिः श्रीधरस्वाम्यत्र गौरकृपादृष्टिविषय आसीत्। अत्र सिद्धान्तसरस्वतीगोस्वामिनः द्विपविशेषमहत्वं सविस्तरमुपवर्ण्य सर्वयात्रिकभक्तवर्गैः सहैवानर्गलमन्तर्द्वीपमेवाभजन्।

एवं भगवता बादरायणेन भागवते स्फुटोक्तायाः श्रवण-कीर्त्तन-स्मरण-पादसेवन-अर्चन-वन्दन-दास्य-सख्य आत्मनिवेदनाख्य नवविधभक्तिप्रतिरूपेषु नवद्वीपेषु आदावन्तर्द्वीपं प्रधानमात्मनिवेदनाख्यं परिक्रम्य क्रमेण श्रवणादि सख्यान्तानप्यष्टदलद्वीपान् सभक्तपरिवाराः प्रभुपादाः हरिकीर्त्तिगानपरायणाः सुखेन परिचक्रमुः। यात्राप्रसङ्गे भक्तजनाधिवासशय्यासाधनानि ब्रह्मचारिभिरनेकगोशकटद्वारा द्वीपाद्द्वीपमनीयन्त। प्रभुचरणपादपद्मैकावलम्बनो निर्व्याजवैष्णवमूलनिदर्शरूपो विनयदाक्षिण्यमुखगुणपुञ्जरञ्जितः कुञ्जविहारी विद्याभूषणस्तरङ्गायितान्यपि दुःखान्यगणयन्नात्मसुखमपि तृणीकृत्य विगतनिद्रालस्यविश्राम एव यात्रिकेभ्यो भगवत्प्रसादसम्मानं पदे पदे यथाकालं कल्पयामास।

विगतनिद्राभयक्रोधाः शमदमवैराग्यभूषणाजगन्मण्डलोद्धारकृतदाक्षास्तृणकीटेष्वपि विनीताः प्रभुचरणकरकञ्जसञ्जाताः परमहंसमहाराजाः स्वयं हरिनामकीर्त्तननृत्यकथाप्रचारैर्भुवनमेव पवित्रं चक्रिरे। अपरस्परमत्सर ब्रह्मचारि गृहस्थ-वन्य-यति सङ्कुलं सर्वतः श्रूयमाण हरिकथानामशब्दं गुरुभक्तिमुक्तिद्वारं कलिशमलादिच्छेदवज्रं भगवत्कृपावलेपोपक्रमं नवद्वीपपरिक्रमं युगसङ्क्रमान्तं वर्णयितुमुपक्रमन्तोऽपि न क्षमाः।

श्रीमन्मध्वाचार्यकृत सर्वमूलग्रन्थानां संक्षिप्त

सारांशवर्णनम्

(पूर्वानुवृत्तम्)

१५। ऋग्भाष्यम्

मायावादिनान्यथाव्याख्यातांशमात्रस्यैवापव्याख्यानिरसनपूर्वकं भाष्यं कृतम्। आदितस्त्रयोऽध्यायाः मायिनादूषिताः। अत्रादौ वेदमन्त्राणां ऋष्यादिक्रमवर्णनम्। भगवान् लक्ष्मीः चतुर्मुखादिक्रमेण वेदोपदेशकाः सर्वेऽपि ऋषिपदवाच्याः। अनुष्टुबुष्णिगादि छन्दांसि च देवानां भार्यारूपाः। मन्त्रेषु विष्णोर्बहुरूपाणि पृथक्पृथगुदाहृतानि। सर्वाणि च वेदमन्त्रादीनि अर्थत्रयवन्ति। वैदिक जपादिफलं योग्यतातारतम्येन लभ्यते। तत्र देवा एवोत्तमाधिकारिणः। ततो ऋषयः, ततः पितरः, अतो राजानः, ततो मनु

त्तमाः। अनधिकारिणाधीतश्चेदनर्थकारी भवति। भक्त्यादिपूर्वकं सर्वकर्म्माण्येव समाचरितानि विष्णु-प्रीतिकराणि भवन्तीत्यादि।

१६। ऐतरेय भाष्यम्

विशालनामकस्य चतुर्मुखपुत्रस्य पत्न्याः इतरा देव्यास्तपसा भगवान् विष्णुः महिदासनाम्नावततार। स किल चतुर्मुखयज्ञसभायां चतुर्मुखेनस्तुतः सन् रमायै इमामुपनिषदं जगादेति उपोद्घात आदावुक्तः। ततः ऐक्यपरतयापातप्रतीयमानानां श्रुतीनां भेदपरत्व-स्थापनम्। एवं देवानां मध्ये यस्य यस्य यावन्तो भगवद्गुणाः उपासनार्हास्तेषां सविवरणमुक्तिः। ततः ऋष्यादीनां सर्वेषाञ्च उपास्य भगवद्गुणानां प्रपञ्चनम्। भगवद्विरोधिनां दैत्यादीनां स्वभावचेष्टादि निरूपणम्। मध्वाचार्यस्वरूपविवरणम्।

१७। बृहदारण्यक भाष्यम्

अस्या उपनिषदः हयग्रीवः प्रथमर्षिः। ततो लक्ष्मी-चतुराननः-सूर्य-याज्ञवल्क्य-कण्वः एते क्रमेण-ऋषयः। प्रथमं अश्वमेधाख्यकर्म्मपरतया प्रतीयमानानां ऋचां भगवत्स्वरूपपरत्वं प्रतिपादितम्। ततः पर-मैक्यवचनतया प्रतीतानां वाक्यानां सविस्तरं भेदपरत्व व्यवस्थापनम्। अभेदस्य सविचारं खण्डनञ्च। वाद-जल्पवितण्डादिकथासु जयपराजयादिनिर्णयप्रकारः। मध्वस्य वायुरूपत्वप्रतिपादनञ्च।

१८। छान्दोग्य भाष्यम्

अत्र देवानां तारतम्यं विशेषेण कथ्यते। ओँकारस्य सर्ववेदोत्तमत्वं सर्ववेदमूलत्वं सर्वसारमन्त्रत्वं चोच्यते। जीवानां पापादिनाधमगतिः सुकृतेनोर्ध्वगतिः ब्रह्म-ज्ञानेनैवमोक्षगतिरिति च प्रतिपाद्यते। शूद्राणां वेदा-नधिकारः गुरुप्राप्तेः परमपुरुषार्थसाधनत्वञ्च विवृतम्। एवं आदित्यमण्डले विद्यमानानां वासुदेव-सङ्कर्षण-प्रद्युम्नानिरुद्धरूपाणां वर्णाकारस्थानपदानां विशेषाः कथ्यन्ते। मधुविद्याधिकारिणां वस्वादीनां उपास्य-रूपाणि आधिपत्यस्थानानि अवान्तररूपविशेषाश्च सविस्तरं प्रतिपादिताः। जीवब्रह्माभेदपराणां वाक्यानां उपपत्तिविरोधेन भेदपरत्व व्यवस्था च। देवेषु क्रम-तारतम्यम्। योग्यायोग्ययोर्मध्ये योग्यस्यैव उपदेशार्ह-त्वम्। अयोग्योद्देश्येनोपदेशे महानिष्टप्राप्तिश्चोच्यते। एवं वैकुण्ठादि विष्णुलोकमाहात्म्यं लक्ष्मीविलासश्च बहुधावर्ण्यन्ते। तत्र प्रविष्टानामपुनरावृत्तिश्च।

१९। तैत्तिरीयोपनिषद्भाष्यम्

अत्र प्रथमं गुरुकार्य्यमाणोशिक्षाक्रमः। शिष्यं प्रत्याचार्यकार्योपदेशश्च। ततः परं वासुदेवादि पञ्चमूर्त्तीनामध्यात्माधिदैवाधिभूताधिप्रजाख्य प्रकरणेषु अवस्थान व्यवस्था। अन्नमयादि पञ्चप्रकरणानां वासु-देवादि पञ्चरूपपरत्वव्यवस्था। सामान्यतः प्रमाण-स्वरूपविचारः। ब्रह्मज्ञानस्य मोक्षसाधनत्वम्। ब्रह्म-लक्षणम्। तत्प्राप्ति प्रकारः। अधिकारिणामानन्द तारतम्यविचारः। मोक्षे आनन्दभोगप्रकारः। तत्र मुक्तानां गायनादि लीलावर्णनम्। मध्वाचार्यस्य स्वरूपविचारश्च।

२०। ईशावास्योपनिषद्भाष्यम्

अत्र वेदविहितानि स्ववर्णाश्रमोचित नित्यनैमित्तिक-सर्वकर्म्माणि सर्वथा कर्त्तव्यानीति सप्रमाणं निग-दितम्। एवं भगवद्गुणानां चिन्तनं, दोषराहित्य-चिन्तनं, सृष्टिकर्त्तृत्व संहर्त्तृत्वादि चिन्तनं, ब्रह्मज्ञानं अन्यथाज्ञानि निन्दा च मोक्षहेतुरिति सोपपत्तिक-मुदाह्रियते।

२१ । काठकोपनिषद्भाष्यम्

अत्र नचिकेत सम्प्रति यमेनोक्तानां प्रश्नत्रयानां मध्ये पूर्वं पितृसौमनस्यं विहायावशिष्टप्रश्नद्वयस्य भगवत्-स्वरूपपरत्वसमर्थनम् । तत्तल्लोकेषु दृश्यमान भगवद्-रूपप्रकाशविशेषाः प्रतिपाद्यन्ते । आत्मान्तरात्मेति-रूपद्वयस्य स्वरूपस्थानादि विवरणम् ।

२२ । आथर्वणोपनिषद्भाष्यम्

प्रथमतः ऋषीणामुत्पत्तिक्रमः । ऋगादिविद्यानां परापरत्वव्यवस्था । विष्णोः सर्वनामवाच्यत्वम् । युगादिभेदेन भगवदाराधनभेदः । अक्षरद्वयव्यवस्था । जीवेश्वरभेदानां साधनम् । ऐक्यपरतया प्रतीत-वचनानां सयुक्तिकं सरलीकरणम् ।

२३ । माण्डूकोपनिषद्भाष्यम्

जाग्रत्स्वप्नसुषुप्तिमोक्षरूपावस्थाप्रेरक भगवद्रूपाणां नामाकारादि भेदविषये प्रमाणोक्तिः । प्रणवस्याकारा-दीनां केवल विष्णुरूपार्थवाचकत्वे प्रमाणोक्तिः । तेषां पृथगर्थविवरणम् ।

२४ । षट्प्रश्नोपनिषद्भाष्यम्

दम्पत्योर्मध्ये प्राणोभारतीच स्थित्वा प्रजोत्पादं कुरुत इत्यत्र प्रमाणोक्तिः । देवानां स्वरूप संख्योक्तिः । षोड़शकलानां निरूपणम् । विशेषाद्भेदसमर्थनम् ।

२५ । तलवकारोपनिषद्भाष्यम्

भगवतः सर्वेन्द्रियप्रेरकत्व निरूपणम् । देवान्-मोहयितुं यक्षरूपेण प्राप्तस्य भगवत्वसमर्थनम् । तत्व-श्रवणविषये स्वस्वयोग्यगुरूक्तिः ।

एवं दशोपनिषदां भाष्येष्वपि आपाततः अभेद-परतया भगवद्गुणविरोधपरतयाच प्रतीयमान वाक्यानां सप्रमाणं पारमार्थिक भेदपरत्व व्यवस्थापूर्वकं सर्वा-त्मनाविष्णुसर्वोत्तमत्व परत्वं व्यवस्थापितम् । प्रसङ्गा-दन्येऽपिविषयाः समर्थिताः । अतिविरुद्धार्थवादिनां परवादिनामापातार्थाश्च खण्डिताः ।

२६ । श्रीमद्भगवद्गीतातात्पर्यनिर्णयः

आदौ गीताभाष्ये गीतायाः पदानुकरणं पदार्थ विवरणञ्च कृतम् । एवं क्वचित्क्वचिद्दुर्बोधतयापि व्याख्यातम् । तात्पर्यनिर्णयेतु प्रायः गीतायाः पदानु-करणं नास्ति । श्लोकानां तात्पर्यमात्रं विलिख्य तत्र बहूनि प्रमाणानि निर्दिष्टानि । परवादिदूषणञ्च प्रका-रान्तरेण क्रियते । एकस्मिन्नेव भाष्ये सर्ववादिना-मुपरि सर्वदूषणोक्तौ पाठकानां बुद्ध्यारोहो न भवतीति मत्वा ग्रन्थान्तरे कांश्चिद्दोषान् कथयन्ति । एवं गीतायाः प्रकारान्तरेणापिव्याख्याकृता । भाष्यादपि तात्पर्यनिर्णयो ललितः । भाष्ये यत्र संक्षेपः कृतस्तत्र तात्पर्ये विशेषव्याख्या कृता । यत्र विस्तरो भाष्ये तत्र तात्पर्ये तात्पर्यमात्रं लिख्यते । मुख्यविषयस्त्वेक एव । अवान्तरविषयास्तु भिन्ना एव । महाभारतस्य दशार्था वर्त्तन्ते तन्मध्ये द्वावर्थौ ग्रन्थद्वयेन सङ्कल्प्योक्तौ । श्रीः ।

२७ । श्रीमन्न्यायविवरणम्

ब्रह्मसूत्रभाष्ये अनुव्याख्याने च विस्तरेणोपपादितानां पूर्वपक्षयुक्तीनां सिद्धान्तयुक्तीनाञ्च निष्कृष्य स्फुटं विवरणं क्रियते । प्रत्यधिकरणानां स्पष्ट तात्पर्य विवरणं संक्षेपतः क्रियते । रूढ़ि महारूढ़ि योगादयः शब्दवृत्तयः विशिष्यात्र प्रतिपादिताः ।

२८ । नरसिंहनखस्तोत्रम्

त्रिविक्रमपण्डिताचार्यः कदाचिन्मध्वाचार्यस्य भग-वत्पूजावेलायां बद्धकवाटविवरेण हनुमद्भीममध्वाख्य रूपत्रयं प्रत्यक्षीकृत्य तत्रैव वायोरवताराणाञ्च स्तुतिरूपां वायुस्तुतिं विरच्य मध्वाचार्यस्य पूजासमाप्तौ समर्पया-

मास। तदा मध्वाचार्यः भगवत्स्तोत्ररहितामात्मस्तुति मात्रपूर्णां दृष्ट्वा स्वयं नरसिंहस्तोत्ररूपं श्लोकद्वयं विरच्य तस्यादौ लिलेख।

२९। यमकभारतम्

अत्र तु भारतकथा एवं श्रीकृष्णकथाच संक्षेपतो निरूपिता। सर्वाण्यपि पद्यानि यमकपूर्णानि महा जटिलानि सानुप्रासालङ्काराणि माध्वकाव्येषु वा अन्य-काव्येषु वा एतादृशं कठिनकाव्यं नास्त्येव।

३०। द्वादशस्तोत्रम्

द्वादशाध्यायात्मकं ललितं श्रीविष्णुस्तोत्रम्। अत्र दशावताराणां केशवादि द्वादशमूर्त्तीनां माहात्म्यं ऐकान्तिकं भक्तिरसपूर्णं प्रत्यहं पठनार्हं दृश्यते। माध्व-सम्प्रदायिषु प्रधानमिदं स्तोत्रम्।

३१। श्रीकृष्णामृतमहार्णवः

मध्वाचार्यकृतोपदेशामृतरूपोऽयं ग्रन्थः। अत्र विष्णुभक्तमाहात्म्यम्। वैष्णवसङ्गमाहात्म्यम्। हरि-नामोच्चारणमाहात्म्यम्। ऊर्ध्वपुण्ड्रधारणमाहात्म्यम्। चक्रशङ्खादिधारणमाहात्म्यम्। एकादश्युपवासविधिः। विद्धैकादशीत्यागविधिः। विशेषतो नवलक्षणभक्ते-रवश्यकर्त्तव्यता च प्रतिपादिताः।

३२। तन्त्रसारसंग्रहः

अत्र व्यासकृत तन्त्रसाराख्य ग्रन्थोक्तानां मन्त्राणां उद्धारः कृतः। भगवतः यावन्तिरूपाणि विद्यन्ते तावतां रूपाणां मूलमन्त्राः ध्यान षड़ङ्गन्यासाकारादि प्रतिपादनपूर्वकं विवृताः। प्रतिमार्चनविधिः। विग्रह-प्रतिष्ठाविधिः। विग्रहाणां भङ्गे प्रायश्चित्तम्। देवालय-निर्म्माणक्रमः। विष्णुमन्त्राणां जपक्रमः। तर्पणक्रमः। होमक्रमः। कलश प्रतिष्ठाविधिः। मन्त्राणां सर्व-पापरोगादिपरिहारकत्वरूप माहात्म्यकथनम्।

३३। सदाचारस्मृतिः

सूर्योदयात्पूर्वं ब्राह्मसमयमारभ्य पुनः परदिवसे ब्राह्ममुहूर्त्तपर्यन्तं ब्राह्मणानां चतुराश्रमिणां कर्त्तव्यानि कर्म्माणि विस्तरेणात्र प्रतिपादितानि एवं सन्ध्या-वन्दनादिषु पठनीयवेदमन्त्राणां सूचनम्। ब्रह्मयज्ञ-वैश्वदेवादिविधिः। चतुराश्रमिणामाचारभेदाश्च।

३४। श्रीमद्भागवततात्पर्यम्

इदं संक्षेपेण भागवतस्य व्याख्यानम्। आपाततया यत्र पूर्वोत्तरविरोधो दृश्यते तस्य सप्रमाणं परिहारः। अभेदपरतया प्रतीयमान वाक्यानां भेदपरत्वस्थापनम्। भागवतस्थानां कठिनशब्दानां युक्तार्थवर्णनपूर्वकं तत्र प्रमाणोक्तिः। भूतसृष्टिलयादिक्रमः। प्रायः अयं ग्रन्थः माध्वशास्त्र प्रमेयानां कोशरूपः।

३५। श्रीमन्महाभारततात्पर्यनिर्णयः

अत्र प्रथमतः जीवसृष्टिक्रमः। देवता तारतम्यं संक्षेपेण भगवदवताराणां स्वरूपनिर्णयः। सृष्टि-स्थितिसंहारमोक्षदानक्रमः। विष्णोः सर्वोत्तमत्वे प्रमाणानि। देवेषु चतुर्मुखवाय्वोरुत्तमत्वम्। भारते भीमसेनस्य ज्ञानबलाभ्यां सर्वतोऽप्याधिक्य कथनम्। वायोर्महिमा महाभारते विरुद्धतया श्रूयमाणश्लोकाना-मुद्धारः। विरोधपरिहारक्रमः। विष्णोर्मत्स्यादि परशु-रामान्तावताराणां संक्षेपतो वर्णनम्। श्रीरामावतारा-वतीर्ण कपीनां स्वरूपकथनम्। श्रीरामकथाविस्तरेण। व्यासावतारकारणकथनम्। व्यासावतारवर्णनम्। वेद-विभागः। चन्द्रवंशवर्णनम्। यदुवंशवर्णनम्। पुरुवंश-वर्णनम्। भीष्मोत्पत्तिकथा। धृतराष्ट्राद्युत्पत्तिकथा। कर्णोत्पत्तिः। पाण्डवावतारवर्णनम्। वसुदेवादिकथा।

श्रीकृष्णबलरामावतारवर्णनं। महाभारतप्रधानपुरुषाणां निजस्वरूपावेशादिकथनम्। नन्दगोकुले वृन्दावने च। श्रीकृष्णलीलावर्णनम्। दैत्यवधः। कंसवधः। यादवतोषणम्। जरासन्धयुद्धम्। पाण्डवकथा। द्रौपदीस्वयंवरकथा। इन्द्रप्रस्थराज्याधिकारः। द्वारकानिर्म्माणम्। रुक्मिण्यादिपरिणयकथा। विराटपर्वकथा। भारतयुद्धवर्णनम्। युधिष्ठिरराज्यप्राप्तिः। अश्वमेधयागः। यादवशापः। यादवनाशः। श्रीकृष्णलीलाविरामः। पाण्डवस्वर्गारोहणम्। बुद्धावतारकथा। कल्किरूपवर्णनम्। मध्वावतारवर्णनम्। एताः सर्वकथा अपि विस्तरेण प्रतिपादिताः।

३६। यतिप्रणवकल्पः

अत्र सन्न्यासस्वीकारक्रमः। मन्त्रोपदेशक्रमः। शिष्यशिक्षाक्रमः, यतीनां आचाराश्च। मन्त्रजपसंख्यानिर्णयः। अन्यमन्त्राणाञ्च जपक्रमः।

३७। जयन्तीनिर्णयः

भाद्रपदमासे श्रीकृष्णजन्माष्टमीदिवसनिर्णयः। तत्रावतारकाले कर्त्तव्यपूजाविधिः। प्रातरारभ्यकर्त्तव्याचारः। तेषु विशेषतः पठनीया मन्त्राः। श्रीकृष्णावतारसमये पूजनीयदेवताः। अर्घ्यदानमन्त्रः। चन्द्रपूजा। चन्द्रार्घ्यदानम्। स्वापविधिः। परदिने कर्त्तव्यक्रम। पारणक्रमः।

३८। श्रीकृष्णस्तुतिः

श्रीमध्वाचार्यः श्रीकृष्णप्रेरणया श्रीकृष्णप्रीतये सर्व शास्त्रार्थनिर्णयात्मकान् ग्रन्थान्विरच्यान्ते सर्वान् श्रीकृष्णाय समर्प्य श्रीकृष्णविचित्रगुणानुस्मरणपूर्वकं भक्त्यास्तौति।

इति श्रीमन्मध्वाचार्यकृत सर्वमूलग्रन्थ
सारांशः समाप्तः।

श्रीमायापुरयोगपीठे गौराङ्गजन्मोत्सवः

एवं निरन्तराहोरात्रं नवदिनेषु नवद्वीपान् परिक्रम्य श्रीकृष्णचैतन्यावतार पूते मोक्षदायिकान्यतमे मायापुरे महोत्सवाधिवासोत्सवमाकलयितुं विचित्रतरवाद्यभेरी मृदङ्गानक-गोमुख-पटह-डमरुका-शङ्खनाद-विभवैर्बहुतर हस्तितुरगरथोष्ट्रपदातिवैजयन्ती पटलैः लक्षाधिकबालवृद्धयुवकस्त्रीपुरुषभक्तजनैश्चानुगम्यमानाः प्रभुपादाः पादरजसा धरणीतलं पावयन्तो मुहुर्मुहुरुत्पतितैर्भक्तजन जयनादतरङ्गैराप्यायिताः सकुतूहलं सुशीतलं गौराङ्गजन्मनिम्बतलमलञ्चक्रुः। तत्रागाधसौन्दर्यमन्दिरं राधागोविन्दं पञ्चतत्वात्मकं गौराङ्गकुमुदबन्धुं श्रीलक्ष्मीप्रिया विष्णुप्रिया परिगूढं निमायपद्मबन्धुं निम्बतलवाटिकान्दोलिकाशयनं परितोषित शचीजगन्नाथमनोनयनं निमायतनयञ्च निरुपम भक्त्यावेशविवशं साक्षात्कृत्य तदीयाप्राकृतप्रेममयामृतसरसीविहाराह्लादस्रवदानन्दधाराः परिस्फुटितरोमाञ्चा मुहूर्त्त कालान्तं निश्चला अभूवन्। फल्गुण शुद्धपौर्णिमायां निम्बवृक्षाधस्तलविराजितस्य शचीदेवीसूतिकासदनस्य पुरः प्राङ्गणे समुपविष्टाः श्रीगौरस्वरूपतत्वकुतुकेभ्यः सादरेभ्यो गौराङ्गभक्तेभ्य इत्थं सुरुचिरपदार्थविन्यासमधुरां "श्रीगौराङ्गसुधालहरीं" छन्दोलङ्काररत्नप्रभामुपन्यासससरणावबध्नन्।

(आगामिनि संख्यायां "श्रीगौराङ्गसुधालहरी"
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श्रीश्रीगुरुगौराङ्गौ जयतः ।

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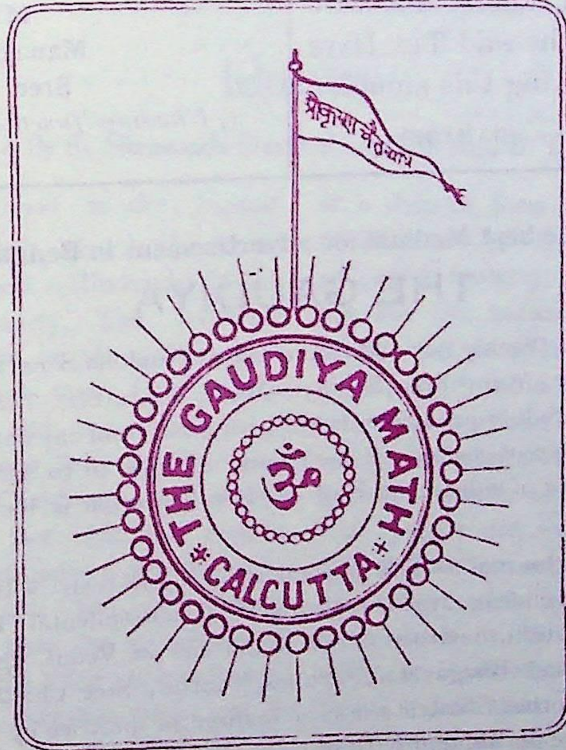
श्रीसज्जनतोषणी

OR

THE HARMONIST

May 1928

"अशेषक्लेशविश्लेषि-परेशावेश-साधिनी ।
जीयादेषा परा पत्री सर्व्व-सज्जनतोषणी ॥"



EDITED BY

Paramahansa Paribrajakacharyya

Sri Srimad BHAKTI SIDDHANTA SARASWATI

Goswami Maharaj

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE SAJJANA-TOSHANI OR THE HARMONIST

VOL. XXV. } MAY, 1928, 442 Chaitanya-Era. { NO. 12.

Idolatry

[By Sj. Nimananda Das Adhicary, B. Ag., B. T.]

GOD has been proclaimed as the highest unchallengeable truth by all the three great religions of the world,—Hinduism, Mahomedanism and Christianity. The followers of these religions believe in the existence of a personal God, and look upon Him as the creator, the maintainer and the destroyer of the world. The difference between Hinduism and the other religions—Christianity and Mahomedanism, lies in the fact that the former preaches worship of God under a definite form, whereas the latter do not. But nevertheless it is not right to say that the scriptures of these religions, namely the Bible and the Koran entertain an idea of a formless God. It is fallacious to think that because God is not worshipped under a perishable form that therefore He must be formless. It is a matter of great regret that generally the followers of these two religions show a lamentable lack of information revealed in their own scriptures when they taunt Hindus, for their conception of a definite form of God and their worship of Him in that form, as idolaters and their religion as idolatry. Insinuations of this nature are but the natural outcome of a dogmatic mind, that is addicted more to the form than to the spirit of a religion. Such execrable adherence to form so dwarfs the vision that it totally incapacitates one to appreciate the comparative beauty of religions. The minds of such people are ever impercious to education. The well-known maxim 'strike but hear,' bears no weight with them. Now the people who have made it their business to attack, to vilify, to insinuate, it is no use to argue with them. Let them remain alone. Approach must be made to a less dogmatic section of the people who lend ears, and refer them to a comparative study of the philosophies of the different religions, which will certainly, if they happen to be unbiased, enable them to discern one sublime truth that pervades all these religions, that are fundamentally not different,

but are the different phases of the one and the same religion that governs the universe. There will then be no room for these acrimonious assertions hitherto so lavishly made about a most important religion, namely, Hinduism.

There is however no denying of the fact that among the Hindus there are certain sects that do practise idolatry. Their profession has however no *locus standi* as a revealed religion. And the less we take notice of it the better. It is not to be mistaken for Vaisnavism that the Vedas and the Puranas unequivocally preach. Vaisnavism is a soul's religion, to be grasped and practised by the soul only. Mental speculation has no room in it. It is above the body, and above the mind. It is devotion to One Supreme Being, Who is One without a second. Hindus know Him as Krishna or Vishnu. The worshipper of Vishnu is generally known as a Vaisnava. Lord Krishna eternally reigns in Vaikuntha ; but He sometimes manifests Himself on this earth, when all see Him, but none knows Him, save His devotees to whom however He ever remains manifested. The vision of the worldly people, accustomed to view things through time, space and causality, is obstructed, but that of His devotees, who have been favoured with the transcedental knowledge of Him, is never obstructed. Vaisnavism is not Sectarianism as it is generally regarded by the people whose minds are not sufficiently trained so as to penetrate into the depth of its subtle philosophy. It is the Universal Religion. All other religions, that preach God in one form or another, are part and parcel of it. The nearer they approach towards the attainment of the service to one God-head, the more akin do they become to Vaisnavism Vaisnavism reconciles them all, and all are reconciled in Vaisnavism. All our Scriptures that, at first sight, appear to strike discordant notes, do but record the different view-points of the same truth that Vaisnavism reveals in full. Sri Gour Sundar, the greatest and undisputed exponent if our Sastras, has made such a clear exposition of them as can admit of no secondary meaning. Any one who is fortunate enough to associate himself with His real followers and discuss with them His teachings, is sure to be drawn to think with Him, to feel with Him, and hail Vaisnavism, as preached by Him, as the only acceptable form of faith. It is being revealed to devotees from time to time, and the flow has thus been kept untainted by the realisation of the never-ending line of the successive devotees.

All other faiths that also go by the name of Hinduism, and that can hardly venture to cross the narrow limits of Sectarianism, are but doctrines of the Elevationists who, in the matter of investigation after truth, rely more on their intellect than on the grace of God. It has been discussed in these pages that the speculations even of a giant mind can hardly reach God. He defies all our intellectual achievements, and ever remains unexplainable. A mind, however trained it may be, cannot-assert anything positively about the Absolute Truth, which it is entirely the soul's duty to do. The scriptures of all these three religions are one in condemning such doctrines of the non-conformists. Truth is transcendental, eternal and unchangeable. All, that these people have to say about it cannot claim a higher place than the prattlings of a child. God cannot be what they want to make Him ; but He is what He is. He is His own explanation ; and only he, to whom He wants to be known, knows what He is. These doctrines of the different schools of elevationists are the same in the different religions.

The elevationists do practise idolatry. Anything concocted by the mind is idolatry, and nothing but idolatry. But the Vaisnavism is not idolatry. And why ? A peep into the history of idolatry as it obtained in Arabia

and Palestine before the advent of Muhammad and Christ will enable any one to see the difference between it and Vaisnavism, and convince him at once of the injustice of calling the latter idolatry. In Kaba at Mecca there were originally three idols named Lat, Monat and Gora worshipped as gods. These three soon grew into three hundred and sixty. Muhammad had to wage war against these three hundred and sixty gods. They were entirely of human making, and their worship was not based on any revelation recorded in scriptures then existing. These idols were looked upon as national gods by the people of whole Arabia, and were held in such a high esteem by them that damage to any part of any of these idols used to send the whole nation into mourning. The particular idol, thus damaged, was not replaced, but was allowed to continue its existence with the deformed body. Matter was thus being deified as spirit. Things continued in this way for a very long time, when Muhammad appeared on the scene, and his preaching against the worship of the idols so enraged the people of Arabia that they arrayed themselves against him, and Muhammad had to fight many a deadly battle with them. They were at last vanquished and compelled to bow before the superior strength of Muhammad. With the breaking of their physical power their age-long superslition also broke. Truth triumphed over fiction ; and Muhammad soon succeeded in mustering a strong army of believers who were ready to live by his faith and die for his faith. The aversion for idol worship ran so strong in the minds of his followers, that they, soon after his ascension, began to enforce conversion by means of the sword ; and slaughtering of men, instead of being looked upon as a crime, came to be regarded by his followers as a pious act that immediately earned for the slaughterer a place in the Behest. They extended this indiscriminate slaughtering even to the door of Hinduism, which to them appeared as nothing but idolatry. Roughly the history of idolatry in the neighbouring district of Palestine had been the same. And Christ attempted to obtain its eradication by love and not hatred of its followers.

But Vaisnavism does not deify matter. Neither does it deny form to the spirit. On the contrary it holds that the spirit is identical with and inseparable from, its form. In this physical world there is a difference between the spirit and the matter with which the former is clad. But in the spiritual world there is no material body. There the entity is not made up of different elements like spirit and matter as it is here. The spirit and its form are but differentiations of the same element called *Chit*. A careful study of the problem will make clear the distinction between the soul in its natural condition in Vaikuntha and encaged in a material body.

First let us take God. Is He personal or impersonal ? None of the three religions call Him impersonal. When a Mahomedan chants "*La ila ilillaho Muhammed rasul allaho,*" he speaks of a personal God. When Christ to his disciples said "He that receiveth me receiveth Him that sent me," he spoke of a personal God. When Sri Gaur Sundar preaches "जीवेर स्वरूप हय कृष्णेर नित्यदास," He speaks of a personal God, Whose eternal servant is the *jiva*.

The next question is "Has God any definite form ?" The answer is in the positive. But the issue is controversial. Some among the empiricists maintain that God cannot have any definite form. He however can assume any form when there is a need for Him to be manifest in this physical world. The form or forms that He thus assumes are as material and transitory as ours. In support of their view they too quote Scriptures. Even devils quote Scriptures and no one need deprive them of the right of doing so. But they twist and torture the Scriptures and make them mean a thing which they do not and cannot mean. This class of thinkers are not wanting among the Mahomedans and Chris-

tians. Nay, they go a degree a-head of their Hindu compeers, and maintain that God can neither have a form, nor can He assume any. They thus put limitation upon the Unlimited, and deny a certain power to the Almighty. God, is what He is, and not what we want Him to be. We cannot give Him a form, if He has it not, and we cannot deny Him one if He have it.

Now let us see what the Scriptures have to say. We shall take up the Bible first. What does Christ say about the form of God? His teachings disclose a definite form of God. In his conference with Nicodemus he said "Except a man be born again, he cannot see the Kingdom of God". Being asked what he meant by man being born again, he said "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What part of a man is then born of the flesh, and what part of the Spirit? Obviously our body is born of the flesh and is flesh, and our soul is born of the Spirit and is spirit. Spirit has the right to see Spirit and feel Him; and so long as the man does not return to the Spirit, he must remain blind to the splendours of the Kingdom of God. This returning to the spirit to the spiritual realm has been called the second birth by Christ. This is exactly what we also say. Our Scriptures reveal that man is an infinitessimally small fraction of the Supreme Spirit encaged in a physical body. So long as the man whose real nature is pure spiritual goes on identifying himself with his physical body, he is evidently ignorant of his true self, and consequently of God, his Father. But as soon as he realises his self, he realises God, and he is then said to be born again. This does not, however, mean that a man, after this spiritual birth, ceases to live in the body and take cognisance of things of this phenomenal world. He may live in this body, and may take cognisance of earthly things. His physical senses now being completly subject to his spiritual ones although he happens to live in the body and perceive things of the earth he neither lives nor perceives in the way he did formerly. His spiritual or angelic life begins even while he walks in this material plane, and his physical death does not in any way, affect the continuity of his actual life. He is an angel on the earth while he lives, and is the same angel in Vaikuntha after he ceases to live in the body. These angels are separate souls and have definite spiritual forms to distinguish one from another, and all from God, their Lord in Heaven. A definite spiritual form likewise, belongs to God. Had there been no specific form of God, His fractional parts could have no existence distinguishable from His, in which case the idea of differentiation of the Sipirit as the Father, the Son, the Holy Ghost and the host of angels would have been absolutely meaningless. So these denizens of heaven must have each his own definite spiritual form. The only difference between the forms of these heaven-born and these of the earth-born is that while the external forms of the latter are material and transitory, those of the former are purely spiritual and eternal.

But what about the forms visible to us of those Pure Spirits that appear on the earth?—Do they retain their own spiritual forms, or put on transitory forms of flesh and blood like the earth-born? Certainly not the latter. In the same conference Christ said to Nicodemus "If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Here Christ makes reference to his own self saying that he existed in heaven as the Son of man, and that as the Son of God he had not a different form from what he has now as the Son of David. In one and the same form he exists in the heaven as well as on the earth.

In one place of the Bible it has been written that when the people talked of Christ as the Son of David, Christ said, "How then doth David in spirit call him Lord saying,—The Lord said unto my Lord (Christ), sit thou on my right hand, till I make thine enemies thy foot stool" ?—St. Matthew. In fact he, being of heaven-born, cannot be born of flesh as the son of this man and that woman. To designate him as the son of such and such a man is to ignore his heavenly nature that suffers neither deflection nor suppression on account of his working on a material plane. He was unearthly throughout even when he appeard earthly. He looked earthly to those who did not develop spiritual eyes to witness the spirit. Once Christ went to Jerusalem where the Jews said to him "What sign showest thou unto us, seeing that thou doest these things ?" To this Christ answered saying. "Destroy this temple (his own body), and in three days I will raise it up." Accordingly on the third day Jesus rose from the dead, and appeared before Magdalene who was weeping when she could not find his body in the sepulchre. He likewise appeared before his eleven apostles, Thomas having been absent. When informed, Thomas doubted their report, and said that he would not believe unless he felt him. One day when all the twelve disciples assembled to confer in a house with doors shut, Christ stood in the midst of them and said to Thomas "Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing" ; when Thomas felt him and believed. Jesus said to him, "Thomas because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet believed." One thing that needs mentioning here is that the disciples of Christ were not to be much credited with this vision of Christ. It is only by believing and doing the will of God under the direction of the Prophet or the Guru that a disciple can develop spiritual eyes by which not Christ alone but God with all the splendours of heaven are seen. Not endowed with such eyes the body of Christ was to them still material, and they were, after they had seen him the same as they had been before they saw him. They saw him and believed him,—that is all, and, nothing more. But one thing that concerns us the most is that his disciples saw him, felt him and recognised him. He was evidently recognised by the same form in which he had been known to them while living. Now if his form after his death exactly resembles his form before it, if his form before his birth is the same as that after it, then it must be supposed that he was neither born nor dead. He was one thing throughout, unaffected by so called birth and death. He is eternal and changeless. This is the nature of every heaven-born. Birth and death that affect the material form of an ordinary mortal cannot reach him. He is cap-a-pie immaterial : he is spirit, body and soul. That he appears to us to be born and to die, is due to the defect of matter, through which we see him, and, which cannot present things to us without giving them its own colour. One way it is however greatly advantageous to us, the bound *jivas*. It is by appearing as a man that a divine teacher can infuse into the heart of his followers a noble zeal to love God, which, in the full, characterises his own. His followers, attracted by his wonderful human career at once be-take themselves to his practices, and endeavour to emulate them in their own lives. Without this co operation, on the basis of equality, the mission of divine messenger is foredoomed to failure. Unable to gauge his own spiritual depth, a mortal is sure to look upon the spiritual endeavours of a divine entity as wholly impracticable for him. He may altogether give up the pursuit as a hopeless job.

The earth-born have, like-wise, angelic forms in the kingdom of heaven, though these forms are at present actually covered up with flesh and blood. Hence Christ advised his disciples not to offend the people who believe in him saying

"Despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven"—St. Matthew.

Koran, that acknowledges Isa or Christ as one of the Nabis, must necessarily agree with the teachings of the Bible. Muhammad, on the day of his *meraj* or ascension, told his disciples that all, that do the will of God expressed through the mouth of His prophet, will see Him. At the close of his earthly career he at once went to Behest without having to wait, along with these of flesh and blood, till the day of judgment. On the day of judgment Muhammad will have to plead before God for those who blieved in him. Muhammad, then, like Christ is a distinct heavenly entity and has a definite form to distinguish him from God That sent him Nay, the host of 'ferestas' that reside in Behest must have each a form to distinguish one from another, and all from God.

Now the question is—What does the form of God resemble ? Does it resemble that of a man ? Yes it does. "God has created man after His own image says the Bible, God's form then must be accepted as the prototype of the human form. In fact He can assume any form He likes. But the human form is His own real form.

If this our interpretation of the Christian and the Mahomedan scriptures is correct,—in fact it cannot be otherwise—then the followers of these religions cannot have any quarrel with their Hindu brothers when the latter conceive a a form of God. If the former glorify God for His sending His Son and a prophet to proclaim Him in this world, the latter glorify Him for His own manifestation. God's manifestation in His own form is equally reasonable. If it is possible for the Son to come down into this world, it is still more possible for his Father to do so. If it is possible for the prophet to be visible to us, it is still more possible for God That sends him to be so. His manifestation is necessary when His devotees want to see Him and love Him—a boon which it is not in the power of His Son or of the prophet to confer.

People are very often heard to say that God cannot be visible to mortal eyes. These people at once forget that He is all-powerful. To say He can do this and not that, is to put His power under a certain limitations. Certainly God, thus reduced to the position of a constitutional monarch, will not be very proud of exercising these powers that the members of His constitution are pleased to empower Him with. Such a conception of God is merely a mockery of Him. The people of this mentality do not deify Him but defy Him. Their homage, their offerings, their prayers are all directed to Him only to make Him pander to their tastes. Worship of such a God manufactured in one's own factory can hardly work out one's salvation.

God can make Himself visible to us ; He does manifest Himself. He did and, will again and again appear in world. Our Lord Krishna is God who manifested Himself in this world. He is the Supreme Lord. There are none equal to Him and there are none superior to Him. Him all our Sastras directly or indirectly refer to. Him Christ calls Father and Muhammad calls Allah. If they saw God, they saw Krishna, and if they heard God, they heard Krishna. If they did not describe Him, it was because the people, to whom they preached, were not in a stage of spiritual evolution to understand the subtle philosophy of such preaching. Preaching of a form would have been to these people an addition to the number of idols, already existing, at least, in their mind, and their mission would have been then a complete failure. Again descriptions are always defective. They are more so, when transcendental things become their subjects. This defect is due to the fact that human language is ever imperfect and material and hence cannot act as a medium of expression for spiritual things. Thus any attempt to interpret God in human language is to give Him human colour, is to bring the Unlimit-

ed under limitation. This is the danger of description. It becomes still more dangerous when people attempt to understand Him in the measure of the language employed to describe Him. It is therefore found in Scripture that a description of God is invariably concluded with an apology, that He pardons the humble describer for his inordinate attempt to describe Him Who is indescribable. Sri Gaur Sundar has repeatedly warned His disciples against the danger, and, exhorted them not to study Scripture without the assistance of the Guru Who only knows the meaning of Scripture, and, can enlighten His disciple on It. It is the duty of every man, that wants to knock at the door of heaven, to find out such a man first who, having in his possession the key, can open it and admit him into the kingdom of heaven. This is the way and the only way out of the danger, Christ and Muhammad avoided the danger by not describing Him at all And they, whose mission was to inculcate into the heart of their disciples a belief in one God,—merely a belief and nothing more, could do without a description of Him. But the Hindu Sages or the Mahajans, whose mission was to enkindle in the mind of their followers a fire of passionate love for God, could not avoid describing Him. The mind of such people, who are bent on loving Him, caressing Him and serving Him, could not have been captivated by anything short of the most beautiful, ever-smiling ever-young Krishna with a flute in His hand. While the followers of the teachers of Arabia and Palestine are required to prostrate before God at a respectable distance, and beg Him to be merciful to forgive their sins ; those of the Hindu Sages are required to run to Him to embrace Him, to kiss Him, and, to curse their own lot that hitherto kept them away from their Beloved. These minds then necessitate His description which encourages them, allures them and, in the long run, satisfies them. Revelation is made in just proportion to the spiritual fitness of the people or it is sure to produce, in their mind, a degree of spiritual languor that will soon drive them into the fold of atheists. This is the only reason for the differences between two scriptures. God knows how to deal with us, and whatever He does He does for our spiritual welfare. Going to understand His ways in our own light, we sometimes find fault with these, and sometimes our faith so degenerates into rank bigotry that it renders our heart impervious to education, and reduces it to a breeding ground of the spirit of intolerance to the faiths and customs of other people. Lord Krishna is not the creation of any body but He is the creator of all. All the wild vituperations, that we direct against Him, while they do not bring about any change in His eternal nature, bring us to woe all the more for these. "God reveals Himself as Krishna" says our Scripture. Krishna calls Himself God, and shows Himself as such. He was Krishna before He appeared on the Earth, He is Krishna in His visible earthly manifestation, and He will be Krishna after He ceased to be visible. Manifestation does not bring Him under limitation. His mundane existence is but a part of His one continuous, eternal existence. Or in, other words time, space and causality are in Him and not above Him. He is above all and beyond all : He is End-All and Be-All. He is the Eternal Truth : He is the Absolute Truth.

In Brahmasanghita He has been described as the Supreme Lord having an *Aprakrita* or transcendental form made up of *Sat*, *Chit* and *Ananda*.

ईश्वरः परमः कृष्ण सच्चिदानन्दविग्रहः ।
अनादिरादि गोविन्दः सर्व्व-कारण-कारणम् ॥

About the reason of His being manifested it has been stated in Srimat Bhagabat that when His devotees such as Vasudev and others are oppressed by Asuras like Kansa and others, He, the Lord of the physical and spiritual

worlds, although birthless, out of mercy, becomes manifest, in the same manner as fire manifests from wood.

स्वशान्तरूपेष्वितरैः स्वरूपै-
रभ्यर्द्यमानेष्वनुकम्पितात्मा ।
परावरेशो महदंशयुक्तो
ह्यजोऽपि जातो भगवान् यथाग्निः ॥

This however does not mean, as some people understand, that He was at first formless and now has assumed this form which is as material and transitory as theirs. In the Geeta Krishna cautions Arjuna not to entertain such an idea. He tells him, "the people who think that I am in reality impersonal and formless, but have, for some purpose, manifested Myself in this, forms are fools. They do not know that I am, in this form, ever unchangeable and the most excellent."

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ गीता

One may reasonably ask, if Krishna, in that form, is ever existent, then why it is that we do not see "Him always. To this Krishna replies saying, I am, in this form, ever existent and ever visible. But I have a power called *Yogamaya* which so blindfolds the eyes of the ordinary mortal that I do not become visible to them, and hence the latter cannot know that I am, in this form, birthless and eternal."

नाहं प्रकाशः सर्व्वस्य योगमाया समावृतः ।
मूढ़ोऽयं नाभिजानाति लोकोमामजमव्ययम् ॥ गीता

It may be illustrated by a clouded sun. The sun is ever there in the sky. It is made invisible by a patch of cloud coming between it and ourselves. We must not however understand that the cloud has hid the sun. In fact it is not possible for a small patch of cloud to cover so huge a thing as the sun. The cloud has covered our eyes and thereby made the sun invisible to us. This cloud is the *Maya*. Remove the cloud and there is the sun. In the same way overcome the *Maya* and there you see Krishna ever existing. How to over come this *Maya*? Krishna says, "My *Maya* is imbued with the properties of matter, and it is very difficult to overcome her. It is only those who take shelter in Me that are set free by *Maya*."

दैवी ह्येषा गुणमयी मममाया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता

People, labouring under the influence of this *Maya*, think, Krishna is a man; and can He be God? Krishna tells Arjuna "These people are awfully ignorant. They do not know that I have the power to manifest My form in this physical world as well, and that I am, in this form, the Lord of all My created beings."

अवजानन्ति मां मूढ़ा मानुषीं तनुमाश्रितम् ।
परम्भावमजानन्तो ममभुतमहेश्वरम् ॥ गीता

In Geeta when Arjuna wants to see Krishna in His divine glory, Krishna tells him that he will not see Him with his present eyes. He will give him spiritual eyes, wherewith he will see Him and understand Him.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ गीता

Endowed with spiritual vision Arjuna saw in Krishna first *Rudrarupa*, then *Viswarupa*, next, *Chaturbhuja Narayanarupa*, and last of all, *Krishnarupa* which has been called by Him, His own *Rupa*. Appearing before him again in *Kriishnarupa*, He tells Arjuna, Even the Devas, O, Arjuna always long to see My this beautiful form which you see now.

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥

सुदर्शनमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शन काङ्क्षिणः ॥ गीता

Now the Question is, did not Arjuna see this form before ? Yes he did. Not he alone, even His worst enemies like Kansa and Jarasanda saw Him in that very form. If so, then what makes Him say that even the Devas long to see Him in this form but do not see. The reason, as has been advanced before, is the same here also. To the material eyes of Arjuna and all He appeared as one of flesh and blood. But now endowed as he is with spiritual eyes, Krishna appears to him as one of heaven.

Among the educated mass there is a class of people who think that God, when He appears in flesh and blood is also subject to the influence of matter, and shares the frailties of the mortal. Srimat Bhagabat tells them, Godliness of God lies in the fact that He, although manifested in matter, is not however influenced by it.

एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।
न युज्यते * * * * * * ॥

About the birth and death of Krishna Srimat Bhagabat says, "They, like the tricks of a magician, play deception upon the mortal."

राजन परस्य तनुभृज्जननाप्ययेहा
मायाविडम्बनमवेहि यथा नटस्य । भाः

Skandapurana says, "By death of Hari His leaving of this world is meant. He is Eternal Bliss ; His death means nothing else. His form is transcendental and is made up of *Chit* and hence cannot be subject to death. But that He dies is nothing but a trick, which, He, like a magician, plays for the deception of the ordinary mortals."

पृथिवी लोकसंत्यागो देहत्यागो हरेः स्मृतः ।
नित्यानन्द-स्वरूपत्वादन्यन्नैवोपलभ्यते ॥
दर्शयेज्जनमोहाय सद्दृशीं मृत्तिकाकृतिम् ।
नटभगवान् विष्णुः परज्ञानाकृतिः स्वयम् ॥ स्कन्द

Sri Gaur Sundar, in a controversy with the Mayabadi Sanyasins who do not allow Brahma to have any form, says Krishna has a form made up of *Sat*, *Chit* and *Ananda*. The people who do not believe this, and think that His body, as manifested in this world, is material, a handwork of *Satwaguna*, are heretic, and are, therefore, ever subject to death.

विष्णुनिन्दा आर नाहि इहार उपर ।
प्राकृत करिया माने विष्णु कलेवर ॥
ईश्वरेर श्रीविग्रह सच्चिदानन्दाकार ।
से विग्रह कह सत्त्वगुणेर विकार ॥
श्रीविग्रह ये ना माने सेइत' पाषण्डी ।
अस्पृश्य अदृश्य सेइ हय यमदण्डी ॥ चैः चः

There are innumerable statements of the like in our Scriptures to which reference may be made on the subject. They are one in declaring Krishna as Parabrahma. Brahma is idea and Krishna its expression : it is not that. The people, who think so, are wrong, terribly wrong. He is Brahma, and albeit Brahma, nothing but Brahma, and nothing short of Him. Him Upanishads call Brahma, Yogins call Paramatma, and Bhaktas call Bhagaban. He is one, but appears in three aspects to three classes of His devotees. Sadhus, who have realised Him, corroborate the scriptural evidence, and accept Him as the Supreme Lord, and make obeisance before Him.

Krishna, as has been said above, is cap-a-pie God. The body of Krishna and Krishna are one and the same thing. The distinction between the body and the soul, as obtains in us, does not exist in Him. He has nothing to die, but every thing to live, when He left this world, He left it body and soul. Sri Gaur Sundar, likewise, left nothing behind Him, when He left this world. Like God His angles have forms which are like His eternal and ever celestial. They cannot be thought of without these

forms ; and when they come to this world they do so with their forms. A rigid adherence to formworship then does not constitute any fault on the part of its votaries. On the contrary, those, who are angry to be called a form-worshipper, are all the more unhappy for their belief that is neither warranted by Scriptures nor corroborated by other sages. They will reap as they sow. If they deny God any form, God to them will remain formless. They will not see Him. And it is not very encouraging for a servant who wants to serve his master but cannot see him.

As regards image-worship, one may do it and may not do it. It makes no difference. Forms of worship are merely means whereby to develop our spiritual eyes, and that is all. They are never the ends themselves. To the spiritual eyes, if developed, the image will have no significance as matter, but will be transformed into God. And before the development of such eyes, obeisance to God in the form of Krishna or to Christ in the form of Son of man means the samething as obeisance to God in the form of an image. For did not Kansa see Krishna, and yet wanted to kill Him ? Did not Caiaphas see Christ, and yet charged him as a heretic ? When different religious methods are judged on their own merit, then it may be that one method is found more efficient than another. But when they are judged in reference to the people for whom they are prescribed, then such comparison is inadmissible. For then they will be found equally efficient. As for instance, food nourishes our system, nourishment is the end for which food is taken ; and so long as it fulfils this end it is considered the best. But there is a great difference between the stuff that is given to an adult and the stuff that is given to a child. Now if both are served with the same stuff, then what will be the result ? Why, they both will not have nourishment. Like our systems our minds also differ, and hence need differential treatment. A method, which is suitable to the mentality of one class of people, may not be so to that of another. Let every body love his own method with all his heart ; let him stand by it at all costs ; but let him, at the same time, have a soft corner in his heart for the method of another. He may not find any interest in it ; but that is no reason why he should curse it.

Of nine kinds of Bhakti mentioned in Srimat Bhagabat Sri Gour Sundar has laid much stress the incessant muttering of the Name of Krishna as the best and most suitable form of devotion in Kaliyuga. He has however retained His Image-worship for those who have a predilection for it. But while He recommends this He warns the votaries not to think the Images they worship as made of stone, clay etc. It is the guru or the spiritual guide who prescribes a form of worship for his disciples. Disciples, on no account, should prescribe for themselves. If they do so, they follow not the soul but the whims of their own mind, and by so doing they do not attain God, but ever recede from Him. Heavenly light is not possible for him who becomes his own guide instead of offering himself to be guided by the guru who knows the way that leads to God. Hence in Koran we find that one who does not select such a guide, is certainly guided by Satan. Those, who think that gurus are like them, mortal, and are therefore reluctant to accept them as guide, are sure to think the images they worship as made of stone or clay.

अर्च्ये विष्णौ शिलाधीर्गुरुषु नरमति
वैष्णवे जातिबुद्धिर्यस्य नारकी सः । भागवत

Image-worship is most appealing to people in general. For do we not erect statues of men and demonstrate our love and honour for them by garlanding the statues ? We cannot remain satisfied with merely entertaining in the mind a good-will towards them ; but we want to do something with our body also. This necessitates

image-worship. Devotees are sure to be indifferent, if they do not find something before them to think of or to do with.

Again it is easy to denounce image-worship, but difficult to get away from it. In Hindu Scriptures mention is made of eight kinds of images, one being the image constructed by mind (मनोमयि मूर्त्ति), one who has not the courage to bow before an image of earth, does so before an image of mind. For no conception is possible without an image. And an image of mind is as material as the image of earth. So long as we do not return to our soul, there is no escape from our conceptions being material ; and till then our meditation on the spiritual form of God is impossible. Hence we are all image-worshippers. If we do not confess it, it is because we want to conceal our hearts or to taunt others who have the courage to do so.

There is however as mentioned above, a sect of people among the Hindus that do practise idolatry. This class is known as Mayavadin. It has other designations such as the Jnanin, the Vedantin etc. It is analogous to the class of thinkers among the Mahamedans called Sufi. According to them Brahma is indistinguishable, having no form and no personality. There is no personality. There is no reality besides It. *Jivas* are not many, but one, and that is Brahma. That you see many is due to the fact that you are under the influence of *Maya* or illusion. Get away from the illusion and you will see that you are Brahma and nothing but It. Evidently Bhakti, according to them, cannot have any *locus standi*. Still for the people, who cannot grasp the idea and make it a matter of realisation, they prescribe worship of five gods namely, the Sun, Ganapati, Siva, Sakti and Vishnu. This worship is known as Panchopasana or the worship of five gods. They say that the worship of any one of these gods will purify the heart of the devotee, and help him to realise oneness with Brahma He will now out-grow the necessity of any worship. For when he becomes himself transformed into the object of his worship, who will now worship whom ? They do not acknowledge God, His devotee and his function, devotion, as eternal. This, is sheer idolatry and nothing but idolatry,—idolatry in spirit and idolatry in form. If there be no God, why do you create one and demonstrate yourself a great devotee of Him ? What benefit is likely to accrue from such a self-deception ? Your God, devotee and devotion are all your handi-work and are therefore material ; and, as such, they are not expected to obtain salvation for you. On the contrary you will have to sufficiently thank your stars, if they have not already managed to lighten the grip of materialism on you the more. We much always remember that our mind is ever material and ever creative. This mind should in no case, be allowed to have an opportunity to unduly interfere with and vitiate the programme of religious activities that our Teachers, in unison with our Scriptures, have, through overwhelming mercy, prescribed for us. The path, whereby they want to lead us, is not an untrodden one. Many have gone by this way before us, and have attained their object. There is no room for discovery of a new one. We must do well to go by the old one. The words of our Teachers are our safe guards, and their experiences our security. We must keep the barks of our life steady along this path, a slight deflection wherefrom is sure to lead them into the dangerous clutches of the octopus-mind which is the mother of idolatry.

The Supreme Lord SriKrishna-Chaitanya

(*Continued from P. 248, April, 1928.*)

BY holding before the town of Nadia, the home of countless high-born Brahmans, the ideals of the preaching of the holy Name of God by Thakur Haridas born in a Muhammadan family and of the deliverance of Jagai and Madhai by Nityananda Mahaprabhu made it clear that the Vaishnava Acharyya (teacher of the religion that he practises) is not to be judged by his family or caste but is a supermundane being who is the teacher of the whole world and that there is forgiveness for all other offences but that God Himself does not pardon the offence that is committed against a Vaishnava. Nityananda Prabhu and Sri Gaur Sundar are only kind to one who is free from offence against the Vaishnavas.

Mahaprabhu now began to perform the *kirtan* in the company of His associates and followers every night without a break in Sribash Pandit's house with closed doors. Un-Godly persons failing to obtain the privilege of admission into these devotional gatherings tried in various ways to humiliate Sribash Pandit. A certain person of the name of 'Gopal Chapal', mis-called Brahman, once deposit opposit the closed entrance of the house of Sribash Pandit articles used in the worship of the Devi including liquor-pots. He was smitten with virulent leprosy for this offence against the Vaishnavas. In the agony of his un-hearable sufferings 'Gopal Chapal' approached Mahaprabhu and piteously implored His forgiveness. But considering the gravity of his offence Mahaprabhu did not pardon him at that time. But when after His *sannyas* Mahaprabhu was staying at Kulia on His return from Puri Gopal Chapal again sought His protection. This time Mahaprabhu advised him to seek the favour of Sribash Pandit. By the grace of Sribash 'Gopal Chapal' was absolved from his offence.

Mahaprabhu also established the ideal of performing the *kirtan* of Hari in the company of Godly persons who alone are fit to join in such function. One night Mahaprabhu with His devotees began the *sankirtan* in Sribash's house having had the gates closed and forbidden the admission of unfit persons. The mother-in-law of Sribash happened to be in hiding inside the house. Mahaprabhu as knower of all hearts was aware of this and complained that He felt obstructed in proceeding with the *kirtan* with sufficient zeal. Sribash Pandit judged by this that some atheist must have found his way into the

house and hidden himself somewhere. He accordingly at once began an elaborate search and detected his own mother-in-law stowed away in a corner. Sribash Pandit directed her to be dragged out by the hair.

On another occassion when it happened to be a full-moon night Nityananda prepared for the worship of Vyasadeva by command of Mahaprabhu. Sribash become the Acharyya at this worship. As Sri Nityananda Prabhu in the act of chanting the *kirtan* placed garlands of flowers round the neck of Mahaprabhu Sri Gour Sundar manifested to him His six-armed Form.

In this manner Mahaprabhu continued to display various manifestations of His Divine Power. Sri Pundarik Vidyanidhi, the foremost among the Paramahansa Vaishnavas, who was an inhabitant of Chattagram joined Mahaprabhu at Nabadwip at this time. One day Mahaprabhu seated Himself on the couch of Vishnu in the house of Sribash and manifested His Divine Power in a most wonderful way. This marvellous mood tasted for seven *praharas* (twenty one hours) and is known as 'the mood of the seven *praharas*' and also as the great Manifestation.' It was during the continuance of this mood that Mahaprabhu bestowed the name of the happy' (*sukhi*) in place of her old name 'the unhappy' *(dukhi)* on a maid servant of Sribash who used to fetch water for Him. He also declared the greatness of Sridhar. The Lord showered His favours on Haridas. Sri Mukunda was staying outside all this time. After the Lord had bestowed His favour on all the devotees singly He was informed that Mukunda was outside. The Lord thereupon said, 'I will not be soon propitiated towards Mukunda. He speaks the language of pure devotion to the devotees. But when he is with the *mayavadins* (illusionists) he professes the doctrine of *maya* as, expounded in the Yoga-Vashistha. On Mukunda intimating his firm resolve to give up all association with the illusionists thenceforward the Lord commanded him immediately to His presence and expressed His satisfaction at his conduct. By this act of his the Lord made it known that the so-called latitudinarians or liberals who are disposed to tolerate all opinions have no chance of obtaining the grace of God until they exclusively practise pure devotion with a firm faith which is free from the least taint of any predilections for any other opinions e.g. empricism, utilitarianism etc. by discarding all evil association.

Sri Advaitacharyya was the co-disciple of Sri Isvarapuri who appears in the role of the Guru of Sree Chaitanyadeva the Supreme Guru of the whole world. For this reason the Supreme Lord shewed Sree Advaitacharyya all the respect that is due to the Spiritual

Preceptor. Sri Advaitacharyya was surely grieved at this. He repaired to Santipur and there began to expound the excellence of the path of empiric knowledge to certain ill-fated people who deserved to be so deceived with the deliberate object of provoking the Supreme grace of the Lord's chastisement. Mahaprabhu on hearing of what Advaita was doing was filled with great indignation. He at once made His way to Santipur and administered with His own hands a severe cudgelling to Sri Advaita Prabhu. While he was being thus thrashed Sri Advaita Prabhu danced with joy crying, 'Today the wish of my heart is fulfilled.'

One day as the Supreme Lord expatiated on the glories of the Holy Name of His followers declaring that there was nothing equal or superior to It a certain luck-less student happened to protest saying that the glories of the Name that had been declared by the Lord could not be true but were mere eulogy. The Lord forbade His devotees to see the face of that student who thus offended against the Name and attired as He was forthwith made His way to the Ganges and bathed in its water with all His associates to be absolved of the sin of having listened to such blasphemy.

One day the Lord appeared to be fatigued by His exertions at a processional *kirtan* which He was leading along the streets. Arrived in the court-yard of one of His devotees the Lord sowed into the ground the stone of the mango-fruit and immediately it grew into a great branching tree with ripe fruitage. A great mango festivity was thereupon celebrated with those fruits. That spot is famous to this day and still bears the name of 'Amhatta' (Amghata) 'the mango fair.'

Another day as the Lord was performing *samkirtan* at a place that was at some distance from human habitation the sky was overcast with clouds. The Lord commanded the clouds to depart whereupon they immediately disappeared. For this reason the people used to call that sandy bank of the Ganges 'the sand-bank of the clouds.' On a certain day the Lord, imbued with the dispositiou of Baladeva manifesting the *lila* of drawing of the Jamuna, with a loud voice ordered for wine. On this occasion Chandrasekhar Acharyya, Banamali Acharyya and certain other devotees behold in the hand of the Lord the golden club.

When the Lord began to preach the Name He commanded those who lived in the neighbourhood of the court-yard of Sribash to chant the Name of Hari with clap of hand. By degrees the *samkirtan* was proclaimed at the door of every house of Nabadwip with the music of *mridanga*, cymbal and other

instruments. Hinduism had been greatly in abeyance at Nabadwip ever since its occupation by Bakhtiyar Khilji. It was the same in the time of Mahaprabhu under the regime of its military governor, Chand Kazi. In fact the Hindus of Nabadwip did not venture to utter the Name of God for fear of the Muhammadans. But now by command of the Supreme Lord the *kirtan* of the Name of Hari began to be chanted in a loud key to the accompaniment of *mridanga* and cymbal in every house of Nabadwip. Hearing of this Chand Kazi proceeded to the house of one of the townspeople who lived close to the court-yard of Sribash at Sri Mayapur and as he was guilty of chanting the *kirtan* broke his *mridanga* and proclaimed his resolve to punish with great severity and with loss of caste any resident of the town who chanted *kirtan* in the manner taught by Sri Gaur Sundar. The spot where Chand Kazi broke the '*khol*' of the citizen became famous from that time and came to be called by the name of '*khol bhangar danga*' the mound where the *khol* was broken and still maintains it sold name. *(To be continued.)*

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 250, April, 1928.)

[XVII]

1. I do not know by what power impelled
Thy abode I seek for refuge
Full of mercy, Purifier of sinners,
Thou art ever bent on the deliverance of the fallen.

2. My only hope, O Lord, is this
That Thou surely art kind,
There is not another who needs Thy mercy more than myself,
Thou wilt surely drive away all my fear.

3. No one in all the world
Has the power to deliver me
Cherished Lord, full of mercy, by Thy declaration
Save the basest of sinners.

4. Having considered everything I have thus come
To Thy feet, O Lord.
I am ever the servant and thou the Maintainer
Thou, Lord of the world, art my Protector.

5. I am but servant, all is Thine ;
Me Thou wilt deliver,
I take hold of Thy feet
I, indeed, am not mine.

6. Bhaktivinode has taken refuge
At Thy feet crying.
To forgive offence, imbue with love for Thy Name,
And to maintain him, belong to Thee.

[XVIII]

1. For the maintenance of wife, son, body, kin.
I was ever anxious in my mind.—

2. And how to earn money, win fame,
Accomplish the marriage of son and daughter.

3. By self-surrender there is no more anxiety now,
Thou, Lord, wilt provide for the maintenance of Thy household.

4. Thou wilt surely maintain me recognising me as Thy own servant.
I fell the greatest joy serving Thee, O Lord.

5. All things happen by Thy will, O Lord.
The *Jiva* says 'I am the actor,' it is not true,

6. Can the *Jiva* do anything unless Thou doest ?
The *Jiva* can only hope for such is Thy will.

7. I will serve Thee relieved of all anxiety,
I am not responsible for any good or evil in the house-hold.

8. Bhakti-vinode giving up his own freedom
Without desiring any other thing serves only Thy feet,

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 262, April, 1928.)

CHAPTER VII

Summary :—In this chapter are described the *sanayas* of Biswarup, in the mood of Dattatreya the Lord, seated on the pile of refused cooking pots, teaching the truth to His mother and other matters.

Sri Gaur Gopal was an exceedingly restless Boy. He could not be controlled by any one except His elder brother, Biswarup. From his birth Biswarup was unattached to the world. He was always engaged in expounding devotion to Krishna as being the sum and substance of all the Scriptures. He was aware that his younger brother was the infant Gopal Himself but he did not disclose this to any one. Finding the whole world, including the so-called teachers of the Scriptures, void of devotion to Krishna, Biswarup felt it intolerable to live in such society. He accordingly made up his mind to renounce the world to avoid the sight of the faces of such people.

Biswarup rose from his bed early in the morning, bathed and came immediately to the gathering of the Vaishnavas at Advaita's house and stayed there the whole day. Every day at meal-time Sachi Devi sent Nimai to the house of Advaita to fetch His brother. The devotees gathered at Advaita's were fascinated by the extraordinary beauty of Sri Gaursunder. Biswarup carried out his resolve of quitting the world when he learnt that his parents were making active preparations for his marriage. As a *sannayasin* he became known under the name of Sri Sankararanya.

Sachi and Jagannath full of the purest affection for this child felt this as a great shock and Gaursundar exhibited the *lila* of fainting at this separation from His pure devotee. Advaita and the other devotees were profoundly affected at losing the company of this servant of the Lord Advaita comforted his companions by assuring them that Krishna Himself would become manifest in a short time and associating with them perform deeds superior to anything witnessed by the greatest devotees such as Suka, Prahlad etc.

Nimai gave up His waywardness and became very attentive in His studies. Jagannath Misra was alarmed and became afraid that Nimai would also leave the world if He came to realize by studying the Scriptures as Biswarup had done that devotion to Krishna is the one thing needful. He took counsels with His wife and altogether stopped the studies of the Boy. This led to a recrudescence of the wayward habits of Nimai till on a certain day He seated Himself on a pile of used up cooking pots refusing to come away from there in spite of the pleadings of Sachi Devi to the effect that the pots were unclean, till He was assured that His parents would allow Him to resume His studies. Misra was persuaded by the expostulations of his wife and friends at last to lift the ban on study and the Boy gladly returned to school.

All glory to Gaur-chandra, the Ruler of
all the great gods,
All glory to the brother-hood of devotees
loved of Biswambhar,

2 Glory to the Son of Jagannath and Sachi,
the life of all.
May the Lord deliver all *jivas* by His
kindly glance.

3 In this manner at Nabadwip
Sri Gaursundar
Freely manifested Himself in the guise
of childish acts.

4 Constantly on all persons He plays all
manner of boyish pranks.
And does not stop even though He is
sedulously schooled by the mother to
behave properly.

5 If He is asked to be quiet He becomes
doubly turbulent
And even breaks to pieces everything that
He finds in the house.

6 For very fear the parents say nothing ;
and with utmost glee
He plays as He likes, displaying unchecked
His Divine activity.

7 The story of the First Part is like the
flow of nectar
In which Narayana plays in the form
of a child.

8 The Lord no longer fears anyone,
neither father nor mother,
Restraining Himself only when He sees
His elder brother,

9 The Divine Biswarup, who was born
before the Lord,
From birth wholly un-attached to the
world and possessed of all good qualities,

10 Biswarup expounds devotion to Vishnu
as the meaning of all the Scriptures
There is no one who can refute His
interpretation.

11 By ear, mouth, mind and all other senses
He neither hears nor says anything else
save devotion to Krishna.

12 Noticing the peculiar ways of his
younger Brother
Being amazed Biswarup thus muses
within his mind.

13 'This Boy is never an ordinary Child,
He resembles the Divine Cow-Boy in
His beauty and behaviour ;

14 'Performs unceasnigly all manner of
super-human deeds.
Me thinks it is Krishna Himself who
sports in the frame of the Child.'

15 Thus muses the high-souled Biswarup,
And goes his way never breaking the
truth to anyone.

16 He passes all his time in the company
of all the Vaisnavas,
In the pleasure of Krishna-talk, Krishna—
devotion and Krishna-worship.

17 The world is mad with the taste of wealth,
sons and learning,
All laugh at the Vaisnavas if they happen
but to see them.

18 Seeing the Vaishnavas they derisively
shout doggerel verses at them—
'The mendicant, chaste woman, ascetic
all go the way of the world.

19 'We call him the doer of good deeds who
rides the horse or is carried in *dola* on
the shoulders of men,
Waited upon by ten or twenty lackeys
who run before and after.

20 'Much as thy reverence criest in the fit
of devotion.
Yet hast thou obtained no respite from
the sorrows of penury.

21 'Thou call'st incessantly and with a loud
voice on the Name of Hari—
The Lord is angered being addressed
by shouts.'

22 Thus say those who are without devotion
for Krishna ;
Hearing this the Bhagabatas are filled
with grief.

23 Nowhere may anyone hear the *Kirtan*
of Hari.
They find the whole world at all time
a blighted waste.

24 The Divine Biswarup is much afflicted
with grief.
No discourse of his cherished Krishna-
Chandra ever reaches his ears.

25 There are those who teach the Geeta and
the Bhagabat.
But on the tongue of no one appears
any exposition of devotion to Krishna.

26 All the professors are doomed being given
to repeating mere perversities.
The world is unaware of the very
name of devotion.

27 All the devotees lead by Advaita Acharyya
Lament the evil tendency of *jivas*.

28 In grief the revered Biswarup thinks
within himself
'I will not see the face of any man,
but go into the forest.'

29 Taking his bath in the Ganges at break of day,
Biswarup daily presents himself at the gathering at Advaita's house,

30 Expounds devotion to Krishna as the meaning of all Scriptures.
Hearing this Advaita joyously exclaims with a thundering voice,

31 And, suddenly breaking off in the midst of his worship, holds Biswarup to his bosom.
All Vaishnavas repeat the Name of Hari with joy.

32 The devotees roar like lions in the fulness of Krishna—
Grief manifests itself no longer in the— bliss mind of any one.

33 No one goes back home leaving Biswarup—
Biswarup does not come to his own house.

34 After cooking the meal Sachi says to Biswambhar,
'Go and bring away your elder without delay.'

35 The Lord comes to Advaita's gathering by command of His mother
Ostensively to take home His elder brother.

36 On His arrival the Lord beholds the assembled Vaishnavas
Engaged in mutual discourse of the blessed story of Krishna.

37 Hearing this praise of Himself Sri Gaur-sundar
Bends on them all His auspicious glance that steals the mind.

38 His every limb displays the limit of matchless beauty.
Crores of moons have not the splendour of His single finger-nail.

39 His whole body is nude and gray with dust.
With a smile He speaks to His brother—

40 'Come for your meal, brother, mother calls'—
And taking hold of His brother's cloth walks off.

41 Beholding that fascinating beauty all the devotees
Regard Him with a fixed gaze ceasing all activity.

42 Those devotees being almost in the state of trance
The talk of Krishna does not come to the mouth of any.

43 The trance of His devotees at the sight of the Lord is natural,
The Lord steals away the heart of His devotees although they do not recognise Him.

44 That the Lord also steals the hearts of His devotees
This fact cannot be understood by others.

45 This hidden truth He made manifest in the Bhagabat,
Parikshit heard it from Sri Suka.

46 Listen, in this connection, to the episode of the Bhagabat,
The incomparable conversation between Suka and Parikshit.

47 When this same Gaur-Chandra was born in the settlement of cow-herds
He played from house to house in the company of children.

48 From His birth all the milk-maids
Loved the Lord in their hearts more than their own sons.

49 Although they did know Krishna as the Supreme Lord
Their spontaneous love for Him exceeded their affection for their own sons.

50 Hearing this King Parikshit was filled with wonder
With a thrill of delight he asked Sukadeva—

51 'What you say, Gosain, is most strange ;
I have nowhere in the three worlds heard anything like it.

52 'Tell me what was it that could make them love Krishna,
Even more than their own children.'

53 Sri Suka said, 'Harken King Parikshit,
This is known that the Supreme Soul is the loved Lord in all bodies

54 'As soon as the soul leaves, son, wife, kinsfolk
Cause the body to vacate the house at once.

55 'Whence the Supreme Soul is the Life of all
Which Supreme Spirit is this Darling of Sri Nanda.

56 'Therefore for the reason that the Supreme Soul happens to be His Nature
The milk-maids have this superior love for Krishna.'

57 This again only applies to the devotees, not to others ;
Why else does not the whole world love Him ?

58 Krishna is also the Soul of Krishna and the others,—why then do they spite Him ?
This is due to Their previous offences.

59 Sugar is naturally sweet as all know ;
Some find it bitter owing to certain defects of the tongue

60 The tongue is to blame for this, not the sugar.
In the same manner Lord Chaitanya is sweet for all.

61 And all the people saw Him in this very Navadwip
Yet no one recognized Him except the devotees.

62 The Lord in all manner steals the hearts of His devotees.
Thus sports at Navadwip the Lord of Vaikuntha.

63 Prabhu Biswambhar bewitching the minds of all
Went off to His home taking His elder brother with Him.

64 The high-souled Advaita thus mused within himself—
'This Boy is never an ordinary mortal'.

65 Advaita said to all the Vaishanavas,
'What this Boy is I do not know with certainty.'

66 All the devotees began to praise
The wonderful beauty, grace and speech of the Child.

67 Biswarup went back to his home only in name,
He soon returned to the house of Advaita.

68 Domestic pleasures had no attraction for the mind of Biswarup
Constantly immersed in *Kirtan* and Kirshna-bliss.

69 Coming home he never interests himself in domestic duties,
Remains always insides Vishnu's room.

70 The parents begin to make preparations for his marriage,
Biswarup takes this very much to heart.

71 Biswarup thinks in his mind 'I will renounce the world.'
And this thought always wakes in his mind, 'I will go into the forest.'

72 The tendencies of the mind of God are known only to the Divinity.
Biswarup accepted *sannyas* within a few days.

73 Known to the world under the name of Sri Sankararanya
The foremost of the Vaishnavas set out on the path of the eternal.

74 As the high souled Biswarup went out
The hearts of Sachi and Jagannath were seared

75 Cried un-checked with all the family
Gaur Himself swooned away at separation from His brother.

76 With mouth I cannot describe the anguish of that parting
The home of Jagannath was filled with wailing.

77 Witnessing the *sannyas* of Biswarup the devotees,
Advaita and all the others, cried very much

78 Of those who heard of it in Nadia the ordinary people and the very best
There was no one who was not moved to grief by the news.

79 The hearts of Jagannath and Sachi were broken
They called constantly on the name of Biswarup.

80 The good Misra become un-controllable with grief for his son.
All the friends and kinsfolk consoled him—

81 'Be calm, Misra, be not grieved in your mind
That great soul has delivered the whole family.

82 'Of that family a member of which accepts *sannyas*
Three crores of generation attain to the realm of holy Vaikuntha

83 'Even such an act has been performed by your darling ,
All his learning has been crowned with success.

84 'It is meet that you should rather specially rejoice,'
With these words all of them held him by the hands and feet.

85 'This Bisvambhar will adorn your family
This Son will maintain your line

86 'By Him all your sorrows will be relieved ;
What are crores of sons to him whose son is He ?

87 Thus counselled all the friends,
Yet the grief of Misra was not to be cancelled

88 By whatever device the high-souled Misra tried to restrain himself
The recollection of the great qualities of Biswarup made him forget all fortitude.

89 Said the Misra, 'That this Son will also remain in the family
Of this I am not at all convinced in my mind.'

90 'Krishna had given me that son, Krishna has taken him away,
That alone needs must be what Krishna-Chandra wills.

91 'The *jiva* has no little of power of his own.
To Thee, O Krishna, I surrender body and the senses.'

(To be continued.)

The Car Festival of Sri Sri Jagannath Deva at Puri

The annual Mahotsabs of Sri Purusottam Math at Puri, of Sri Brahma-Gaudiya Math at Alalnath and of Sri Sachchidananda Math at Cuttack.

The annual *Mahotsabs* of the three Utkal branches of the Sri Chaitanya Math of Sridham Mayapur are celebrated at the time of the greatest *Utsab* of Orissa *viz.* the Car Festival of Sri Sri Jagannath Deva.

The Supreme Lord Sri Krishna Chaitanya spent practically the whole period of His career as a *sannyasin* at Puri. During His residence there the Lord was joined annually by a very large number of His devotees from Gauda (*i. e.*, Bengal) on the occasion of the Car Festival. In the company of this large body of His associates and followers the Lord took the leading part in all the devotional activities connected with the great Festival. Sriman Mahaprabhu accompanied by a number of His devotees used to retire to Alalnath and stay there during the whole period of *Anabsar* when no one is allowed to have a sight of Sri Sri Jagannath Deva. The Lord attended by His devotees carried out with His own hands the cleansing of the *Gundicha* Mandir and Himself danced before the Car of Jagannath all the way while it was drawn to Sri *Gundicha* amidst the *kirtan* of the whole body of His devotees formed into a great procession. The annual *Mahotsabs* of the Purusottam Math at Puri and of the Brahma Gaudiya Math at Alalnath are celebrated by the devotees of the Gaudiya Math in persuance of these activities of the Supreme Lord.

Thakur Bhaktivinode, the pioneer of the present movement of pure devotion was very closely connected with Puri at different periods of his life. Sri Purusottam Math has been established in the small house built by Thakur Bhaktivinode for his own private devotional practices close to the site of *Samadhi* of Haridas. In this house Thakur Bhaktivinode spent the closing years of his life. Alalnath is situated on the sea-shore about fourteen miles to the south of Puri. The Sri Brahma Gaudiya Math has been established there adjoining the shrine of Sri Alalnath as a branch of the Sri Chaitanya Math.

Cuttack the ancient capital of Orissa, is one of the holy places sanctified by the dust of the feet of the Lord. Sriman Mahaprabhu visited Cuttack, which lies on the road to Puri from Bengal, on several occasions and it was on one of these visits that He narrated the famous story of Sri Sakshi-Gopal recorded in the Sri Chaitanya Bhagabat and Charitamrita. Cuttack was the headquarters of Protaprudra Deva the only powerful Hindu King of India of that day who was a most devoted follower of Mahapraphu.

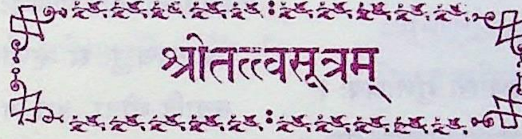
The Sri Gaudiya Math of Calcutta, the principal branch of the Sri Chaitanya Math of Sridham Mayapur the holy birth-place of the Supreme Lord Sri Krishna Chaitanya, stands for the religion of unalloyed devotion taught and practised by the Lord during eighteen years of His almost continuous residence at Puri as a *sannyasin,* and is trying to serve the people of Orissa and of the whole world in the best possible manner by endeavouring to revive throughout the length and breadth of the holy land of Sri Sri Jagannath Deva the eternal religion of all *Jivas.*

The annual *Mahotsab* at Sri Purusottam Math Puri, will be celebrated this year from June 3 (Sunday) to June 27 (Thursday). The anniversary *Mahotsab* of the disappearance of Om Vishnupad Srimad Bhaktivinode Thakur entered into eternal *lila* take place on June 17 (Sunday).

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः } श्रीगौड़ीय मठः, त्रिविक्रमः, ४४२ गौराब्दः, १८५० शकाब्दः { द्वादशी संख्या



[श्रीमद्भक्तिविनोद ठक्कुर-विरचितम्]

तत्त्वप्रकरणम्

प्रणम्य कृष्णचैतन्यं भरद्वाजं सनातनम् ।
तत्त्वसूत्रं सव्याख्यानं भाषायां विवृतं मया ॥

यथा भागवते, प्रथमस्कन्धे सूतेनोक्तं,—

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥

तथाहि यजुर्वेदीय वाजसनेय संहितोपनिषदि सप्तम मन्त्रं,—

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

तथाहि गीतोपनिषदि चोक्तं भगवता,—

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

तथाहि नारदपञ्चरात्रे मङ्गलाचरणे ग्रन्थकारेणोक्तं,—

ध्यायेत्तं परमं ब्रह्म परमात्मानमीश्वरम् ।
निरीहमतिनिर्लिप्तं निर्गुणं प्रकृतेः परम् ॥

सर्वेशं सर्वरूपञ्च सर्वकारणकारणम् ।
सत्यं नित्यञ्च पुरुषं पुराणं परमव्ययम् ॥

तथाहि मार्कण्डेयपुराणे चतुर्थाध्याये कथितं,—

यस्मादनुत्तरं नास्ति यस्मान्नास्ति बृहत्तरम् ।
येन विश्वमिदं व्याप्तमजेन जगदादिना ॥

*एकः परो नान्य ॥ १ ॥

[एक एवाद्वितीयः परमेश्वरः तदन्यः कोऽपि परो नास्तीत्यर्थः, "एकमेवाद्वितीयं ब्रह्म नेह नानास्ति किञ्चने"ति श्रुतेः ।]

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*सच्चिदानन्दसान्द्रात्मा सारग्राहिजनप्रियः ।
दीनकारुण्यपूराब्धिर्जीयान्मदनमोहनः ॥
तत्कृपामृतविन्द्वाप्तिपिपासस्तोकिताशयः ।
प्राचीनतत्त्वसूत्राणि विवृणोमि यथा मति ॥

ननु "अथातो ब्रह्मजिज्ञासा" "अथातो धर्म्म-

*अगुणोऽपि सर्वशक्तिरमेयत्वात् ॥ २ ॥

[स च परमेश्वरः अगुणोऽपि गुणातीतोऽपि सर्वशक्तिमान् प्रत्यक्षादि लौकिकप्रमाणागम्यत्वादित्यर्थः । "परास्य शक्तिर्विविधैव श्रूयते, स्वाभाविकी ज्ञानबलक्रियाचेति" श्रुतेः ।]

तथाहि भागवते २य स्कन्धे २य अध्याये शुकेनोक्तं,—

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः ।
दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥

तथाच चतुर्थस्कन्धे विंशोऽध्याये,—

एकः शुद्धः स्वयं ज्योतिर्निर्गुणोसौ गुणाश्रयः ।
सर्वगोऽनावृतः साक्षी निरात्मात्मात्मनः परः ॥

तथाच भागवते एकादशस्कन्धे सप्तम अध्याये,—

अत्र मां मृगयन्त्यद्धा युता हेतुभिरीश्वरम् ।
गृह्यमाणैर्गुणैर्लिङ्गैरग्राह्यमनुमानतः ॥

तथाहि नारद पञ्चरात्रे,—

प्रकृतेः परमिष्टश्च सर्वेषामभिवाञ्छितम् ।
स्वेच्छामयं परं ब्रह्म पञ्चरात्राभिधं स्मृतम् ॥

*विरुद्धसामान्यं तस्मिन्न चित्रम् ॥ ३ ॥

[तस्मिन् परमेश्वरे विरुद्धधर्म्माणां साहचर्य्यं न चित्रं नाश्चर्य्यमित्यर्थः । "अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः" इति श्रुतेः ।]

तथाहि गीता, ४र्थ अः,—

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वापरां शान्तिमचिरेणाधिगच्छति ॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

†स सच्चिदानन्दो ज्ञानगम्यो भक्तिविषयत्वात् ॥ ४ ॥

[स च परमेश्वरः सत्यज्ञानानन्दमयविग्रहोऽवाङ्मनसगोचरो ज्ञानेनाग्राह्यः केवलं भक्तिग्राह्यत्वात् । "यद्वाचा नाभ्युदितं यन्मनो न मनुते" इति श्रुतेः "भक्त्याहमेकया ग्राह्य" इति स्मृतेः ।]

श्रुतौ यथा, -

ब्रह्म सच्चिदानन्दलक्षणम् ।

जिज्ञासेति" व्यासादि सूत्रकारैरथशब्दस्य मङ्गलसूचकस्य तत्तत्जिज्ञासापदस्य तत्तद्विषयकज्ञानेच्छा पुरुषेण कर्त्तव्येति पुरुषेच्छा कृत्यधीनज्ञानविषयीभूतधर्म्मब्रह्मरूपशास्त्रं प्रतिपाद्य वस्तुसूचकस्य चोपन्यासेन मङ्गलाचरणं विषयादिसूचनरूपां प्रतिज्ञाञ्च कृत्वा शास्त्रमारब्धं, तत्त्वसूत्रकारेण तु तदकृत्वा कथं शास्त्रमुदक्रान्तमितिचेन्न, अस्मिन् शास्त्रे प्रथमतः सूत्रे परममङ्गलस्वरूप-परमेश्वरतत्त्वनिरूपणप्रस्तावेन पृथक् मङ्गलाचरणस्यानावश्यकत्वात् एतच्छास्त्रप्रतिपाद्यप्रयोजनीभूतवस्तुनः स्वप्रकाशत्वेन स्वतःसिद्धप्रत्ययगोचरतया च पुरुषेच्छा कृत्यधीनज्ञानविषयत्वाभावात् तदर्थं जिज्ञासाकर्त्तव्येति विषयसूचनद्वारा प्रतिज्ञाया अप्यनुचितत्वात् तदनादृत्य प्रथमतः सूत्रमारचयति ।

* ननु एकस्याद्वितीयस्य परमेश्वरस्य सहायराहित्येन विश्वसृष्ट्यादिविविधकार्य्यकर्त्तृत्वं कथं घटत इत्याशङ्कां निराकरोति ।

* ननु निर्गुणत्वेऽपि सर्वशक्तित्वमिति कथं विरुद्धधर्म्मावस्थितिरिति शङ्कां परिहरति ।

† नन्वेवम्विधविविधविरुद्धधर्म्मविशिष्टस्य कथं ज्ञेयत्व इत्यपेक्षायामाह ।

तथाच ब्रह्मसंहितायां,—

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥

विष्णुपुराणे सच्चिदानन्दशब्दस्य व्याख्या यथा,—

ह्लादिनीसन्धिनीसम्वित् त्वय्येका सर्वसंश्रये ।
ह्लादतापकरी मिश्रा त्वयि नो गुणवर्जिते ॥

अस्या टीका च । हे भगवन्, त्वयि भगवति ईश्वरे सर्वसंश्रये सर्वेषामाश्रयभूते एका अचिन्त्यशक्तिः ह्लादिनी, सन्धिनी, सम्विदिति त्रयं भवतीत्यर्थः । कथम्भूते त्वयि गुणवर्जिते सत्वरजस्तमस्त्रिगुणातीते । ह्लादतापकरी सुखदुःखमयो मिश्राशक्तिर्न भवतीत्यर्थः । अतएवानन्दाख्यपरमानन्दमयी शक्तिस्त्वयि वर्त्तते इति ध्वनितम् ।

चण्डी, प्रथमाध्याये,—

तन्नात्र विस्मयः कार्य्यो योगनिद्रा जगत्पतेः ।
महामाया हरेश्चैतत् तया संमोहितं जगत् ॥
ज्ञानिनामपि चेतांसि देवी भगवती हि सा ।
बलादाकृष्य मोहाय महामाया प्रयच्छति ॥
तया विसृज्यते विश्वं जगदेतच्चराचरम् ।
सैषा प्रसन्ना वरदा नृणां भवति मुक्तये ॥
सा विद्या परमा मुक्तेर्हेतुभूता सनातनी ।
संसारबन्धहेतुश्च सैव सर्वेश्वरेश्वरी ॥

गीतायां नवमाध्याये चोक्तं भगवता,—

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥
न च मां तानि कर्म्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्म्मसु ॥

तथाहि हयशीर्षपञ्चरात्रे,—

आनन्दो द्विविधः प्रोक्तो मूर्त्तामूर्त्तप्रभेदतः ।
अमूर्त्तस्याश्रयो मूर्त्तो मूर्त्तानन्दोऽच्युतो मतः ॥
अमूर्त्तः परमात्मा च ज्ञानरूपश्च निर्गुणः ।
स्व-स्वरूपश्च कूटस्थो ब्रह्म चेति सतां मतम् ॥
अमूर्त्तमूर्त्तयोर्भेदो नास्ति तत्त्वविचारतः ।
भेदस्तु कल्पितो वेदैर्मणितत्तेजसोरिव ॥

कपिल पञ्चरात्रे च,—

द्वे ब्रह्मणी तु विज्ञेये मूर्त्तञ्चामूर्त्तमेव च ।
मूर्त्तामूर्त्तस्वभावो यः ध्येयो नारायणो विभुः ॥

हयशीर्षपञ्चरात्रे,—

या या श्रुतिर्जल्पति निर्विशेषं
सा साभिधत्ते सविशेषमेव ।
विचारयोगे सति हन्त तासां
प्रायो बलीयः सविशेषमेव ॥

(क्रमशः)

श्रीमायापुरयोगपीठे गौराङ्गजन्मोत्सवः

[पण्डितवरः श्रीमददमार-विठ्ठलाचार्यः द्वैतवेदान्तविद्वान् वेदान्तवाचस्पतिः]

(पूर्वानुवृत्तम्)

श्रीगौराङ्गसुधालहरी

जयत्यानन्दाब्धिर्मधुररस भावोज्वलतनुः
परो राधाकान्तः कनकमयकेयूरमुकुटः ।
विकर्षंश्चित्तानि त्रिदशपशुपक्ष्युद्भिदनृणां
कृपादीव्यद्दृष्टिः सुखद मुरली गीतनिनदैः ॥ १ ॥

परिक्षीणे धर्मे कलिसमयघोरप्रसरतः
पुराणाम्नायानां पठनविरहात्तत्त्वविमुखाः ।
जघन्यां कुर्वन्तो जठरभृतिवृत्तिं तनुभृतः
सदासारापारं भवजलधिमध्यं प्रविविशुः ॥ २ ॥

गृहं मे दारा मे ललित तनया मे वसुच मे
वरोऽहं धीरोऽहं रुचिरतनुकान्तिः पटुरहम् ।
दुराशा सम्मूढ़ा जड़विषयतृष्णास्तदनु ते
निपात्यन्ते घोरे विषमनरके कालपुरुषैः ॥ ३ ॥

तदेवं दीनानां शरणविधुराणां करुणया
नराणां संसारात्तरणमविलम्वेन भगवान् ।
विधातुं श्रीकृष्णः सुखमयवपुर्वङ्गधरणा-
वुपान्ते गङ्गायाः कनकसितकान्तिः समभवत् ॥ ४ ॥

विधौ राहुग्रस्ते निशि समुदिते फाल्गुणसिते-
तिथौ पूर्णाख्यायां विमलजगदानन्ददवपुः ।
तरो निम्बस्याभूत्प्रसव भवने शीतलतले
शचीदेवीगर्भाद्द्विजवर जगन्नाथतनयः ॥ ५ ॥

प्रजज्ञे कौसल्या दशरथनृपाद्रामशशिनं
यथा कृष्णं शौरेरधिगतवती देवकसुता ।
यथा वेदव्यासं वसुनृपसुतासूत हि मुनेः
शची लेभे तद्वद्द्विजकुलमणेर्गौरतनयम् ॥ ६ ॥

नृसिंहः प्रह्लादप्रणयवशगः स्तम्भकुहरात्
विना शुक्रं रक्तं पदतलहतात्प्रादुरभवत् ।
हिरण्याङ्गस्यारेर्जनकजननी योगविधुर-
स्तथा गौराङ्गोऽयं नृपशुसम जन्मादिरहितः ॥ ७ ॥

भवाख्यो वृक्षोऽयं प्रकृतिविषमः पुष्पफलभाक्
विवर्णैर्द्वष्टोऽपि प्रथममभियोगेऽसुखकरः ।
भवत्यामूलाग्रं जनिमरणहेतुः स्फुटमिति
स्वभक्तेभ्यो देवः प्रकटयति निम्बाङ्घ्रितलगः ॥ ८ ॥

गुरुत्वाद्देवत्वाद्धवलतनुकान्तेस्त्रिजगतां
जगन्नाथश्चक्रे निजतनयमन्वर्थकपदम् ।
सगौराङ्गं देवं ननु मिलित गान्धर्विकहरिं
तदा दृष्ट्वादेवा ववृषुरमलैः स्वर्गकुसुमैः ॥ ९ ॥

शचीगर्भाम्भोधौ द्विजवरजगन्नाथगिरिणा
सतां भक्त्या रज्वा मथित उदितो गौरसुविधुः ।
भयं चक्रे तीव्रं कलिसमयरात्रौ कटुधियां
दुराशाविष्टानां दनुजकमलस्तेन कुनृणाम् ॥ १० ॥

विवस्वान्पूर्वाद्रावुदयमुपयातः करवरैः
यथा पूर्वं रक्तैर्हरति सकलाशान्धतमसम् ।
तथा हृद्यै स्तत्वैर्हरिपदसमुच्चारणमुखैः
शचीदेवी जन्माक्षिपति सुजनान्तर्गततमः ॥ ११ ॥

कलङ्कीशीतांशुर्न हरिमुखसाम्यं हि भजते
न पद्मं तस्याक्ष्णोर्जलविरहशुष्कं समगुणम् ।
न कन्दर्पोरूपे सदृशगुणवानङ्गविकल-
स्तनुर्गौराङ्गस्य प्रकृतिविमुखेयं निरुपमा ॥ १२ ॥

द्विजत्वं संस्कारादनुपमरुचेश्च प्रभुरसौ
प्रयातो भक्तेभ्यः श्रुतिविहितशिक्षां प्रतिदिशन् ।
गुरोर्गेहे वासं निगमततिपाठस्य छलतो
विचित्रैश्वर्याणि व्यतनुत निजेभ्यः प्रकटयन् ॥ १३ ॥

क्वचिन्मात्स्यं कौर्मं क्वचन किटिरूपं नरहरे-
वटोर्वा रामस्य क्षपितकुनृपस्योत्तमवपुः ।
क्वचित्सीताजानेर्व्रजपतिसुतस्य प्रकटयेत्
वपुर्वा बुद्धस्य प्रहृतयवनस्यापि स हरिः ॥ १४ ॥

तदेतद्वैचित्र्यं मुररिपुगतं शास्त्रगदितं
प्रभोर्भक्ता दृष्ट्वा रहसि सकला विस्मयमगुः ।
वदन्तः कृष्णोऽयं दृढ़मिति शनैर्मातृनिकटे
तदीयं दासत्वं सुदृढ़मनसा ते विदधिरे ॥ १५ ॥

स वेदान्तान् वेदान् स्मृतिशतपुराणानि सुभगो
षड़ङ्गान्यत्यल्पं समयमितिहासश्च समगात् ।
प्रभुर्गौराङ्गोऽयं प्रलयसमयेऽपि श्रुतिगणान्
यतो धर्त्तुं शक्तस्तदिदमपि लोकानुकरणम् ॥ १६ ॥

गृहस्थानां धर्मः सुरमुनिपितॄणामृणहरैः
धरित्रीदेवोयं निखिलजगदुद्धारकरणे ।
समादिष्टोमात्रा ह्यवहदपि लक्ष्मीं प्रियतमां
निजां सिद्धां पत्नीं कमलभवनां वल्लभसुताम् ॥१७॥

पुरा कृष्णो भूत्वा निजचरण भक्ति प्रकटने
जनानामप्रीतिं स्वमुखकथितार्थे विकलयन् ।
स्वयं बभ्रे रूपं मुरमथन भक्तस्य भगवान्
परां भक्तिं नाम्नां पठनमखिलेभ्योप्युपदिशन् ॥ १८ ॥

द्विजो वा राजा वा वटुयतिगृहस्थाश्रमजुषो
वनस्थो वैश्यो वा युवकजरढ़ाः शूद्रशिशवः ।
कटुश्चण्डालो वा यवनपुरुषाः क्रूरकृनयो
हरेर्नाम्ना वैते दुरितपरिमुक्ताः सुकृतिनः ॥ १९ ॥

अहो लोकायूयं गृहवसुतनूनां जड़धिया
सुतानां भार्यायाः परमहितभावं विचरथ ।
अनित्यान्येतानि स्वमृतिसमये योगरहितान्
यतः सर्वे नित्यं हरिचरणदास्यं विचिनुत ॥ २० ॥

नरत्वं दुष्प्राप्यं तरुमृगपतत्रयादिषुगतैः
कथञ्चित्सौभाग्याद्भवति मृतिशीलं ह्यधिगतम् ।
ततस्तूर्णं यत्नं कुरुत मरणात्पूर्वसमये
स्वरूपोद्धारार्थं गुरुचरणपद्मार्पित भराः ॥ २१ ॥

स इत्थं सर्वत्र श्रवणमधुरं तत्त्ववचनं
वदन्नूर्ध्वौ बाहू भुजगवरभोगाविव धरन् ।
अये ! राधाकान्त ! श्रितजनकृपाब्धे ! मुररिपो !
प्रसीदेत्याक्रोशन् निखिल नगराणि स्वयमगात् ॥२२॥

सगौड़ीये देशे हरिचरणदास्येऽखिल जनान्
नियुज्यान्यान् शिष्यान् शमदममुखप्रोज्वलगुणान् ।
विशुद्धे वेदान्ते पटुतरधियः पाठकवर-
श्चकारार्यौगौरः श्रुतिगतसदाचारनिरतः ॥ २३ ॥

यदालोके तत्वं निखिलसुजनेभ्यो ह्युपदिशन्
चिरं नागाद्गेहं विरहदहनात्तस्य महिषी ।
तदा दुःखं प्राप्याप्रकट तनुभावं गतवती
जनन्या तद्दृष्ट्वा सकरुणविषादं विरुरुदे ॥ २४ ॥

प्रभुर्गत्वागेहं तदनु जननीं सान्त्ववचनैः
शनैः शान्तां कृत्वा विबुधपतिरस्याः प्रियकृते ।
समिश्रस्या गृह्णाद्दयिततनयां रूपसुभग
कुलीनां पद्मास्यां सदयमिह विष्णुप्रियतमाम् ॥२५॥

गते ताते देशश्चरमविधिकृत्यानि विदधे
गयाक्षेत्रं गत्वा हरिचरणमूलेऽक्षयवटे ।
पितृश्राद्धं चक्रे क्षितिगतनृणां शिक्षणपरो
स्वयं कर्म्मालिप्तो जगदघनिरासैककुशलः ॥ २६ ॥

नवद्वीपे गेहे क्वचनविमलाद्वैतभवने
क्वचिच्छ्रीवासस्याङ्गणपरिसरे कीर्त्तनपरः ।
सनृत्यत्यारौति स्रुतजलकणो मोहवशतः
क्वचिद्गायत्युच्चैः पतति हरिमेव व्यपदिशन् ॥ २७ ॥

जना ये भक्त्या तं चरणपरिचर्याचरणतो:
निवेद्य स्वात्मानं भवतरणहेतुं कुरु कृपाम् ।
वदन्त्येवं दीना रहसि भगवांस्तान् शुभधियो
हरेः प्रमावेशादकृत दृढ़चित्तान् मुररिपौ ॥ २८ ॥

स इत्थं गार्हस्थ्ये चतुरधिक विंशत्परिमितान्
जनन्याः सम्प्रीत्यै ह्यगमयदहो वत्सरगणान् ।
त्यजन् भार्यां गेहं निरुपमविरक्तिं प्रकटयन्
अदृष्टो मात्राद्यैः सुरमहित तुर्याश्रममगात् ॥ २९ ॥

अवन्त्यां सान्दीपश्चतुरधिकषष्ठीः किलददौ
कलाः कृष्णायासौ समजनि तदाकेशवयतिः ।
ततो भारत्याख्यात्परमयति धर्म्मान् हरिरगात्
स "कृष्णश्चैतन्य"स्त्विति मधुरनाम्ना परिचितः ॥३०॥

यथा चक्रे यज्ञान् भृगुकुलपतिः कर्म्मविधुरो
वने वासं रामो दशरथसुतो लोकविधिकृत् ।
तपः कैलासाद्रौ व्यधित वसुदेवात्मजहरि-
स्तथा सन्न्यासोऽयं निखिलजगतां शिक्षणकृते ॥३१॥

स सन्यस्तो देवः सकलभुवने तैर्थिकवरैः
समं भक्तैराप्तैर्गिरिनदनदीक्षेत्रचरणम् ।
चिकीर्षन्पादाभ्यां हरिरसमदोद्गार सुरसो
ययौ काञ्चीं सेतुं रजतमयपीठञ्च मधुराम् ॥ ३२ ॥

प्रगर्जन् पञ्चास्यः शुनकमृगधूर्त्तान् गजयुतान्
यथा भीतान् कुर्याद्धरिरपि तथा प्राज्ञसदसि ।
विशुद्धं वेदान्तं स्वयमनुसरन्मायिकुजनं
पथेद्दृष्टं दृष्टं श्रुतिविहित युक्त्याऽकृत जितम् ॥३३॥

हरिः श्रीरङ्गाख्ये द्विजवरसुतं कञ्चनवटुं
सभट्टं गोपालं हरिचरणसक्तं व्यतनुत ।
निमज्जन् कावेर्या विमलजलमध्ये कृततपाः
क्रमेणागादाशां धनदपरिपाल्यां गुरुगुणः ॥ ३४ ॥

यदा वाराणस्यामयुतमितसन्यासिकृतिनां
गुरुर्मायावादी सदसि यतिराक्षेपवचनम् ।
अरे ! भिक्षुर्भूत्वास्मदहित कुतत्वं ननु कथं
ब्रवीषीत्याचष्ट प्रभुरवददेनं किल तदा ॥ ३५ ॥

वयं कृष्णप्रेष्ठाः श्रुतिशतपुराणेषु निरताः
न कस्याप्यादेशो निगममुखदुष्टे स्थितिजुषः ।
अयं मायावादः सुगतमतमेवानुकुरुते
श्रुतेरप्रामाण्यं तदुदितजगद्भ्रान्तमथचेत् ॥ ३६ ॥

तथा शून्यं तत्वं विमतकथित ब्रह्मसदृशं
विकारं संवृत्या तदभिमतमायासदृशया ।
समाप्यैतल्लोके पशुमकरकीटादि जनिमत्
भवत्येवं तत्वे सदृशवचनौ मायि सुगतौ ॥ ३७ ॥

अखण्डं ब्रह्मैव क्षितितलगनीचोच्चतनुभा-
गनाद्यज्ञानेन स्वयमखिलकर्म्माणि कुरुते ।
सुखं वा दुःखं वा त्रिदिवनरक क्षोणिषु लभेत्
अहो बद्धं ब्रह्मेत्यखिलमपहास्यं बुधजनैः ॥ ३८ ॥

समग्रं यस्याङ्गं कृमिकुलसुपूर्णव्रणयुतं
व्रणस्तत्रैकैकः सुखद उपशान्तोऽपि न भवेत् ।
तथाऽस्ते ब्रह्मत्वे भवपतितखण्डान्तरयुतं
कथं वा मुक्तं स्याद्बहुषु युगकल्पेष्वपि परम् ॥३९॥

अतो मायावादः सकलनिगमैर्युक्तिनिकरै-
र्विरुद्धत्वात्त्याज्यः परमपदवैकुण्ठहृदयैः ।
प्रभोरेतद्वाक्यं सरसपदयुक्तिश्रुतिदृढं
निशम्यान्ते दास्यं निखिल यतयः प्रापुरमलाः ॥४०॥

ततो वृन्दारण्यं सुरमुनिजनैः सेवितपदं
सभृत्यश्चैतन्यः कुसुमफलपूर्णैः क्षितिरुहैः ।
स झङ्कारैर्भृङ्गैर्मधुरनिनदैः कोकिलपिकैः
स्रवन्त्या कालिन्द्या नलिनकुमुदैः संवृतमगात् ॥४१॥

अहो मे सौभाग्यं मधुरमुरलीगायनपटु-
र्हरिर्गोपीनाथो नवजलधरश्यामवपुषा ।
हृदन्तं संशान्तं सजलमपि चक्षुस्तनुवरं
सरोमाञ्चं चक्रे श्रवणकुहरं गीतसुखितम् ॥ ४२ ॥

क मे नाथः कृष्णो विबुध नुतरासोत्सवरतो
क वा राधादेवी ललितपदविन्यासमधुरा ।
कता गोप्योबालाश्चकितहरिणी नेत्रसुरसाः
क तद्वृन्दारण्यं हरिपदरजः पूतविवरम् ॥ ४३ ॥

प्रवृत्ते रासाख्ये फणि-नकुल-केक्युन्दुरुमुखाः
सफेरुण्डाः सिंहाः गजगणयुताश्चोतुशुनकाः ।
मृगव्याघ्रा गावो विहगसहितव्याधनिकराः
विरोधं सन्त्यज्य श्रमभयपिपासा जहृषिरे ॥ ४४ ॥

नदीकालिन्दीयं मुरमथनसाम्यं स्ववपुषा
धरन्ती वाम्भोभिः कुमुदनिकरैर्नीलसुरुचिम् ।
चलन्मत्स्यैः कूर्मैर्जलजनितकोलैः कुशशतै-
स्तरङ्गैर्गभीरैर्हृदयकुहरं तोषयति मे ॥ ४५ ॥

स इत्थं सामोदं व्रजपतिसुतस्याखिलकृतिं
गुणान् गीतालापौ धवलतरमन्दस्मितमुखम् ।
स्तुवन् गायन् नृत्यन् प्रणयरसवेगं प्रकटयन्
स्वभक्तेभ्यः शिक्षां व्यधित भगवद्दास्य विषये ॥४६॥

अहो धन्यास्ते वै प्रभुमुखविधोः शान्तिरसदां
स्रवद्भक्तिज्योत्स्नां श्रवणविवरेणापुरमलाः ।
वयं क्षुद्रा जीवाः सुकृतरहितास्तस्य मुखतः
परं तत्वं श्रोतुं तदनुवचनादेव कृतिनः ॥ ४७ ॥

दुराशां संत्यज्य स्वगृहधनपुत्त्रादिषु भरं
परं मोहं स्त्रीषु श्रुतिविहितधर्म्मान्विचरत ।
परा भक्तिः कृष्णे सकलदुरित ध्वान्तहरिणी
हरौ चैतन्याख्ये सुजनवर्णीया शिखरिणी ॥ ४८ ॥

इति श्रीगौराङ्गसुधालहरी ।

एवं सरसपदगाम्भीर्यसुरसां सुजनकर्णपुटचषकपेयां भवदहनतापहारिणीं विष्णुसेवैककरणां "गौराङ्गसुधालहरीं" विश्वम्भरोदय निम्बाङ्गणे प्रभुचरणमुखधन्वन्तरि घटात्सर्वे भूदेवाः प्राप्य संसारगरलगन्धभयमप्यपसारयामासुः । सायन्तने सन्न्यासिनः श्रीचैतन्याविर्भावावसरे समुदितविधुबिम्बचन्द्रिकाप्रसरभासितमहाजनसभायां चैतन्यभागवतमुपवर्णयामासुः । समृदङ्गकरताल-वाद्यजयघोष-कीर्त्तनमारात्रिकं पाञ्चरात्रिकविधिकुशला ब्रह्मचारिणः प्रभासयन्ति । लक्षाधिकमहाजनैरेककण्ठमुच्चारितो विजयघोषो नृसिंहाट्टहास इव दिग्गजानप्युद्भ्रामयति । भक्तिपरवशमहाजनवृन्दानन्दाश्रुधाराभिरेव प्राङ्गणं पङ्किलं बभूव ।

नृत्यन्तिकेचित्प्रहसन्ति केचि-
न्मुह्यन्ति केचित्कथयन्ति केचित् ।
शृण्वन्ति केचिच्च रुदन्ति केचि-
द्गायन्ति केचित्प्रणमन्ति केचित् ॥
पतन्ति केचित्प्रलपन्ति केचिद्
गृणन्ति केचित्प्रभुपादकीर्त्तिम् ।
पश्यन्ति केचित्त्वरयन्ति केचि-
द्धावन्ति केचिद्धरिनाममत्ताः ॥

आसूर्योदयादाचन्द्राभ्युदयमुपोषिताः सर्वे महाप्रभुजन्मोत्सवमाकलय्य ततः परमपावनं भगवत्प्रसादमास्वादयामासुः । मधुमधुराणि परमान्न-पुष्पान्न-केसरान्नमुद्गान्नानि पुरी-महापुरी-लड्डुका-पूपशष्कुली-रसगोल-सन्देशाद्यानि भक्ष्याणि च यथापेक्षं परिवेषितानि भक्तानाकण्ठपूर्णोदरान्मोदयन्ति । प्रभुचरणैः कारितान्नपर्वता भक्ष्यपर्वताः पायसकासाराश्च द्रष्टॄन् विस्मापयन्ति । अनवरतस्तु ता घृतधारावृष्टिधारा अप्यतिशेरते । अन्तरान्तरोदीर्यमाणतारस्वर विजयघोषं प्रसादसम्मानं त्रैलोक्यविभवासमानं समामनन्ति । परेद्युः सायन्तने "श्रीनवद्वीपधामप्रचारिणीसभा" प्रधानपण्डितमहापुरुषैर्बभासे । अस्याश्च सभ्याग्रतमेन प्रभुचरणानामाध्यक्ष्यपदावलम्बनं सम्प्रार्थितं सभ्यैः सर्वैरेककण्ठमनुमोदितं बभूव । तदा प्रभुवरमहोदयाः "स्वयमतिनीचस्तत्पदाधिरोहणायोग्यः सभ्येष्वन्यतम एव महापुरुषोऽस्याधिरोहणे सम्भावनीय इति सदैन्यमिवावादिषुः । परमहंसमुखमुखरितमिदं वचनं सभासदः सकर्णरोधं श्रुत्वा विषण्णा अपि परमैकान्त हरिभक्तानां सर्वोच्चानामपि "तृणादपि सुनीच" भावप्रदर्शनं निष्कपट भावञ्च गोचरीकृत्य मुहुरानन्दार्णवमग्ना एवाभूवन् । पुनरप्यनन्यभावया सभ्याभ्यर्थनया प्रभुवराः "वैष्णवाज्ञालङ्घनं दोषावह"मिति धर्म्मतत्वं सभ्यानुपदिश्याग्र्यासनाधिपत्यमुपलालयां चक्रिरे । प्रथमं पूर्ववर्षीयः सभासारः संक्षेपतो वर्णितः । ततः सभायानूतनाधिकृतः समार्जिताः । सभाकार्यप्रचाराय तनुमनोवाग्धनैः साहाय्यकारिणां वैष्णवमहापुरुषाणां सनामकार्यनिर्देशं सभासदेभ्यश्चैकैकस्तेभ्यो धन्यवादान् गौरचैतन्याशीः प्रार्थनवचनं समयामास । प्रभुपादमहोदयास्ततो विशेषानुग्रहपात्रेभ्यो निरुपाधिकनूतनसाहाय्यकारिभ्यः श्रीगौरचन्द्रानुग्रहरूपोपाधिमन्वगृह्णन् । समृदङ्गतालजयघोषहरिकीर्त्तनं समितिरूपरतासीत् । परदिने "चैतन्यमठे" गान्धर्विकागिरिधारिचरणपरिसरे विचित्रानेकविभवभासुरं महोत्सवमातेनुः । तदा सम्मिलितसभामध्ये नानादेशीयाः पण्डितास्तावदेवं मायापुरमुपवर्णयां चक्रिरे ।

विराजते गौरवदान्यमान्य-
प्राकट्य कीर्त्तिप्रचुरं मनोज्ञम् ।

मायापुरं मायिकभावदूरं
मेरूच्चशृङ्गाभसुगोपुराग्र्यम् ॥ १ ॥
सत्यव्रतः स्वात्मजसप्तकाय
प्रीत्याददौ सप्तधरासुखण्डान् ।
दयालुगौरोनवभक्ति भाग्भ्यो-
द्वीपान्ददौ वैष्णव सज्जनेभ्यः ॥ २ ॥
अरश्च वैण्यश्चसुधासमुद्रौ
वैकुण्ठलोकं परितो विदीतौ ।
तथैव मायापुरनित्यधाम्नि
गङ्गा सरस्वत्यपि भासिते द्वे ॥ ३ ॥
उच्चैः श्वसन्त्यूर्मिसटाभिरुग्रा-
दीर्घाकृतिर्दण्डहतोरगीव ।
महाप्रभोर्द्ध्रिनिपातभीता
भागीरथी कुण्डलनां विधत्ते ॥ ४ ॥
हरेः कथाकीर्त्तनगानमत्ताः
स्वानन्दतृप्ता विषये विरक्ताः ।
परस्पर प्रेमविनीतमावा-
मोक्षे यथा विष्णुभटाश्चरन्ति ॥ ५ ॥
त्रिदण्डहस्तान् सुकषायवस्त्रान् ।
कामादिषड्वर्गविदूरभावान् ।
परिस्फुरत्पुण्ड्रसुकण्ठमालान्
मन्ये यतीन्द्रान् सनकादि हंसान् ॥ ६ ॥
चतुर्मुखैर्वेदचतुष्टयं गिरन्
ब्रह्मायथान्तर्हरिमेव धारयेत् ।
तथा विमानं गुरुवैष्णवान्दधद्-
द्वारैर्हृदब्जेऽक्रुरनन्द बालकम् ॥ ७ ॥
चतुर्दशप्रोज्वललोकगोलकः
सुरालयः स्फाटिकशृङ्गवैभवः ।
मेरुश्च लज्जां वहतीवगोपुरं
विलोक्य कृष्णादि विभूति सप्तकम् ॥ ८ ॥
धर्म्मार्थकामा अपि मोक्ष संयुताः
प्राप्या इति ज्ञापयतीव गोपुरम् ।
चतुर्गुहाभिर्हृदयेतु ये हरिं
धरन्ति तेगौरकथाविलोलैः ॥ ९ ॥
कृष्णः सदाचिन्त्य विचित्रशक्ति-
रेकान्तभक्ताः प्रभुपादवर्याः ।
कृष्णस्य पूर्णा करुणास्ति तेषु
किं किं विचित्रं भविता न विद्मः ॥ १० ॥
गोलोकमेकेतु विकुण्ठलोकं
द्वीपञ्च शुभ्रं कतिचित्पयोब्धिम् ।
इच्छन्ति भक्ता हरिदास्यकामा
वयन्तु मायापुरमर्थयामः ॥ ११ ॥

एवं सत्यशौचदयाविद्या शामदमादि गुणरत्ना-भोधीनां कलिमलपङ्किल-लोकान्धकार दूरीकरणबद्धा-दराणामुदारकीर्त्ति प्रकाशितदिङ्मण्डलानां सद्भक्तपद्म-मिहिराणां परमयोगिनां परमहंसकुलतिलकानां "श्रीम-द्भक्तिसिद्धान्त-सरस्वती-गोस्वामि-महाराज-प्रभुवराणां" उदारचरितानि कलिमलकर्त्तनचणानि कीर्त्तितान्यपि पुनःपुनर्नवनवान्येवावभासन्ते । तद्‌यावद्‌बुद्धिबलं निर्वर्ण्योपरमे ।

श्रीभक्तिसिद्धान्तसरस्वतीचरः
स्वभक्तहृत्पद्मसमर्पिताङ्घ्रियुक् ।
विष्णोः पदेसन्तनपक्षपातवान्
जीयाज्जगत्सु त्रिषु हंसराट्परः ॥
गुरुकीर्त्तेः पठनतो गुरु मानसमन्दिरः ।
राधाकृष्णः प्रसन्नोऽस्तु मयि भक्तकुलाधमे ॥

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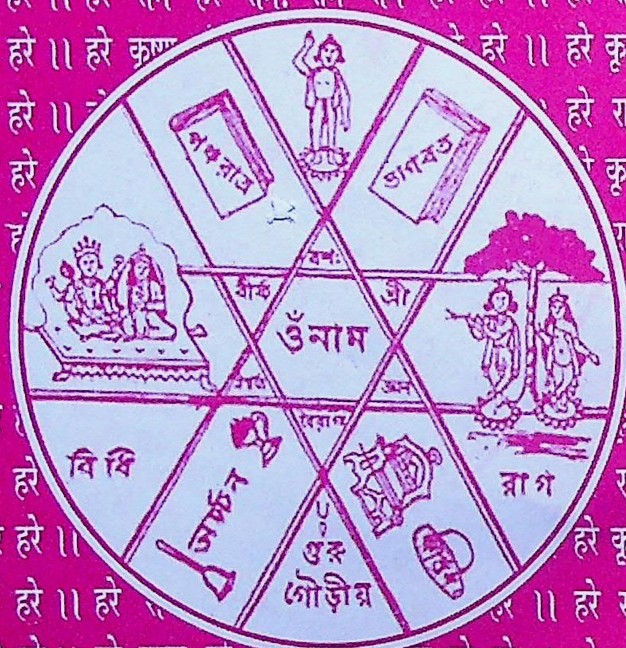
ASSOCIATED WITH

SHREE VISWA-VAISHNAVA-RAJA-SABHA.

1. Shree Chaitanya Math :—Shree Mayapur (Old Navadwip), Saraswata-Tirtha, The University of Suddha Bhakti or the Para-Vidya-Pitha.
2. Kazir Samadhi-Pat :—Bamanpookur, Shree Mayapur, Nadia. Tomb of the Kazi.
3. Shreebas-Angana :—Shree Mayapur. The original platform of Kirtan or preaching.
4. Shree Advaita-Bhavana :—Shree Mayapur Home of Advaita Prabhu.
5. Shree Mayapur Jogapith :—The Holy Birth-site of Shree Chaitanya Mahaprabhu.
6. Shree Jagannath Mandir :—Simantadwip. An old Temple of Sree Jagannath.
7. Swananda-Sukhada-Kunja :—Swarupganj. Bhajan-Sthal of Thakur Bhaktivinode.
8. Kulia Samadhi Math :—Nuttan Chara, (Town Navadwip).
9. Shree Gour-Gadadhar Math :—Champahati (Samudragarh, Burdwan.)
10. Modadruma Chhatra :—Mamgachi (Jannagar). Home of Brindaban Das, the world-known writer of Shree Chaitanya Bhagabat.
11. Shree Bhagabat Asana :—Krishnagar, Nadia. Publishing house of Books on Devotion.
12. Shree Purushottam Math :—"Bhakti-Kuti" ; Sea-side, Swargadwar, Puri.
13. Shree Brahma-Gaudiya Math :—Alalnath, Puri, Orissa.
14. Shree Sachchidananda Math :—Oriya-Bazar, Cuttack. Preaching Centre of Orissa
15. Shree Gaudiya Math :—1, Ultadingi Junction Road, (P.O. Shyambazar), Calcutta.
16. Saraswat Asana :—10A, Ultadingi Junction Road, Calcutta.
17. Shree Madhva-Gaudiya Math :—90, Nawabpur Road, Dacca.
18. Shree Gopaljiu Math :—Kamalapur, Dacca.
19. Shree Gadai-Gaur Math :—Baliati, Dacca.
20. Shree Krishna-Chaitanya Math :—Chhipigali, Brindaban, Muttra. U.P.
21. Shree Sanatana-Gaudiya Math :—4, Jagatjibanpura, Benares. U. P.
22. Shree Bhagabat Math :—Chirulia, Basudebpur, Midnapur.
23. Shree Prapannasram :—Amlajora, Rajbandh Burdwan.
24. Shree Paramahansa Math :—Nimsar, Sitapur, U. P.
25. Shree Vyas Gaudiya Math :—Thanesar, Kurukshetra.
26. Shree Chaitanya Gaudiya Math :—Dumarkonda, Chirkunda, Manbhum.

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।। हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे ।। हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे ।। हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे ।।
।। हरे राम हरे राम, राम राम हरे हरे ।। हरे राम हरे राम, राम राम हरे हरे ।। हरे राम हरे राम, राम राम हरे हरे ।।

श्रीश्रीगुरुगौराङ्गौ जयतः

Excerpt from THE ADVENT OF THE SUPREME LORD

VOL. XXVIII - April 1931, Page 323

The reason of the appearance of the Lord has been communicated to us by Sri Rupa Goswami, who was authorized by the Lord Himself to write about these occurrences for enlightening all succeeding generations. Sri Rupa says in effect that there were primary and secondary purposes for the appearance of the Supreme Lord. The primary purpose was to realize His own sweetness as Lover as He appears to His eternal Counter-whole Sri Radhika. It was for this primary purpose that the Supreme Lord put on the hue and disposition of Sri Radhika and appeared in this world as His premier devotee.

There was a secondary purpose. The Supreme Lord willed to do what had never been done before by any of His secondary appearances. He willed to give away to all persons without reservation the most intimate and unconventional, the highest form of His own loving service. Sri Rupa says that no one had previously any idea of such service. It is the highest of all revelations that could be given away only by the Supreme Lord Himself personating as His own best-beloved. The Supreme Lord as teacher is the source of all services of Himself. The Supreme teacher in His own proper person came into this world for teaching the highest and only proper form of service of Himself by His own example, thereby perfecting all previous revelations.

Srila Bhaktisiddhanta Saraswati Prabhupada